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GREEK HOPLITE
(From Gemoll's Wörterbuch zu Xenophon)

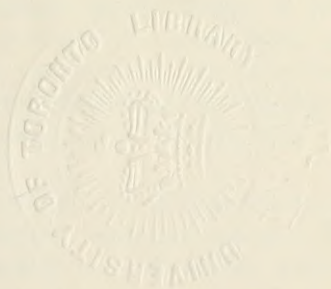
THE
ANABASIS OF XENOPHON

EDITED WITH INTRODUCTION
AND COMMENTARY

BY

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CHICAGO NEW YORK

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PREFACE

This edition of the *Anabasis* was undertaken with no other end in view than the production of a book which might prove interesting and helpful to the student of Greek in the early stages of his study, and a useful manual for the teacher. The text given follows Gemoll more closely than any other editor, but by no means all of his readings have been accepted. In general no real revision of the text has been undertaken. A very few excisions have been made, but for the most part square brackets have been used to designate words or phrases of doubtful authenticity. In passages in which the true reading is uncertain the needs of those for whom the book is intended have naturally led the editor to give a readable text.

The text of the entire *Anabasis* (seven books), is given, although the commentary covers only the four books commonly read. The interesting narrative of the later books is therefore available for sight translation, and the vocabulary has been made to cover all seven books, not the first four merely.

The vocabulary itself is condensed, and is meant to supply only what the student of Xenophon needs and can use. This is particularly true in the matter of etymologies, where a scientific treatment seems quite beyond the reach of the average student of Xenophon, and it is true also in the matter of verb forms.

Military matters occupy much less space in Introduction and Commentary than is the case in many editions, although enough information is given to enable the student to understand Xenophon's narrative; and as regards the grammatical element, which may seem to have been unduly emphasized, the editor has been guided by the desire to meet the needs both of those who teach syntax from the grammars, and of those who, like himself, prefer to teach it by illustration.

Hence references to the standard grammars are given (G for Goodwin, H for Hadley-Allen, B for Babbitt), while at the same time much syntactical information is included in the Commentary itself. Cross-references naturally abound, and these have been repeatedly checked off to ensure accuracy. References to the text are to chapter and line, unless the section mark (§) is given. In the Vocabulary, however, references are uniformly to sections.

The author has endeavored not to allow the stress laid upon grammar to prevent the student from feeling the charm of the story, or from becoming interested in Xenophon as writer and as man

A. T. MURRAY.

Chappaqua, New York.

October, 1913.

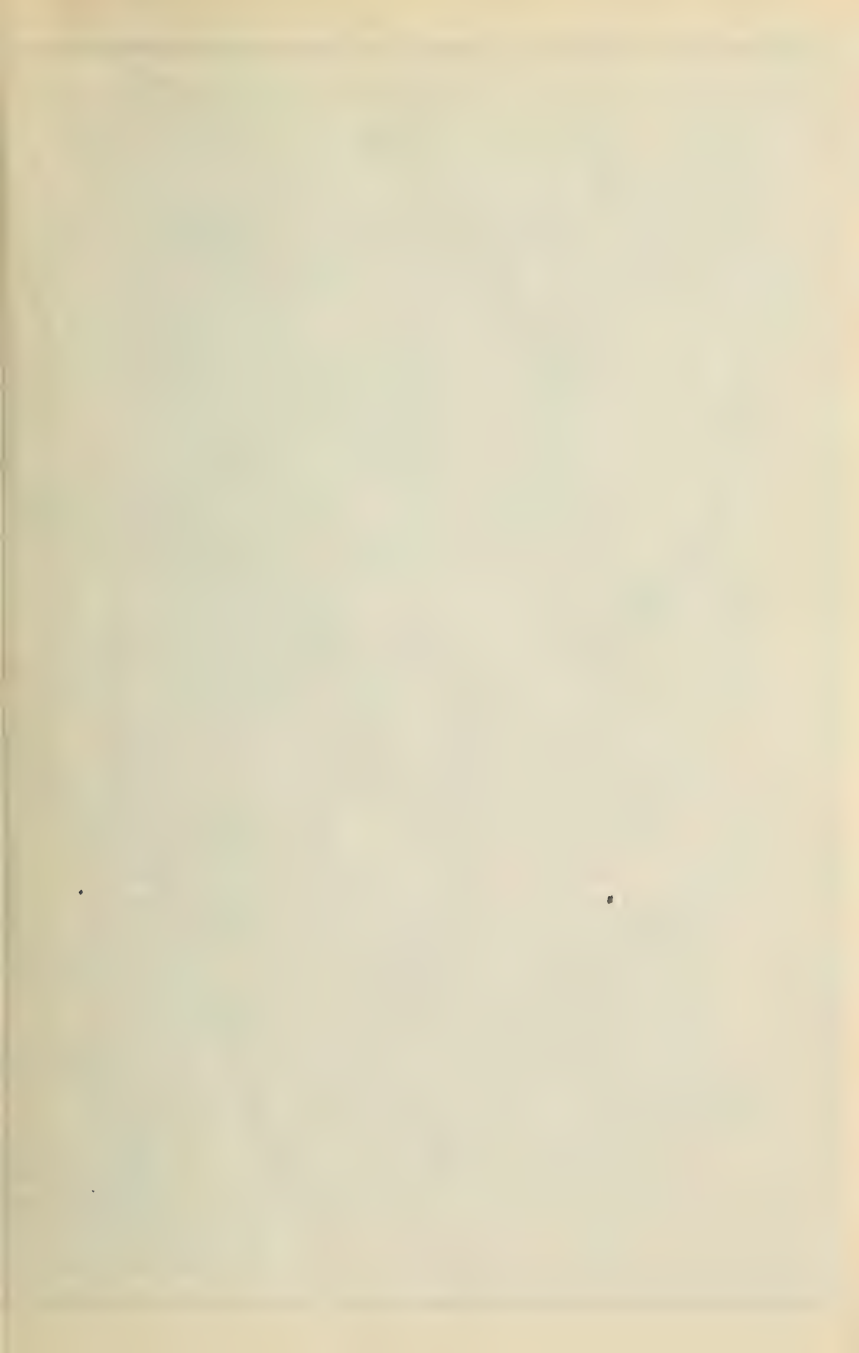
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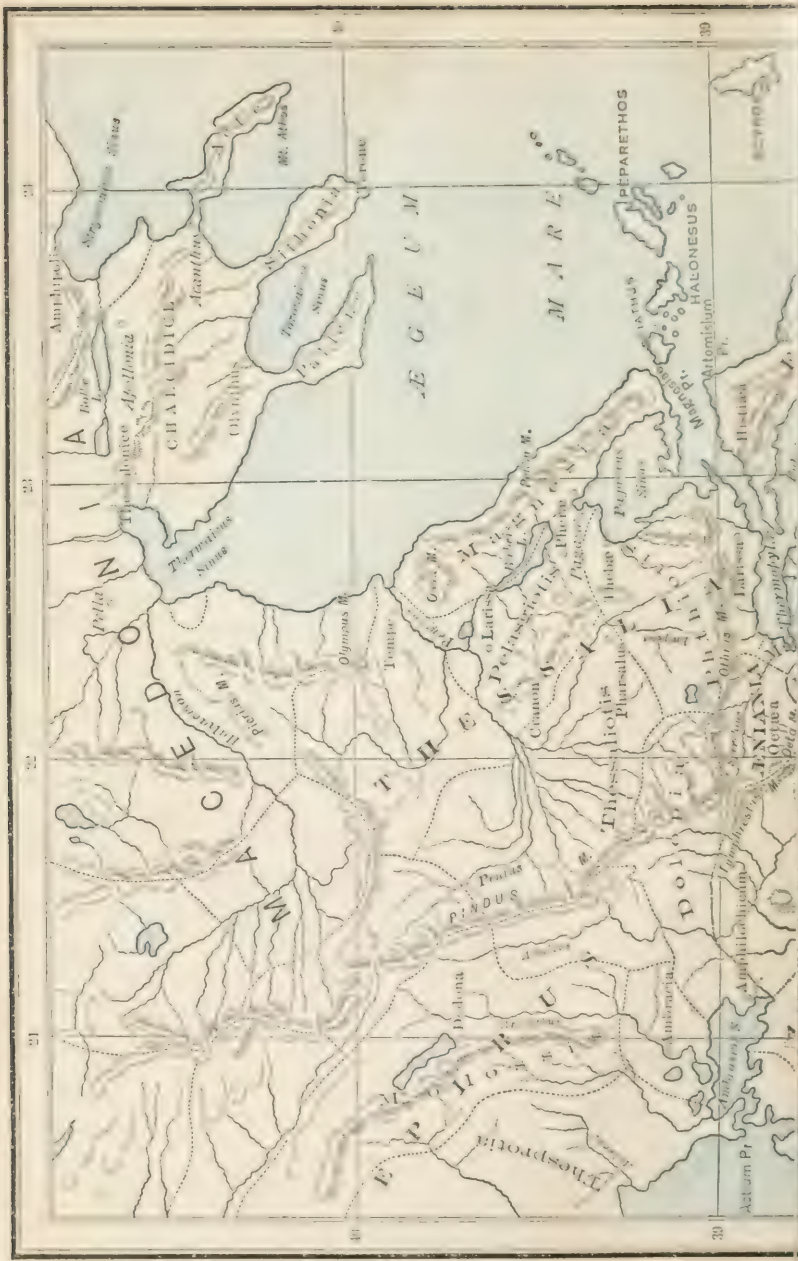
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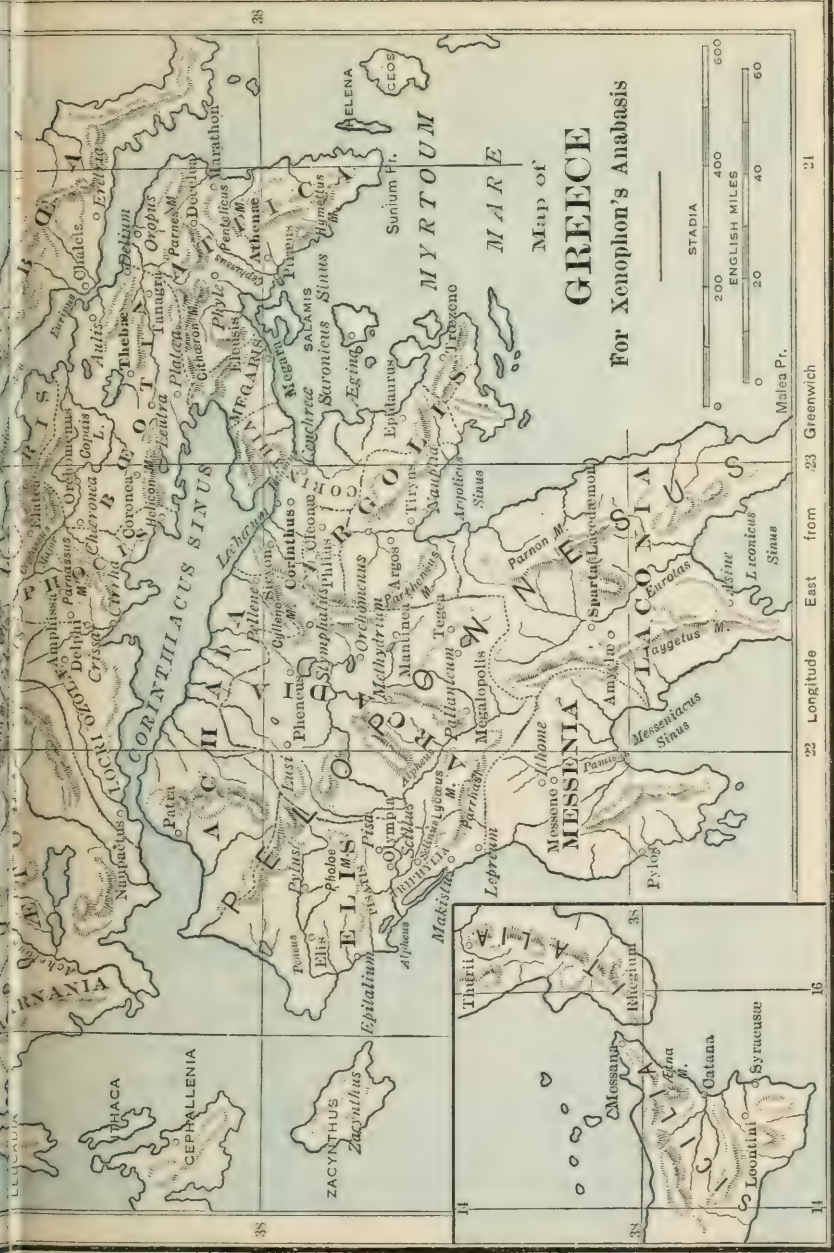
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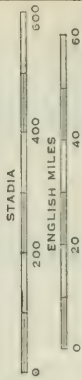
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Map of
GREECE
For Xenophon's Anabasis



22 Longitude East from 23 Greenwich 24

INTRODUCTION

I

XENOPHON, HIS LIFE, CHARACTER, AND WRITINGS

1. DATE OF XENOPHON'S BIRTH.—Xenophon, the author of the *Anabasis*, was an Athenian, the son of Gryllus and Diodōra. His birthplace was the deme Erchia, on the eastern slopes of the Hymettus range, some twelve miles from Athens. As to the date of his birth there has been much dispute, but it seems most probable that he was born about 431 B. C., the year in which the Peloponnesian war broke out. Certainly he makes it clear that at the time of Cyrus' expedition he was a young man, possibly, though hardly probably, under thirty (see *Anabasis* III, 1, §§ 14 and 25; III, 2, § 37.) The older view, accepting as authentic the story told in Diog. Lært. II, 22 (cf. Strabo p. 403), to the effect that Socrates bore the wounded Xenophon from the field of Delium (B. C. 424), places his birth about B. C. 444. This story is however all but certainly an echo of that told by Alcibiades in Plato's *Symposium* (220 de; Plut. *Alc.* 7) of his being saved by Socrates at Potidaea (B. C. 432), and lacks all credibility.

2. BOYHOOD AND TRAINING.—Of Xenophon's boyhood and youth no record has come down to us, but certain things may safely be assumed. His fondness for out-of-door sports is attested by the fact that among his writings are tracts on horsemanship and on hunting, and this fondness dates presumably from his boyhood. He must also be assumed to have had the training in music, letters, and gymnastics, which a well-to-do Athenian, such as Gryllus undoubtedly was, would naturally give his son; and it must be remembered not only that the Athens of Xenophon's boyhood days was the mistress of an empire, and a city of wealth and power, but that the

crowning manifestations of the Attic spirit in Art and Literature would be among the most potent formative influences surrounding his early years. Moreover it was a time when his country was at war, and by the time Xenophon had reached his eighteenth year the Spartans had occupied Decelæa, in Attic territory, and Xenophon must have been among those who served in arms against the invaders. To these facts we must add that Xenophon was a man of deeply religious nature, and we note further that service in arms and in the popular assembly must have done much to develop in him that versatility which enabled him later on to deal so ably with the most baffling and disheartening situations.

3. FRIENDSHIP WITH SOCRATES.—As a boy, or at least as a very young man, Xenophon became a pupil of Socrates, and was profoundly influenced by the unique personality of the great teacher. Diogenes Laertius tells a pretty story of the boy's first meeting with the philosopher. Socrates, he says, met Xenophon, a comely and modest boy, in a narrow way, and, holding his staff so as to block the boy's passage, asked him where provisions could be bought. On the boy's answering the question, he asked again: "And where are men made noble and good (καλοὶ καγαθοί)?" To this Xenophon could give no answer; and Socrates continued, "Follow me, then, and learn."

Whether this story be truth or fiction, it is certain that Xenophon was for years a follower of Socrates, and conceived for the homely and unpopular philosopher a deep and abiding affection, to which his *Memorabilia* bears abundant witness.

4. JOINS THE EXPEDITION OF CYRUS.—In the *Anabasis* III, 1, Xenophon tells us how he came to join the expedition of Cyrus, which the *Anabasis* has made famous. In the spring of 401, having seen the downfall of Athens after a protracted struggle, marked not only by disasters to her arms, but by greed and party-strife within her walls, Xenophon was invited by a friend, Proxenus of Boeotia, to join an expedition under the young Persian prince, Cyrus. Various motives

may have prompted him to accept the invitation, love of adventure, ambition (for the wealth and munificence of Cyrus were well known), and, it may be, a feeling of discontent with conditions at Athens. He tells us, however, that he asked the advice of Socrates, who bade him consult the oracle at Delphi. This Xenophon did, but, having already decided to go, merely asked the oracle to what gods he should sacrifice, in order to ensure success in his project. Having followed the oracle's instructions in this regard, he set sail, and joined Proxenus in Sardis. The latter introduced him to Cyrus, and Xenophon joined the expedition unofficially, as it were, and without rank in the army.

5. PROMINENCE DURING THE RETREAT.—We hear practically nothing of him during the upward march from Sardis to Babylonia, but after the treacherous seizure of the Greek generals, when the plight of the army seemed desperate, Xenophon comes to the front with remarkable courage, wisdom, and military skill, and becomes the real leader of the retreat. This remains true even if we accept the view that he has so shaped the narrative as to bring himself into undue prominence and to thrust others into the background (see below, § 13). With all allowances, we must still recognize his courage, his resourcefulness, and his devotion to the common good.

6. FRIENDSHIP WITH AGESILĀUS.—Xenophon's story of the Ten Thousand closes with his handing over the remnant of the army to the Spartan general Thibron in Asia Minor in the spring of 399, and we have no sure knowledge of his own movements during the years immediately following. He may have remained in Asia and taken part in Thibron's campaign against Tissaphernes, or he may have revisited Greece; but three years later we find him in the service of Agesilāus, king of Sparta, who was continuing the war against Persia. Between Agesilāus and Xenophon a strong friendship grew up, and a laudatory sketch of the king appears among Xenophon's writings.

When Agesilāus returned through Thrace and Macedonia,

Xenophon accompanied him, and must therefore have been present at the battle of Coronēa in 394. Whether or not he actually fought against his countrymen, who were arrayed on the side of the Thebans against the Spartans, cannot be positively stated; but in any case the bonds connecting him with Athens were by this time weak, if they had not already been severed. He had left Athens seven years before, seeking, possibly, to escape from a situation, which may well have seemed helpless and hopeless; he had lived for years with Asiatic and Peloponnesian Greeks; he had made an important campaign which had conclusively shown the weakness of Persia, the ancestral foe of Hellas, and he had doubtless been fired with a vision of a larger patriotism which cherished pan-Hellenic ideals, and looked forward to the conquest of Persia by Greek armies; in which case Sparta would be the natural leader.

7. BANISHMENT FROM ATHENS.—Be all this as it may, Xenophon at some time (between 400 and 394) and for some cause was banished from Athens, whether because of his participation in the expedition of Cyrus (we recall the warning given him by Socrates, *Anabasis* III, 1, § 5), or because of his close association with Sparta; or yet again because of his presence in the enemy's lines at Coronēa. Sparta gave the expatriated man a welcome, and at Sparta he dwelt for some time with his wife, Philesia, whom he had wedded while in Asia, and his two sons. These sons, therefore, grew up under Spartan, not Athenian, training.

8. RESIDENCE AT SCILLUS.—A few years later Xenophon was presented by the Spartans with an estate at Scillus, near Olympia, and there he lived for years, busied with his writing, and with the out-of-door exercises, the love of which never left him. Of his life at Scillus he gives us a glimpse in *Anabasis* V, 3, §§ 7-13.

9. REMOVAL FROM SCILLUS.—After some sixteen or seventeen years of this quiet life, the defeat of the Spartans at Leuctra (371) led to the recovery by the Elēans of the lands taken from them by the Spartans, and Xenophon was driven

out of Scillus. He appears then to have removed to Corinth, and to have made this city his home until his death, although the decree of banishment against him was revoked at Athens. Just when this action was taken we cannot say, but one of his sons was killed while fighting on the Athenian side at the battle of Mantinēa (362).

10. DEATH.—The date of Xenophon's death cannot be given with certainty, but he lived to a great age, if we may trust tradition, and in any case his death must be put later than 359 (357 ?), the date of the assassination of Alexander of Pherae, to which event he refers in *Hellenica*, VI, 4, § 35ff.

11. PERSONAL TRAITS.—Xenophon's works, while not professedly autobiographical, are full of passages which throw a flood of light upon his own character. Certain points may be noted here in brief. He was at once something of a philosophical theorist and a man of action; or perhaps it is nearer the truth to say that he became through circumstances a man of action. Yet even so his native capacity and alertness reveal themselves. In the face of the most disheartening circumstances he never loses hope, and however baffling the problems before him his resourcefulness is boundless. He is careless of tradition and of theory in the varying situations of the retreat, but is quick to see what the situation calls for, and to act accordingly. Hence his military genius has been rated high, and the *Anabasis* abounds in illustrations of his tactical skill.*

Again he was ambitious and eager to win a name for himself. To this motive more than to any other we may perhaps ascribe his action in joining the expedition of Cyrus. and in the later books of the *Anabasis* many passages occur in which this side of his nature is, perhaps unconsciously, revealed; see the passages bearing upon his cherished idea of founding a colony (e. g. V, 6, §§ 15ff.), that expressing

* See the interesting remark of Cicero (*Ep. ad Q. Fratrem*, 1, 1, 8, 23), "Quos quidem libros (i. e. the *Cyropædîa*) non sine causa noster ille Africanus de manibus ponere non solebat: nullum est enim prætermissum in his officium diligentis et moderati imperii."

4. Ἀγροίλαος: a eulogistic sketch of the Spartan king, under whom Xenophon served in Asia Minor, and with whom he contracted a warm friendship.
5. Ἀπομνημονεύματα Σωκράτους: a collection in four books of the sayings of Socrates and of anecdotes regarding him, constituting a defence of the writer's beloved master and of his teachings regarded from their practical, rather than from their philosophical side.
6. Ἀπολογία Σωκράτους πρὸς τοὺς δικαστάς: a treatise, similar in scope to Plato's *Apology*, but of very dubious authenticity.
7. Συμπόσιον: a description of a symposium (drinking-party), with its accompaniment of music, dance, and philosophic discussion.
8. Οἰκονομικός: a Socratic dialogue, giving the author's views on the proper management of the household and farm.
9. Ἴερων ἢ τυραννικός: a tract, contrasting the life of the tyrant with that of the private citizen.
10. Λακεδαιμονίων πολιτεία: an essay on the Spartan constitution, possibly spurious.
11. Ἀθηναίων πολιτεία: an essay on the Athenian constitution, certainly not by Xenophon.
12. Πόροι ἢ περὶ προσόδων: a tract on the Athenian revenues.
13. Κυνηγετικός: an interesting treatise on hunting and on the rearing of hunting dogs.
14. Περὶ ἵππων: a tract on the choosing and the care of horses.
15. Ἱππαρχικός: a tract on the duties of a cavalry commander.

13. THE *Anabasis*, ITS PUBLICATION AND ITS CREDIBILITY. The *Anabasis* is full of a high interest, not only because of the stirring and important events which it describes, and of the author's skill as a narrator, but also because of the fact that the prominent part played by Xenophon in these events gives to the book the added charm of a personal narrative.

The title of the book, strictly speaking, fits only the first seven chapters of the first book, in which Cyrus' preparation for his upward march (*Anabasis*) and the march itself are

described. The bulk of the work is devoted to the narrative of the wonderful achievement of the Greek army in extricating itself from the perils menacing it after the death of Cyrus, and in particular after the seizure of its leaders. In this Xenophon played an important part, and the view has been held that the *Anabasis* was written by him for the purpose of glorifying himself, and that he distorts the true story of the events described in order to make himself more prominent. (See e.g. Gomperz, *Greek Thinkers*, II, 120ff., English Translation).

The fact that the *Anabasis* was published anonymously or under a pseudonym has been thought to lend support to this view, as though Xenophon felt that the portrait he draws of himself would be discredited if it were known to come from his own hand.

It is certainly true that in *Hellenica* III, 1, 2, Xenophon refers to the story of Cyrus' expedition as having been written by Themistogenes of Syracuse. Now of an historian of that name nothing whatever is known, and it is generally believed that Xenophon is here referring to his own work. Further, an *Anabasis* by Sophænetus of Stymphālus, one of Cyrus' Greek generals, often mentioned in the *Anabasis*, is four times cited by the geographer Stephanus of Byzantium, and it has been thought that Xenophon may have written his own work in order to represent himself in a more flattering light than Sophænetus had done. Again, the historians Ephorus and Ctesias, from whom Diodōrus draws his account of the events narrated in the *Anabasis*, seem to have made little of Xenophon. Lastly, Xenophon besides using the third person throughout his work, speaks now and then as though his information had come to him at second hand (see e. g. I, 8, § 18; II, 1, § 14, with the note; and V, 4, § 34), which cannot have been the case if he were really as prominent in the retreat as he makes himself out to have been.

These are matters in which unity of opinion is hardly to be looked for. It should be said, however, that, if they predispose one to take an unfavorable view of Xenophon, it is

none the less true that his work does not lack counter evidences of fairness of mind even when the matters reported do not tend to represent him in a particularly favorable light. For example, he attributes to himself the suggestion that the hollow square should be adopted as the formation in beginning the retreat (III, 2, § 36); yet he frankly states that they found the formation a bad one, which had to be altered (III, 4, § 19). It is noteworthy, too, that the ingenious plan for meeting the difficulties due to this formation is attributed to "the generals," not to Xenophon himself (III, 4, § 21). So too, he tells us frankly that his inability properly to deal with the problems of guarding the rear called down upon him the censure of Chirisophus and the older generals (III, 3, § 11). The whole portrayal of the relations between Chirisophus and Xenophon seems marked by a spirit of fair mindedness. The writer takes pains to mention their friendly coöperation (IV, 2, § 26), his own deference to Chirisophus as a Lacedaemonian (III, 2, § 37), their playful banter (IV, 6, §§ 14ff.), their single misunderstanding (IV, 6, § 3). It is of interest, too, to note that the writer is at pains to account for Chirisophus' absence at the time of the seizure of the generals (II, 5, § 37), and that in III, 3, § 27, it is Chirisophus who takes Clearchus' place as virtual commander in chief, and speaks for the whole body in the colloquy with Mithradates. We may also refer to the words of praise meted out to subordinates, to the group of brave Arcadian captains whose rivalry in valor adds so much to the interest of the account of the assault on the Taochian fort (IV, 7, §§ 8ff.; see especially § 12); to Episthenes, who with his peltasts bore the brunt of Tissaphernes' charge (I, 10, § 7); and to the scout Democrates (IV, 4, § 15). Contrast, too, the comment upon Polycrates' faithfulness in the matter of procuring ships with the judgment passed upon the renegade Dexippus (V, § 15f.). Again it is plain that Xenophon's sympathies were wholly with Clearchus in his rivalry with Menon; but at the same time he tells us that Clearchus, too, wished to win for himself the supreme command, and to brush aside all riva-

(II, 5, § 29), and despite appearances he abstains from accusing Menon of treachery (II, 6, § 28).

We may surely see frankness again in the writer's statements regarding his own ambitions, his desire to found a colony, and his gratification when the supreme command was offered to him; and his bearing in the vexatious situations brought about by the greed, jealousy, and bad faith of those with whom he was brought into contact must provoke our admiration. His defence, when with the other generals he was put on trial (V, 8, §§ 1ff.), and his speech before the Spartan ambassadors, when the disaffected were clamoring for his death (VII, 6, §§ 11ff.), deserve careful reading. Certain is it that there is nowhere the slightest evidence that he ever sought to use his position for private advantage at the expense of the interests of the whole army. After all the opportunities for gain-getting which fortune had put in his way, he tells us that he was compelled to sell his horse on reaching Lampsacus in order to secure funds for his journey. This of itself goes far to justify the estimate put upon Xenophon by Seuthes, τὰ μὲν ἄλλα οὐ κακός, φιλοστρατιώτης δέ.

For some remarks upon the style of the *Anabasis* see § 39.

II

PERSIA TO THE TIME OF CYRUS THE YOUNGER

14. THE PERSIAN EMPIRE; CYRUS THE GREAT.—The Persian Empire was founded in the sixth century B. C. by Cyrus the Great (died 529 B. C.). From earliest times the fertile region watered by the Tigris and the Euphrates has been the seat of great empires, Chaldaeans, Assyrians, Babylonians, Medes, and Persians succeeding one another. At the time of the accession of Cyrus to the throne the Persians were subject to the Medes, while in the west lay the great kingdom of Lydia, and to the south that of Babylon. Under Cyrus the Persians, a tribe of hardy mountaineers, were freed from

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Median control, and began an irresistible series of conquests. The Lydian monarchy was overthrown and its capital, Sardis, taken in 546. By this the domain of Persia was extended to the coasts of Asia Minor, and the Greek cities dotting these coasts fell under its sway. In 538 Babylon was overthrown. Thus the empire founded by the great monarch extended over virtually all the region from the Ægean to the Indus and from the Caspian Sea to the Persian Gulf. Within this vast area there were naturally many peoples whose subjugation was incomplete. Even in Xenophon's day the Cilicians were governed by their own rulers (*Anabasis*, I, 2, § 12.), and the Pisidians (I, 1, § 11; I, 2, § 1; II, 5, § 13; III, 2, § 23), the Mysians (II, 5, § 13; III, 2, § 23), and the Lycaonians (III, 2, § 23) were at least rebellious, while the Cardūchi were practically independent.

Of Cyrus the Great, Xenophon has given a sketch, idealized and lacking in historic accuracy, in the *Cyropaedia*.

15. CAMBŪSES.—Cyrus was succeeded by his son, Cambyses (529-522), who extended his father's conquests by campaigns against Phœnicia, Egypt, and Libya. By the conquest of Phœnicia Persia became a maritime, as well as an inland power. Cambyses, on departing for Egypt, had murdered his younger brother, Bardiya (Bardes), or Smerdis, as the Greeks called him. Cambyses was of a jealous temperament, and was subject to fits of ungovernable passion. He was therefore both hated and feared by his subjects, while Bardiya was beloved. While Cambyses was absent on his campaign against Egypt, a Magian proclaimed himself Bardiya, whom he happened to resemble in appearance, and seized the throne. On hearing of this Cambyses, it appears, took his own life, although traditions differ. The false Bardiya, on his part, after a rule of only seven months, was assassinated by a band of conspirators led by Darius, son of Hystaspes, a Persian noble of a younger branch of the royal house (Achaemenidae), who thereupon became king.

16. DARIUS THE GREAT.—Darius (521-485) during the first six years of his reign had to contend against opposition from

those who denied his right to rule, and to face rebellion in many parts of the empire, but by his energy, courage, and resourcefulness he finally triumphed over all his foes and established himself securely on the throne. He also extended the bounds of the empire by further conquests, and set himself to the colossal task of organizing and unifying his vast domain, which, it is estimated, included possibly as many as eighty millions of inhabitants, differing widely from one another in civilization, in government, in language, and in all the habits of life.

17. ORGANIZATION OF THE EMPIRE.—Darius divided the empire into twenty-three satrapies, or provinces, each governed by a viceroy (satrap) appointed by the king and subject to removal at his will. Save for this fact the satraps were largely independent. They maintained their own courts, with palaces and game preserves (*παράδεισοι*), and lived in regal state. They had supreme authority in all civil matters, levied and collected taxes, and controlled the local military forces, though the imperial troops and garrisons were under command of officers appointed by the king and responsible to him. Even these, however, were dependent upon the satrap for pay for their troops; but they formed a substantial check upon the satraps, and kept them from assuming real as well as virtual independence. So did likewise the royal secretary sent down to each province. This officer was the king's agent, and served as an independent channel through which the king could inform himself of what was going on. Moreover, inspectors (I, 1, § 5) were from time to time sent out by the king to the different provinces. Despite these checks upon their power, however, the satraps had by the time of Xenophon become practically independent sovereigns, and the king cared little about their doings, provided the tribute was regularly sent to him (I, 1, § 8). It was in this matter of collecting tribute that the system organized by Darius proved most successful. The tribute was paid in kind (IV, 5, § 24), and was levied upon all the subjects of the empire except the Persians. The total revenue must have been enormous.

Another means of solidifying the empire was the maintenance of royal roads connecting the provinces with the capital, and the establishment along these of stations where couriers with relays of horses were posted. By this means it was possible to despatch messengers to or from the capital with surprising speed. These roads must not be assumed to have been anything like the great military roads of the Romans, yet by facilitating rapid communication they did much to unify the empire. The most famous of these roads, following probably an old trade route, ran from Nineveh to Susa and thence westward to Ephesus. On his upward march Cyrus availed himself of this royal road for a part of the distance.

Lastly it should be stated that Darius sought to introduce a uniform system of gold and silver coinage, although from the nature of the case this attempt could not be wholly successful. The standard gold coin was, or came to be, called by the king's name, the daric (I, 1, § 9).

18. GREECE AND PERSIA.—A glance at the map shows how closely connected Greece and Asia Minor are, and how from the earliest times the intervening islands must have tended to promote intercourse. It was therefore but natural that, as successive migrations from the north into the Greek peninsula forced the already existing population to seek new homes, homes should be found first of all on the islands and on the neighboring coasts of Asia Minor. Thus the coasts of Asia Minor became studded with Greek cities, some of which, like Ephesus and Milētus, became rich and powerful. These cities during the seventh and sixth centuries before Christ were marked by a far more highly developed culture and civilization than were the cities of European Greece. These Ionian cities (for having been colonized by Ionians the district was called Ionia) fell under the sway of Lydia in the days of Lydian greatness, and when the empire of Croesus fell before the advance of Persia (§ 14) they, too, became subject to Persia.

19. THE IONIC REVOLT.—In 499 B. C. the Ionian cities

under the leadership of Aristagoras of Milētus expelled the tyrants whom the power of Persia had imposed upon them, and resolved to free themselves from Persian rule. Aristagoras went to Greece to seek help. He failed utterly at Sparta, but Athens and the little town of Eretria on the island of Euboea sent ships and men. Thanks to this assistance the Ionians were able to capture and burn Sardis, the capital of Lydia; but their success was short-lived. The Greeks were not united, nor was their leader a man of spirit. Milētus fell after a siege, and the revolt was crushed.

20. THE PERSIAN EXPEDITIONS AGAINST GREECE.—After the suppression of the revolt and the reorganization of Ionia, Dārīus in 492 sent forth an army and a fleet with the double purpose of re-establishing Persian supremacy in Thrace and Macedonia, and of proceeding against Greece in order to punish the states which had dared to take part in the war against the Great King. The first project was successfully carried out, though with heavy losses, but the fleet was wrecked in attempting to round the promontory of Athos, and the expedition against Greece was given up.

Dārīus, however, was not minded to allow Athens and Eretria to escape. In the picturesque story of Herodotus we are told that he commanded one of his slaves to say daily as dinner was served before him, "Master, remember the Athenians." Hence, two years later the second expedition was despatched. Eretria fell, but Athens was saved by the genius of Miltiades and the valor of her citizens and those of Plataea in the memorable battle of Marathon (490). Nothing daunted, Dārīus began preparations for a third expedition, but died before they were completed.

He was succeeded by his son Xerxes (485-465), who after a delay caused by the necessity of subjugating Egypt, which had revolted, led a vast host by land and sea against Greece. After he had triumphantly passed through Thrace, Macedonia, and Thessaly, and, aided by treachery, had forced the pass at Thermopylae, his fleet was crushed in the battle of Salamis (480), and the next year his army was defeated at

Plataea. Thus ended Persian attempts to subjugate European Greece, and Europe was not again to be menaced by an Oriental invasion for a full thousand years.

21. THE DECLINE OF PERSIA.—After this check put upon its career of conquest Persia rapidly declined. The very vastness of its power and wealth gave rise to luxury and decay. The court was maintained with great magnificence, but owing to the fact that it was made up of jealous and self-seeking men and women—slaves, eunuchs, and concubines, with hosts of greedy hangers-on—intrigue and strife abounded, and led only too often to the darkest crimes. Xerxes was murdered in 465 and was succeeded by his son, Artaxerxes I (Longimānus), who reigned until 425. He was followed by his son, Xerxes II., who after a reign of less than two months was murdered by his half-brother, Sogdianus, who in his turn suffered a like fate at the hands of his brother, Dārīus, who seized the throne for himself.

22. DĀRĪUS II.—Dārīus II, called Nothus (bastard), since he was the son of one of the royal concubines, was the father of Cyrus and Artaxerxes, with whose quarrel we have to do in the *Anabasis*. He married his half-sister (some authorities say his aunt), Parysatis, a woman of a strong and unscrupulous nature, whose influence at court became paramount. The reign of Dārīus was marked by a series of insurrections and disorders in various parts of the empire, notably by the revolt of Egypt, which threw off Persian rule and maintained its independence, and by renewed activity on the part of the satraps of the western provinces in dealing with the Greek states (§ 26). These satraps were able and energetic men. Pharnabazus, who governed the northern provinces, and Tissaphernes, who was satrap of Caria on the south, though his dominion embraced Lydia as well. To these must be added Cyrus (§ 24), who was to become a dominant figure.

23. TISSAPHERNES.—Tissaphernes, as the story of the *Anabasis* makes all too clear, was a wily, unscrupulous Oriental. Instructed by the king to seek to regain control over the Greek cities, which had enjoyed virtual independence since

the failure of the Persian expeditions against Greece, he endeavored to carry out this purpose by aiding now Athens and now Sparta in their war against each other. By this means he hoped to weaken both, and thus secure for Persia a free hand. This policy was shrewdly planned, but was after a time interrupted by the energetic action of Cyrus, whose support of the cause of Sparta did much to secure her triumph, and to make the downfall of Athens inevitable.

III

CYRUS AND HIS EXPEDITION

24. CYRUS THE YOUNGER.—Cyrus, called the Younger to distinguish him from Cyrus the Great, was appointed by his father, Darius, in 407, satrap of Lydia, Phrygia (the greater), and Cappadocia, and commander in chief (κάπαιος) of one-fourth of the royal army,—of the troops, *i.e.*, whose mustering-place was the plain of Castölus in western Asia (see Xenophon, *Hellenica*, I, 4, 3, and *Anabasis* I, 1, § 2). Cyrus was at this time a youth of seventeen, but he was ambitious and possessed of marked ability. The powers given to him were vast, and he was set over many older and more experienced men. Even Tissaphernes was reduced to a subordinate position, though he retained the satrapy of Caria and the control of the Greek cities on the coast, which were still under the power of Persia. Deeply incensed at being supplanted by a mere boy, Tissaphernes became the bitter enemy of Cyrus, and when the latter was summoned to Babylon on the occasion of his father's last illness (404) he found it wise to take Tissaphernes with him, ostensibly as his friend (I, 1, § 2), but we may well believe that the real ground was that he did not dare leave so dangerous a foe behind him.

Cyrus was the younger son (the family was large, but we are concerned merely with the two brothers, Cyrus and Artaxerxes), but was not without grounds for hoping that he

would be designated his father's successor. Artaxerxes had been born before Darius became king, and Cyrus was the eldest son "born in the purple." Moreover, he could count upon the support of the all-powerful queen mother, Parysatis. So strong was Cyrus' belief that he would succeed his father that he had already assumed the attitude of royalty, and had even, we are told, put to death two of his own first cousins, who had dared to come before him without assuming the posture which etiquette prescribed for those coming into the presence of the king.

25. ARTAXERXES II (MNEMON).—Cyrus came up to Babylon at his father's summons attended by a strong body-guard of Greek troops, but despite the support of Parysatis he failed in his ambitious purpose. Artaxerxes was named by Darius as his successor. Enraged at this disappointment it may well be true, as was believed in antiquity, that Cyrus sought to murder his brother at the time of his coronation. Some declared that a priest charged Cyrus with intending to hide himself in the temple at Pasargadae and murder the king when he came thither, as custom demanded, to put on the robe of Cyrus the Great; and others went so far as to say that Cyrus was actually found lurking in the temple (so Plutarch, who gives both versions). Others, as Xenophon, regard these charges as malicious slanders uttered by Tissaphernes, who sought thus to avenge himself on his rival. In any case, Cyrus was seized and would have been put to death had it not been for the intercession of Parysatis. She secured his release, and sent him back in safety to his province (I, 1, § 3; the story is also picturesquely told by Plutarch).

Deeply angered at the baffling of his hopes and at the indignity put upon him, Cyrus resolved to wrest the throne from his brother by force, and straightway set about making preparations.

26. THE SITUATION AND THE RESOURCES OF CYRUS.—In planning to carry out his purpose Cyrus had certain advantages upon which he could rely. In the first instance he had

a strong ally in his mother, whose influence at court was immense, and whose strong imperious nature, at once vindictive and unscrupulous, would stop at nothing in seeking to further her ends. Again Cyrus had come to see the marked superiority of Greek over Persian troops, and was in a position to secure such troops for himself. He determined to gain control over the Greek cities of Ionia, and to this end made open war on Tissaphernes. As a result all these cities came over to his side save Milētus, in which Tissaphernes had a strong castle and a garrison. Moreover, the state of Greece at this time was a distinct advantage to Cyrus. It was in the period immediately following upon the overthrow of Athens by Sparta. The latter state owed her final success largely to the aid furnished by Cyrus, and he could rightly look to her for support in his undertaking. Finally, it should be noted that well equipped and well disciplined troops could now readily be had for hire, and that Cyrus was in a position to secure them, having already come into contact with them and having won for himself a name as a liberal paymaster.

27. CYRUS MUSTERS TROOPS.—His war with Tissaphernes made it easy for Cyrus to muster a considerable body of troops without arousing suspicion as to his ulterior purpose. He laid siege to Milētus and strengthened the garrisons in the various Ionian cities; and the king was pleased, rather than otherwise, at the thought that his rival was thus wasting his resources, the more so as Cyrus took pains to remit to him the proper tribute not from his own province alone, but also from the cities which he had taken from Tissaphernes (I, 1, § 8).

In this way the nucleus of a strong Greek force was mustered, but Cyrus was not blind to the magnitude of the task before him, and did not stop here. He furnished funds to Clearchus (§ 38), who collected and maintained a strong army in the Chersonēsus; to Aristippus, who was struggling to hold his ground against rivals in Thessaly; and sent word to other Greek officers to come and take service under him, alleging as his reason his war against Tissaphernes and, fur-

ther, a desire to punish the Pisidians, a hardy tribe of mountaineers living to the south of his province, for their depredations committed on his territory. Furthermore, he entered into negotiations with Sparta, to which state he had rendered such signal service in the latter years of the Peloponnesian war; and although loath to enter openly upon war with the Great King the government acceded to his request, at least to the extent of sending a fleet with seven hundred hoplites under Chrisophus to the coast of Cilicia, where they joined the army of Cyrus on its upward march. Cyrus himself had, of course, in his official capacity control of the imperial troops in western Asia: but on these, as the sequel proved, little reliance could be placed.

28. THE ARMY OF CYRUS.—In the above-mentioned ways Cyrus gathered together a body of approximately thirteen thousand well-trained troops by the time he was ready to set out. These were drawn from all parts of the Greek world, but especially from central and northern Peloponnēsus (more than half of the whole army, Xenophon tells us, was made up of Arcadians or Achaeans, VI. 2, § 10). The Arcadians in particular were famous as fighting men, and are often singled out for special mention in Xenophon's narrative. The separate contingents with their commanders are given as follows:

Xenias, an Arcadian (I. 2, § 3), with 4000 hoplites.

Proxenus, a Boeotian (*ibid.*), with 1500 hoplites and 500 light-armed.

Sophaenetus, an Arcadian (*ibid.*), with 1000 hoplites.

Socrates, an Achaean (*ibid.*), with 500 hoplites.

Pasion, a Megarian (*ibid.*), with 300 hoplites and 300 peltasts.

Menon, a Thessalian (I. 2, § 6), with 1000 hoplites and 500 peltasts.

Clearchus, a Lacedaemonian (I. 2, § 9), with 1000 hoplites.

800 peltasts, 200 bowmen, and 40 horse.

Sosis, a Syracusan (*ibid.*), with 300 hoplites.

Agias (?), an Arcadian (*ibid.*), with 1000 hoplites.*

* See the note on I, 2, 56.

Chirisophus, a Lacedaemonian (I, 4, § 3), with 700 hoplites.

There is also mention of the troops which had been besieging Milētus (I, 2, § 2); these may, or may not, have been included in those brought by Pasion and Socrates or by Xenias, since he was in general command of Cyrus' garrison troops; and lastly we are told of 400 deserters from the king's army (I, 4, § 3).

The number of troops is given in I, 2, § 9, after the review at Celaenae, as 11,000 hoplites and "about 2000" peltasts. Subsequent to this the 700 hoplites under Chirisophus joined the army; yet in I, 7, § 10, the number is given as 10,400 hoplites and 2500 peltasts. We have no means of explaining the discrepancy.

The heavy-armed soldier (ὀπλίτης; see the frontispiece) was equipped with helmet (κράνος), cuirass (θώραξ, or σπολάς), shield (ἀσπίς), and greaves (κνημίδες), and carried a spear (δόρυ) and a short, straight, double-edged sword (ξίφος). The light-armed troops embraced (1) peltasts (πελτασται), who carried a target (πέληγ) and spears; (2) javelin-throwers (ἀκοντισται), who carried javelins alone;* (3) bowmen (τοξόται), whose equipment consisted of the bow (τόξον), quiver (φαρέτρα), and arrows (τοξεύματα, or οἰστοί); and slingers (σφειδονῆται), who carried merely their slings (σφειδόναι) and stones or slugs for hurling. No force of slingers was, however, organized until during the retreat (III, 3, §§ 16ff.).

The army was virtually without cavalry. Clearchus brought with him forty Thracian horsemen, but these deserted (II, 2, § 7) after the battle. During the retreat a small body of horse was organized (III, 3, §§ 19f.), which rendered good service.

Naturally, being composed of contingents under separate commands, the army was not strictly unified. Indeed on one occasion (I, 5, §§ 13ff.) the divisions of Clearchus and of Menon almost came to out-and-out fighting, and in general

* For information as to the ancient javelin and the method of hurling it with a thong (ἀγκύλη), see Gardiner, *Greek Athletic Sports and Festivals*, pp. 338ff., with the cuts on pp. 341 and 344.

each commander regarded himself as in large measure independent. All the more striking, however, is the unity and good discipline which were manifested during the retreat, at least up to the time when safety seemed assured. Then bickerings and mutual distrust showed themselves, and make the story told in the last two books of the *Anabasis*, in particular, one of petty jealousies, of strife, and disunion.

The men, with the exception of the Lacedaemonian contingent under Clearchus, were paid by Cyrus. The rate was at first a daric per month per man, but after the mutiny at Tarsus this was increased to a daric and a half (I, 3, § 21). This was liberal treatment, especially as he promised them pay in full until he should bring them back to Ionia. Ordinarily mercenaries were discharged whenever their employer had no further need of their services, and were left to find their way home as best they could. Moreover, Cyrus promised liberal bounties to the men in the event of his success (I, 4, § 13; I, 7, § 7). A captain received twice as much, a general four times as much, as a private.

There was no regular commissariat. The soldiers procured supplies from a market (*ἀγορά*) set up in the army. This was in the barbarian contingent (I, 3, § 14), and was maintained by orientals, chiefly by Lydians. These sutlers accompanied the army with wagons and pack-animals bearing supplies of flour and wine, and when we add to these the wagons laden with the camp equipment and the soldiers' baggage, and the hordes of hangers-on and camp-followers, both men and women, it will be seen that the train was of considerable size and a great hindrance to rapid progress. On the retreat, after the Persians had treacherously broken the truce, the Greeks burned their tents and superfluous baggage, and got supplies as best they could by pillage.

The army marched as a rule in column, and owing to the baggage train the line must have been of great length. During the retreat the hollow square was at first adopted as the wisest formation, but it was found to be impracticable. The battle line was ordinarily drawn up eight deep, but for a charge on

rough or irregular ground the companies might be arranged in column, with open spaces between the columns (IV, 8, §§ 10ff.). The unit of organization was the enomoty (ἐνωμοτία), or company of twenty-four men with their commander (ἐνωμόταρχος); four of these made up the λόχος, under command of a captain (λοχαγός). Each unit was drilled so that the shift from column to line of battle and vice versa was attended with no confusion, and the rear men in each file were trained to act as leaders, when the order, "About face," was given (IV, 3, §§ 26 and 29).

Of the organization of the barbarian army of Cyrus little can be said, and it plays no part of importance in Xenophon's narrative. It numbered, according to Xenophon, 100,000 men (I, 7, § 10). The Greek and barbarian armies encamped separately (I, 3, § 14, and II, 4, § 10).

As to the size of the king's army, accurate information is lacking. Xenophon's estimate is based upon the reports of deserters (I, 7, §§ 12ff.) and is doubtless greatly exaggerated. Plutarch *Artax.* 13 (quoting Ctesias, see § 30) sets the number at 400,000.

29. THE ANABASIS, OR UPWARD MARCH.—At the head of the forces enumerated above, Cyrus set out from Sardis in March, 401 B. C. His course led him through Lydia and Phrygia, the general direction being somewhat south of east (as though he were indeed moving against the Pisidians), until he reached the city of Celaenae. Here he made a halt of thirty days, as some of his troops had not yet joined him. From this point he turned back and proceeded in a north-westerly direction to Ceramon Agora, whence the eastern march was again resumed. By this otherwise surprising detour, Cyrus avoided passing through a rugged country, in which it might have been difficult to obtain supplies and where he might have been delayed by opposition on the part of the very mountaineers against whom his expedition was ostensibly directed. At the same time the change in direction would not of necessity tend to arouse suspicion as to his ultimate goal.

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hardships attending a march through the desert, were the clash between Clearchus and Menon, which might so easily have led to disaster (I, 5, §§ 11ff.), and the attempted treason of the Persian noble, Orontas, whose trial and condemnation are vividly described (I, 6). Finally when they reached a huge trench that had been dug from the river to the ruins of the old Median wall (see the note on I, 7, 71), leaving but a narrow passage along the river some twenty feet wide, and found this, too, undefended, it seemed clear that the king had given up all intention of making any resistance. The battle array, which must have been maintained in daily expectation of a battle, was given up, and discipline was relaxed, as though their cause were already won.

30. THE BATTLE OF CUNAXA.—At length, on the third (?) of September, while the army was proceeding in this disorderly fashion, word was suddenly brought that the king was approaching with a large army. In the midst of great confusion the battle line was formed, the Greeks holding a position on the right wing next to the river. Of the battle itself Xenophon gives a graphic and picturesque account. After sacrifice and the singing of the paean, the Greeks charged the enemy who at once turned and fled, while the Greeks followed in pursuit. Tissaphernes alone with a body of horse rode through the Greek peltasts and advanced against the camp of Cyrus. On the other hand the barbarian troops of Cyrus, under Ariæus, seem to have offered no real resistance to the king's army, but fled at the first attack, or at least when the fall of Cyrus became known. Cyrus himself, with a body-guard of six hundred picked men, charged the king's center, where he knew his brother would be stationed. He had previously bidden Clearchus to lead the Greek hoplites against the Persian center, but the cautious Spartan had refused to expose his right flank to the enemy, and had advanced straight on with his flank guarded by the river. Cyrus and his men routed the body-guard of the king, six thousand strong, and their cause seemed to be won; but, carried away by passion as he caught sight of his brother, Cyrus rushed upon him to slay

him, and was himself struck down by a blow from a javelin. His faithful followers were slain one after another, fighting desperately over his dead body. After this the king marched upon Cyrus' camp, where he joined Tissaphernes and his detachment, and then turned back in order to attack the Greeks. These were still advancing in pursuit of the Persians who had given way at their first attack; but when they learned that their camp was being pillaged and presently saw the king's army approaching, they wheeled about to offer battle. The barbarians, however, did not venture to engage the Greeks, but fled; and the Greeks marched back to their devastated camp.

Such, in brief, is Xenophon's story of the battle. Another account, varying in important particulars, may be read in Plutarch's life of Artaxerxes. This is based in part upon the narrative of Ctesias, a Greek, who was for years court physician to Artaxerxes, and who is known to have written a history of Persia in twenty-three books. This work is known to us from abridgements preserved by the Byzantine scholar Photius, and from the fact that it was used by Plutarch and by the historian Diodōrus Siculus. Xenophon alludes to Ctesias (*Anabasis* I, 8, § 26) in a way which suggests that he was himself familiar with his narrative, and it may be that Xenophon's own story may be corrected here and there by information drawn from Ctesias. The latter's credibility as an historian is, however, far from being above question.

31. THE RETURN MARCH.—The victory of the Greeks demonstrated the superiority of Greek over Oriental troops, but all advantages which might have accrued to them from their triumph were nullified by the fact of Cyrus' death. They were now in the heart of the Persian empire, over a thousand miles from their starting point, and fully five hundred miles from the nearest Greek city. Moreover, their journey had brought them through a desert country, over which it was impossible for them to retrace their steps, without supplies, as they were. They had no resources and no guides; and all their hopes based upon Cyrus' promises had come to nothing.

Moreover, as they were soon to learn, they had to cope with the blackest treachery on the part of those claiming to be their friends.

All the greater must our admiration be for the courage and skill with which they met the difficulties surrounding them, and succeeded in fighting their way back to Greece. Whatever be our view as to the credibility of Xenophon's narrative, particularly as regards his own prominence (§ 13), we should not be blind to the really stupendous character of the achievement of this body of men, or withhold from Xenophon his due meed of praise. This little army proved conclusively that the Greek conquest of Persia was a possibility and only waited for an Alexander to become a fact. The reader of the *Anabasis* even feels ready to echo the words of a Greek writer of the fourth century of our era: ὁ γοῦν μέγας Ἀλέξανδρος οὐκ ἂν ἐγένετο μέγας, εἰ μὴ Ξενοφῶν.

32. NEGOTIATIONS.—On the day after the battle, when the news of Cyrus' death was brought to the Greeks by emissaries from Ariaeus, their reply was that they were victors, and that if Ariaeus would join them they would set him on the throne of Persia. Before his answer was received, however, heralds from the king came with the peremptory command that they should lay down their arms and throw themselves on the mercy of the king. In the face of this demand, and despite their really desperate situation, Clearchus put on a bold front, and the firm refusal to surrender led the envoys (one of whom was an expatriated Greek, and another, if we may trust his own statement, the court physician, Ctesias) to add the further message that the king promised a truce if they remained where they were, but that any change of position, whether in advance or retreat, would be construed as an act of war. To this Clearchus assented, though without stating what he would do.

The king's envoys then departed, and those sent to Ariaeus returned, bringing his answer declining their offer to set him on the throne, and declaring his intention to set out next morning for Ionia. At this the Greeks determined to throw

in their lot with his. Reaching his camp about midnight they entered into a solemn compact and alliance with him, while he swore that he would guide them in all good faith.

At daybreak they set out, and their advance made such an impression on the king that next day envoys came from him to propose a truce. Emboldened by this change of attitude on the part of their foes, Clearchus demanded first of all to be led to supplies. This demand was granted, a truce was made, and the Greeks were led to villages where provisions were abundant. There Tissaphernes entered into negotiations with them, laying stress upon his influence with the king, and declaring that it was due to this influence that the king was willing to allow them to depart in safety. The Greek generals, apparently placing entire confidence in the treacherous Persian, made a compact with him and with the king's brother-in-law. Tissaphernes then left them, stating that he had business at court, and did not return for some weeks, during which time Ariaeus and his officers, having received assurances of immunity for themselves, showed less friendliness toward the Greeks. This gave rise to suspicions in the minds of the Greek officers, but Clearchus would listen to no arguments, declaring that their only hope was to remain loyal to the compact they had made.

32. TREACHERY.—At length Tissaphernes returned, after having received high honors at court, and the march began, during which Ariaeus and his men marched and encamped with the troops of Tissaphernes, and held aloof from the Greeks. Their course led them eastward to the Tigris, across which the Persians had resolved to lead them, presumably in the fear that the Greeks might conceivably seize a district in the fertile area between the rivers and establish themselves there. The Greeks, however, had no thought of violating their oaths, and no wish save to return to their own land with what speed they could. They crossed the river, therefore, trusting in the good faith of the Persians, and proceeded with Tissaphernes and his army to the point where the Greater Zab (Zapatas) joins the Tigris.

* Here they halted for three days, and Clearchus, hoping that the feelings of mutual distrust which had become more and more apparent, might be dispelled by a frank discussion, sought an interview with Tissaphernes. The latter met his overtures with a great show of friendliness, and promised that, if Clearchus would bring his generals and captains to a conference, he would disclose the names of those who were acting treasonably toward the Greeks, and seeking to promote ill-feeling.

To this Clearchus assented, feeling certain in his own mind that Menon was the slanderer, and eager that the strife for supremacy between Menon and himself should be brought to an end by the death of his rival. He seems to have entertained no thought of treachery, and on returning to the camp, after having spent the night as the guest of Tissaphernes, urged that all the generals and captains should go to the proposed conference. Many protested against this, and pointed out the imprudence of putting all the commanding officers in the power of Tissaphernes, but Clearchus was insistent, and at last won his point, at least to the extent that four generals besides himself—Proxenus, Menon, Agias, and Socrates—with twenty captains should accept the invitation of Tissaphernes.

They went, therefore, and about two hundred of the men followed out of curiosity and to visit the Persian market. The generals were at once invited within, where at a given signal they were seized, while those without were cut down. The prisoners were taken in chains to Babylon, and after a short imprisonment were beheaded,—all, that is, save Menon, who is believed to have sought to win favor for himself by claiming that it was due to him that the plan of entrapping the Greek generals had succeeded. Xenophon is silent as to this, though he tells us that Menon was not beheaded as the others were, but was kept alive for a miserable year and then died in disgrace and torture. Apparently his attempt to win favor succeeded only in winning for him the fierce hatred of Parysatis.

34. REORGANIZATION.—The plight of the Greeks after the seizure of their generals was desperate indeed. All the difficulties that had menaced them after the death of Cyrus menaced them now, magnified and intensified a thousand fold. It was plain by this time that no further dependence could be placed either on Ariaeus or on Tissaphernes, who had broken their most solemn oaths; and left to themselves, as they were, the Greeks had now not even leaders to whom they could look for direction and guidance.

Of the utter despair that possessed the army during the night that followed the seizure of the generals, Xenophon gives a vivid picture in the opening chapter of the third book of the *Anabasis*; and even if we feel forced to assume that he has laid undue stress on the part played by him in the events of that night, it remains clear that through energetic action on the part of the few who had not lost heart the whole army was roused to action. Of these few, Xenophon was certainly one; and we must remember that the situation called not for energy alone and a clear vision of what was needed, but also for the ability to rouse the men from their despair by presenting a line of action to them in convincing and persuasive words. Hence it is in itself entirely credible that it was Xenophon rather than, for instance, Chirisophus, who came forward at this crisis; and we may follow Grote in his verdict that it was well for the army that the inspiration "fell upon one in whom a full measure of soldierly strength and courage was combined with the education of an Athenian, a democrat, and a philosopher."

In any case the army was roused to action; the stragglers were recalled; new generals were chosen to take the places of those who had been seized; and the men were led to realize that their only hope of safety lay in good discipline and in devotion to the common weal. It was voted to burn all the superfluous baggage, that their march might not be impeded by the size of the baggage-train, and to adopt the hollow square as their formation, the train and the light-armed being in the center and the hoplites on all sides of them. Chiriso-

phus, as a Lacedaemonian, was to have the honor of leading the van, while Xenophon and Timasion, the two youngest of the generals, were to guard the rear.

35. FROM THE ZAB TO THE LAND OF THE CARDŪCHI.—Thus reorganized and inspired with fresh hope and courage, the army crossed the Zab, which was, according to Xenophon, four hundred feet wide, but at which Tissaphernes seems to have made no effort to check their progress. As they proceeded, however, a few hundred of the enemy's horse and light-armed assailed the Greeks in the rear and inflicted some damage. The Greek bowmen and javelin-throwers were unable to reach the foe, being a match for their adversaries neither in skill nor equipment, and being further compelled to shoot at longer range, since they were inside the hollow square. Xenophon attempted to charge the enemy with some of the hoplites who formed the rear of the square, but could accomplish nothing. He did no damage to the enemy and was himself compelled to bring his men back to the main body under fire. The first day was therefore a discouraging one; but that night a small body of fifty horse was equipped, and also a troop of slingers two hundred in number. Thereafter they met with better success in repelling the enemy, who continually hovered about their flanks, but even so they suffered considerably.

In particular the Greeks found that their formation (the hollow square) could not be maintained in passing over rough country or when rivers were to be crossed. Hence separate companies were formed, which were to fall behind when the way was narrow, and, on the other hand, were to fill up any gap that might be made in their line, adapting their formation to the space to be filled.

After fourteen days of marching, in the course of which they at times suffered severely and were compelled to halt frequently in order to procure supplies and to care for the wounded, the Greeks reached a point where farther progress seemed to be completely blocked. On the left was the Tigris, so deep that the soldiers could find no bottom with their

spears, while high mountains shut them in on the right, and in front lay the rugged and mountainous country of the Cardūchi, a race of bold mountaineers who defied the Great King. Nevertheless the Greeks resolved to fight their way through this inhospitable region, knowing that thus they would reach Armenia, whence, they were told, it would be easy for them to make their way whithersoever they wished.

36. THROUGH THE LAND OF THE CARDŪCHI AND ARMENIA TO TRAPEZUS.—Making their start, therefore, under cover of the darkness the Greeks reached the first of the passes through the Cardūchian mountains before any resistance was undertaken, but as the rear-guard was descending from the pass into the villages beyond, the mountaineers assailed them with vigor. Xenophon even declares that had their foes had time to collect in larger numbers the whole Greek army might well have been destroyed. This was, however, but a foretaste of what was to follow; and the seven days which the Greeks spent in passing through this rugged region, beset by their fierce and determined foes and forced by lack of supplies to march even through heavy snow, were fraught with hardships and dangers beyond all that they had suffered at the hands of Tissaphernes and the Persians. Finally they reached a plain where they found comfortable quarters in villages along the Centrites river, but here again their further progress seemed completely blocked. The river was two hundred feet in width and above their breasts in depth; and, as a new danger not heretofore experienced, Armenian cavalry were seen on the opposite bank ready to thwart any attempt on their part to cross. The Cardūchi, moreover, were seen to be gathering in their rear; so that their situation was critical.

Here again, however, Greek readiness in device, aided, as Xenophon devoutly believed, by the favor of heaven, found a means of coping with their difficulties, and the river was crossed by a clever stratagem. Thus they reached the high and undulating table-land of Armenia, a region of bitter cold—for it was now December. Over this they marched without any serious fighting, although the satrap Tiribazus, despite the

fact that he had made an agreement with them that they would be allowed to pass through the country unmolested, if they did not burn the villages, followed closely after them, waiting for an opportunity for a treacherous attack. If, however, they had little fighting to do, they had to endure and many suffered from frozen extremities and from snow and the severity of the weather. Not only slaves and beasts of burden, but some also of the soldiers perished from cold, and many suffered from frozen extremities and from snow blindness; while at times the scarcity of provisions led to terrible sufferings and exhaustion. After all these hardships Xenophon records a week of feasting amid abundant supplies in Armenian villages, built half underground as at the present day.

Thence through various tribes, Taochi, Chalybes, Phasiāni, Seythēni, sometimes having to fight against stubborn opposition, they made their way by a route that can no longer be determined with certainty, until at length they reached a mountain which offered a view of the sea. In a striking word-picture, Xenophon brings vividly before us the scene as the soldiers pressed forward crying out *θάλαττα θάλαττα*, and embraced one another with tears. For they thought that the sight of the sea meant that their hardships and troubles were over and their safety assured. After six days more of marching through the land of the Macrōnes and Colehi, the latter of whom sought to oppose their progress, they reached the Greek city of Trapezus (Trebizond) on the shores of the Black Sea. Here with thanksgiving they offered to the gods the sacrifices they had vowed, and instituted games in truly Greek fashion.

37. FROM THE TRAPEZUS TO THE BOSPORUS.—At Trapezus the army remained thirty days for much-needed rest and in the hope that sufficient vessels might be collected to make it possible for them to proceed for the rest of the way by sea. Chirisophus was at his own suggestion despatched to Byzantium to seek to obtain transports from the Lacedaemonian admiral Anaxibius. Meanwhile passing merchantmen were

seized, and supplies were procured by pillaging expeditions into the territory of the Colchi and other neighboring tribes.

At length, in despair of obtaining more ships, they determined to set out, putting on board of the vessels they had the sick and wounded with the women and all the baggage, while the able-bodied proceeded by land. Thus a three-days' march brought them to Cerasus, where a halt of ten days was made, and after another journey of ten days they reached Cotyōra. Both of these were Greek cities, like Trapezus colonies of Sinōpe, a powerful city lying farther to the westward. At Cotyōra the governor would not admit them within the walls, and they had to resort to force to find shelter for their sick, although they abstained from further acts of violence. Their stay in this place was a long one (forty-five days), yet still Chirisophus did not appear. Envoys, however, came from Sinōpe, at which city they were promised a friendly welcome.

It was during their stay at Cotyōra that Xenophon seems to have conceived the idea of seizing some non-Greek city with the force now at his command, and of establishing a colony, which would have been certain to become rich and powerful. This plan was unfortunately divulged to the army by the soothsayer Silānus, and led to much bitterness against Xenophon, although he publicly renounced the project and successfully combatted the charges brought against him. It became more and more plain, however, that dissension was rife in the army and it required all of Xenophon's eloquence to restore good discipline. At this time the generals were individually brought to trial for their acts during their term of office.

Shortly after this, sufficient transports having been assembled from Sinōpe and from Heraclēa, a Greek city lying further to the west, the army set sail, and after a voyage of a day and a night reached Sinōpe. Here Chirisophus joined them, having failed utterly in his quest for ships; and here the army resolved to choose a single general in the place of those now in command. The supreme command was offered to Xenophon, but he declined out of deference to Chirisophus

as a Lacedaemonian, and because the omens were unfavorable. Chrisophus was then chosen leader and the army sailed under his command to Heraclēa.

At this point it became clear that the good discipline which had done so much to save them in their day of peril was breaking down, and that many were now actuated by motives of greed and self-interest rather than by loyalty to the common weal. Dissensions broke out in the army which led to a revolt on the part of the Arcadians and Achaeans (who formed more than half of the whole army). These chose commanders of their own, while of the rest about half remained loyal to Chrisophus, while the other half attached themselves to Xenophon. The Arcadian division set out alone, but in attempting to pillage the country of Bithynia, it was surrounded, and would probably have been entirely destroyed had it not been rescued by Xenophon and his men. After this the whole army came together again at Calpē,—a point midway between Heraclēa and Byzantium—and chose Neon as its commander, Chrisophus' command having lasted only a week.

The location of Calpē was so favorable for the foundation of a colony that the soldiers hesitated to take even the ordinary measures for making it defensible, lest Xenophon should seek to make their stay permanent. Finally, however, Cleander, the Lacedaemonian harmost (governor) of Byzantium, came to them, and although through the machinations of the renegade Dexippus serious trouble arose, and it looked for a time as though the Cyrēan troops would find themselves in open war with Sparta, the trouble was adjusted and Cleander was asked to assume the command of the army. Unfavorable omens, however, deterred him from acting as their leader, and he departed alone, promising that he would assist them when they reached Byzantium. The army then set out under its own commanders, and marched through Bithynia until it reached Chrysopolis, directly across the Bosphorus from Byzantium.

37. CONCLUSION.—Here, when they seemed to have passed through all the dangers and hardships that were to befall

them, they were destined to meet again with treachery, this time at the hands of an unworthy Greek.

The Lacedaemonian admiral Anaxibius had been bribed by the satrap Pharnabazus to persuade the Greeks to cross over to the European side of the strait, and brought this about by a false promise that he would provide pay for them. When they had crossed, however, and were within the walls of Byzantium, Anaxibius, instead of providing them with pay, beguiled them outside the walls and bade them get supplies from Thracian villages in the neighborhood. At this the army attempted to re-enter the city but found the gates shut and barred. Incensed at this the soldiers burst down the gates, rushed once more within, and were about to sack the city, when Xenophon in earnest and persuasive words showed them the odium they would bring upon themselves by such a deed, and the inevitable retribution that would be exacted by the all-powerful Spartans. Brought to their senses by this plea, the soldiers withdrew again without the walls, and accepted the offer of an adventurer, Coeratadas, to take them under his command. But the proposal came to nothing, as the resources of Coeratadas proved wholly inadequate.

Meanwhile Anaxibius, having in his turn been deceived by Pharnabazus in the matter of the reward promised him for leading the Greeks from Asia to Europe, sought to avenge himself on the Persian satrap by leading the Greeks back into Asia to make war upon him. But he was thwarted in this plan by the newly-appointed harmost, Aristarchus, who having no thought of allowing Anaxibius to make a private war on Persia, threatened to sink them if they tried to cross.

Thwarted thus again, the army took service under the Thracian prince Seuthes, who promised them liberal pay and in addition special grants to the generals. For two months the army served under him, only to be defrauded of the promised pay, and left once more destitute. At this crisis, however, fortunately for them, Sparta determined upon war with Persia, and had need of troops. The army was led across into Asia and handed over to the Spartan general Thibron,

and Xenophon's story ends with the account of a successful raid upon the estates of a wealthy Persian, whereby much booty was obtained.

IV

MISCELLANEOUS

38. PROMINENT PERSONAGES.—Space may be taken here for a few brief paragraphs regarding individuals prominent in the first four books of Xenophon's story, who, if mentioned, have received but a passing notice in the preceding sections.

(a) **CLEARCHUS:** Of Clearchus, the most prominent and the ablest (II, 2, § 5) of the Greek generals under Cyrus, Xenophon has himself given a sketch in II, 6, §§ 1-15, telling of his warlike character, his defiance of the Spartan ephors, and his banishment from Sparta. He was an experienced campaigner before he took service with Cyrus, and in Xenophon's story exhibits the traits of a typical Spartan. He was a severe disciplinarian (I, 5, § 11, n; II, 3, § 11; II, 6, §§ 9-10), and was feared rather than loved by his men.

During the battle of Cunaxa his undue caution led him to disregard Cyrus' command to charge the Persian center (I, 8, § 13, n.), and may be said to have been the indirect cause of Cyrus' death; while his credulity in trusting the promises of Tissaphernes led directly to the seizure of the Greek generals, himself included. At the same time he seems to have been an able commander, and his loss was a severe blow to the Greeks.

Of the strife between Clearchus and Menon, Xenophon says little (I, 5, §§ 11ff.; II, 5, § 28), and is apparently careful to be just, although his own sympathies are plainly on the side of Clearchus.

(b) **MENON:** Of Menon, too, Xenophon gives a sketch (II, 6, §§ 21-29), and one that is by no means flattering. He seems to have been an unprincipled adventurer, and we may well believe that after Cyrus' death he was ready to secure

advantage for himself by betraying his comrades, although Xenophon is careful not to make direct charges. After the generals were seized there is ground for thinking that he sought to win favor for himself by claiming to have been instrumental in bringing about the success of Tissaphernes' plan, but the result was merely that he was kept alive for a year, and died under torture instead of being beheaded at once as the other generals were (II, 6, § 29). In this scholars generally see the work of Parysatis, whose wrath Menon incurred as being a traitor to Cyrus' cause.

(c) PROXENUS: To Proxenus Xenophon devotes what is not merely a biographical sketch, but a tribute of personal affection (II, 6, §§ 16-20). He is in every way an attractive figure—generous, high-minded, and cultivated; he had even studied under the famous Gorgias (II, 6, § 16). It was at his invitation that Xenophon joined the expedition of Cyrus, and allusions to their friendship abound (II, 4, § 15; II, 5, § 37; III, 1, §§ 4, 8, 9; V, 3, § 5).

(d) CHRISOPHUS: Chirisophus, too, is an attractive figure. Sent by the Spartan ephors at the head of a body of seven hundred Lacedaemonian hoplites, he joined Cyrus at Issus (I, 4, § 3). After the seizure of the generals he becomes a central figure (he was himself absent at that time procuring supplies). As a Spartan he was a man of few words, and could not have played the part which Xenophon attributes to himself, and for which persuasive eloquence was indispensable, but he was given the post of honor, commanding the van, and conducted himself in a soldierly manner.

Between Chirisophus and Xenophon a cordial friendship grew up, and the latter defers to him, as to a more experienced commander, on more than one occasion.

From Trapezus, Chirisophus was at his own suggestion sent to Byzantium to endeavor to obtain ships from the Spartan admiral Anaxibius, but was unsuccessful.

When, at Sinôpe, the army determined to choose a single commander, and Xenophon positively declined the appointment, Chirisophus was chosen (VI, 1, § 32). His command

lasted only a week and, worn and disgusted with the dissensions rife in the army, he fell sick and died at Calpē (VI. 4, § 11).

(e) XENIAS: Xenias seems to have been a military adventurer. He was, as so many of the Cyrean Greeks, an Arcadian, and having taken service with Cyrus was made commander of the mercenary troops doing garrison duty in the Ionian cities (I, 2, § 1).

At Cyrus' summons he joined him at Sardis with a strong force of four thousand hoplites (I, 2, § 3 —the largest single contingent. At the same time Xenias is an insignificant figure. When the army mutinied at Tarsus and Clearchus declared his resolution to abide by the Greeks, rather than avail himself of the friendship of Cyrus, more than half of Xenias' troops went over to him, and Cyrus allowed Clearchus to retain them. This gave Clearchus a force larger than that of any other general, and when opportunity offered Xenias and another general, Pasion, deserted (I, 4, § 7).

(f) SOPHAENETUS: Sophænetus, of Stymphālus in Arcadia, one of the Greek generals under Cyrus, plays a somewhat prominent part in Xenophon's narrative. He joined Cyrus at Sardis (or at Celaenæ; see the note on I, 2, § 56), and as a veteran commander (he is twice called *πρῶβύτατος*, V, 3, § 1, and VI, 5, § 13) is often mentioned. It was he, with Cleānor, who went to meet Ariaeus and those with him when they came to the Greek camp after the seizure of the generals (II, 5, § 37), and he was left in command of the camp when the army set out for a night attack upon Tiribazus (IV, 4, § 19). As one of the older men he was among those who sailed from Trapezus, while the main body marched by land (V, 3, § 1). He was fined for neglect of duty (V, 8, § 1).

A history of Cyrus' expedition is attributed to Sophænetus (see § 13).

(g) CLEANOR: Cleānor of Orchomenus in Arcadia was chosen general in the place of Agias after the latter had been seized. He is mentioned as the "eldest" in II, 1, § 10 (see the note), and the speeches put into his mouth are marked by

a distinct character. It is he who expostulates with Ariaeus and the other Persians after the seizure of the generals, and expresses the utmost moral indignation (II, 5, § 39), and he enlarges similarly upon the enormity of the Persian treachery in III, 2, §§ 4ff.

(h) AGASIAS: Agasias, also of Stymphālus in Arcadia, was one of the Greek captains and was a close friend of Xenophon's (VI, 6, § 11). He is often singled out for special mention as a brave soldier (IV, 1, § 27; IV, 7, § 11; V, 2, § 15; VII, 8, § 19). It was he who urged the choice of Xenophon as commander in chief, declaring that it was absurd always to defer to Lacedaemonians (VI, 1, § 30).

For protecting a soldier of his company who had been unjustly seized by Dexippus, he was involved in serious trouble with the Spartan harmost Cleander, but was set free on the representations of Xenophon (VI, 6, §§ 7ff.).

(i) CALLIMACHUS, ARISTONYMUS, AND ARISTEAS: These may be mentioned as like Agasias representative of a group of brave soldiers, each seeking to outdo the others in valor (see IV, 1, §§ 27f.; and IV, 7, §§ 8ff.).

39. STYLE OF THE ANABASIS.—“The Anabasis,” says Dionysius of Halicarnassus, “what is it but a splendid hymn of praise in honor of the Hellenes who shared in the campaign.”*

In this judgment sympathetic readers of the *Anabasis* will concur, and that the work deserves this enthusiastic praise is due not only to the character of the events narrated but also in no small measure to the art of the narrator. Many, to be sure, think only of the barren records of the early chapters of the first book—records which make upon one the impression that Xenophon was merely transcribing entries made in his diary,—as though the recurring ἐν τεύθειν ἐξελαίνει were a fair sample of the writer's literary ability,—forgetting that nowhere else in the whole work does this annalistic style reappear. It has indeed become fashionable of recent years not

* Quoted in Dakyns' *Xenophon*, p. xxvi.

only to deery Xenophon as a falsifier in his narrative and as one whose sins against the laws of pure "Attic," both as regards vocabulary and syntax, are manifold, but also as one who can lay claim to no merit as a stylist. Very different was the judgment of the Greeks who came after him—they are never weary of sounding his praises—and very different is the judgment of the Greeks of today. He was called, says Diogenes Laertius, "the Attic Muse"; Plutarch praises the vividness of his description of the battle of Cunaxa as making us almost see the scene with our own eyes; and a similar tribute is paid to Xenophon by Lucian with reference to the Panthea episode in the *Cyropoedā*.

This vividness is perhaps the most noteworthy trait in Xenophon's style. Worthy to be put side by side with the description of the battle in I, 8, are such passages as III, 4, §§ 38ff.; IV, 7, §§ 22ff.; V, 2, §§ 13ff.; and many others.

To produce this effect of vividness, besides the writer's own power of realizing vividly the scenes which he describes, many elements contribute—the frequent use of the historical present, the further treatment of the past as present in the use of the subjunctive instead of the optative in dependent clauses after secondary tenses, the frequent use of deictic pronouns and of graphic phrases such as *ἐνθα δῆ*, the use of dialogue, the insertion of speeches (see the next section), and very strikingly the preference, common to most Greek writers, for direct rather than indirect discourse. This last often leads to sudden shifts from the third person to the second or third, and is very frequent. See *e. g.* I, 3, §§ 14 and 16; IV, 1, § 19; IV, 8, § 4; V, 5, § 24; V, 6, § 19.

Again, while the style of the *Anabasis* is in the main flowing and easy, and while Xenophon is sparing in his use of rhetorical devices and in the employment of metaphors and similes, it would be a mistake to regard him as a careless writer. His style abounds in evidences of conscious art, a few of which may be noticed here.

Very striking is his fondness for what is called *ποικιλία*, or variation of phrase. This is scarcely to be noticed in early

Greek, but in Xenophon it is common. We have *c. g.* βούλει, ἐθέλω, and χρῆζεις in immediate succession in III, 4, § 41 (*cf.* II, 3, § 23, and V, 7, § 27); in II, 3, §§ 2-9, we have ἄχρι, μέχρι, and ἔστε; in I, 9, § 19, ἐκτῶντο is immediately followed by ἐπέπατο, and in II, 6, § 21, λαμβάνοι by κερδαίνοι. Sometimes the variation is simply one of form, as when ζῆει is immediately followed by σχήσει in III, 5, § 11, in II, 6, § 9, εἴοτε by ἔσθ' ὅτε, and in III, 1, § 20, ἦδεν by ἦδη; or of syntax, as when ἀγάλλομαι is used first with ἐπί and the dat., and then with the simple dat. (II, 6, § 26).

This desire to vary a phrase already used may perhaps be the reason for the choice of an occasional poetic word (as in οὐ τελέθει τὰ ἱερά, VI, 6, § 36).

Again, Xenophon is very fond of the figure, anaphora, and frequently begins successive clauses with an identical phrase. Instances abound; *c. g.* ἐπιδεικνὺς μὲν . . . ἐπιδεικνὺς δέ (I, 3, § 16); ὁρῶσι μὲν . . . ὁρῶσι δέ, . . . ὁρῶσι δέ (IV, 3, § 7). Sometimes we have a combination of anaphora and varied phrase, as in ὀκνοίην μὲν . . . φοβοίμην δέ (I, 3, § 17), or in ἐπειδὴν δέ . . . ἐπειδὴν δέ . . . ἐπὶ δὲ τῷ τρίτῳ (II, 2, § 4).

Further, the chiasmic arrangement of words is often sought. Sometimes this is a natural arrangement, when regard is had to emphatic expression, as in II, 4, § 16, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εἶνοι, but even so it is a conscious, rather than an unconscious, device, and instances occur in rhetorical passages—in the speeches and in the biographical chapter II, 6, oftener than in the narrative itself. Sometimes, too, the chiasmic arrangement is more elaborate; see the notes on II, 6, 5, and III, 1, 93. One especially effective form is called palindromic; see I, 7, § 13 (with the note); I, 10, § 3; II, 4, § 20; II, 5, § 3; IV, 7, § 3.

Other instances of conscious art in the matter of word arrangement, in cases where emphasis is sought, or where reference is had to euphony, alliteration, or to assonance, might easily be cited. Occasionally, too, it is plain that cacophony has been purposely avoided. In III, 1, § 23, *c. g.* μὲν is omitted after ἔχομεν, because its use would have given

an ill-sounding phrase; and the same grounds may have led to the omission of *ἀν* before *ἀνασπρέφω* in II, 5, § 14; similarly we have the infrequent *τὸ ποιοῦμενον* in I, 10, § 12, because the normal *τὸ γυγνόμενον* would have given an unpleasant assonance with the following *γυγνόςκειν*. Possibly the choice of the infrequent infinitive construction after *λέγει* in III, 1, § 26, is similarly to be accounted for.

The un-Attic features and the frequent poeticisms in Xenophon's style have often been commented on. They are of interest, when considered in connection with the facts of his life, as showing that he was as pan-Hellenic in his style as in his politics. It should not be forgotten that he lived for years among Asiatic and Peloponnesian Greeks, and that during the formative years of his early life there was no Attic prose literature upon which his style could have been modeled, while there is abundant evidence that he was strongly influenced by the poets, not one of whom wrote pure "Attic."

40. THE SPEECHES IN THE ANABASIS.—The incorporation of speeches in historical narrative was to the Greek not only an effective and dramatic method of vivifying the narrative itself, but was so entirely in accord with the actual political life with which he was acquainted that a history without speeches would have seemed to him at once a tame and lifeless thing and an unnatural thing. It has been left for our modern age to question the right of the historian to avail himself of this device, and to find something of dishonesty in the incorporation of speeches unless he is in possession of an authentic record of the words actually used by the speaker on the particular occasion in question.

The ancients felt far otherwise; and it is impossible rightly to appreciate the art of historical composition in antiquity, or even rightly to weigh the content of the historical narrative, unless we can in a measure approach the problem from the antique point of view.

The first and most essential thing is to realize the value that to the Greeks of old the spoken word possessed, as con-

trusted with the written word. We must allow its due weight to the constant use of oratory in ancient political life, and must remember that there were no journals, no daily papers, indeed scarcely any prose literature, and no reading public until toward the end of the fifth century B. C. It was customary not for poets and orators alone, but for literary artists generally, to publish their works by public readings or recitations, rather than in written form.

Remembering these facts we shall realize that the historian's gift of historic imagination found in the dramatic scenes which form the background of the speeches, and in the speeches themselves, a splendid field for its exercise; and we who read the narrative after the lapse of centuries find our ability to comprehend events and their causes greatly helped by such a method of vivifying the past. Nor must we forget that history-writing is an art; and it may be questioned whether the modern theory of the science of history has not entailed losses which in part offset its gains in scientific accuracy.

Xenophon makes free use of speeches in the *Anabasis*. Some are represented as having been delivered on occasions when he was presumably present, others when he certainly was not present, and under such circumstances that it must have been impossible for him to learn precisely what was said. All must be regarded as free compositions by Xenophon himself rather than as authentic records of what was actually said by the various speakers. At the same time it would be going too far to deny them all historic value. There is also an artistic fitness in the way in which some of the speeches are made to accord with the character of the speaker. Those of Chirisophus, for example, and of Cleānor have a distinct character of their own.

In point of style, the speeches are quite different from the narrative portions of the work, and are at times highly rhetorical (see, *e. g.*, II, 5, §§ 3ff., especially § 9; and IV, 6, §§ 10ff.).

Of especial interest are the speeches put in the mouth of Xenophon himself, as they so admirably illustrate the influ-

ence of his Athenian training and his masterly power in dealing with men. We may refer not only to the speeches in III, 1 and 2, but in particular to that by which Xenophon restrained the angry soldiers in Byzantium (VII, 1, §§ 25-31), and to his striking address to Seuthes (VII, 7, §§ 21-47).

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ

BOOK I

I. Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος· ἐπεὶ δὲ ἡσθένει Δαρείος καὶ ὑπώπτευε τελευτήν τοῦ βίου, ἐβούλετο τῷ παῖδε ἀμφοτέρῳ παρῆναι. ὁ μὲν οὖν πρεσβύτερος παρῶν ἐτύγχανε·

CHAPTER I

1 Δαρείου καὶ Παρυσάτιδος: gen. of source (G. 1130, 2; H. 750; B. 365). This was Darius Nothus (*i. e.* the illegitimate), who came to the throne in 425 B. C. See the *Intro.*, § 22.

γίνονται: *histor. pres.* (G. 1252; H. 828; B. 525). This is particularly common with vbs. of relationship (*genealogical present*).

παῖδες δύο: *δύο* more commonly takes the plural than the dual (below τῷ παῖδε, with stress on the idea of *both*, ἀμφοτέρῳ). There were thirteen children in all, but only two appear in Xenophon's narrative. The following proper names are in apposition with παῖδες (G. 911; H. 623; B. 317). The clauses are, as often, balanced by μὲν and δέ. The former may rarely be translated; the latter means *and* or *but*, as the context determines. Avoid cumbersome phrases such as *on the one hand—on the other*. Greek has a natural love

of balance; English has not. For a sketch of the characters of the two brothers, see the *Intro.*, §§ 24 and 25. Remember this was not Cyrus the Great.

2 ἡσθένει: *lay sick*. The tense is durative (G. 1250, 2; H. 829; B. 526).

3 ὑπώπτευε: G. 543; H. 362a; *cf.* B. 175. For the meaning, *cf.* Lat. *suspicio*.

τελευτήν τοῦ βίου: the word θάνατος is ordinarily avoided; so, too, τελευτάω is the common vb. *to die* (ἀποθνήσκω denotes a violent death). In compound phrases like this the art. is regularly expressed only with the noun in the gen. Note the possessive force of the art., common in many languages.

4 ἀμφοτέρῳ: the predicate position is regular with pronouns. Here the postponement adds emphasis.

μὲν οὖν, *now*. μὲν simply paves the way for the following δέ.

παρῶν ἐτύγχανε, *happened to be*

- 5 Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἣς αὐτὸν σατράπην ἐποίησε· καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων ὅσοι εἰς Καστωλοῦ πεδίου ἀθροίζονται. ἀναβαίνει οὖν ὁ Κύρος λαβὼν Τισσαφέρην ὡς φίλον καὶ τῶν Ἑλλήνων ἔχων ὀπλίτας ἀνέβη

there. The supplementary partic. contains the main idea (G. 1586; H. 984; B. 660 n.).

- 5 Κύρον: the obj. may be emphasized by being brought to the head of the sentence, the subj. by being postponed.

μεταπέμπεται: another histor. pres. For the voice, see G. 1242, 2; H. 813; B. 504.

ἀρχῆς, province; see the Introd., §§ 17 and 24.

σατράπην, satrap, a Persian word, familiar to the Greeks of Xenophon's day. Herodotus (about half a century earlier) uses ὑπαρχος as a Greek equivalent. In general, Greek was slow to borrow foreign words, and, as a rule, made borrowed words look like Greek formations. (Cf. παράδεισος and παρασάγγης, also Persian words.) For the pred. acc., see G. 1077; H. 726; B. 341.

- 6 ἐποίησε . . . ἀπέδειξε: translate as if plpfs. (H. 837; B. 519, note 1; 528, 1; G. M. T. 58). Greek is less exact than Eng. in the use of past tenses; in expressing future relations far more exact.

καὶ . . . δέ, and . . . also. δέ is connective, καὶ intensive. Cyrus was not only satrap, but a military officer as well, commanding one of the four divisions of the imperial army; see the Introd., § 24. This fact calls for emphatic expression, and is brought into stronger promi-

nence by the abandonment of the relative construction.

πάντων ὅσοι: ὅσος is the normal form of the relative when the antecedent is πᾶς.

- 7 ἀθροίζονται: habit. pres.; the review occurred each year. The plain of Castolus was the mustering place for the troops of lower Asia.

ἀναβαίνει . . . ἀνέβη: histor. pres. and aor. side by side, as not infrequently. For the form ἀνέβη, see G. 798; 799; H. 489; B. 209; 211. Note the force of ἀνα-

- ὁ Κύρος: the art. with proper names may serve (a) to mark the individual as famous; (b) to contrast him with someone else; or (c) it refers back to someone already mentioned.

λαβὼν . . . ἔχων: circumstantial partic. (G. 1563; H. 968b; B. 652). It is a mistake to assume that *with* suffices as a translation. Cyrus took *with him* (λαβὼν) Tissaphernes, and went up *at the head of* (ἔχων) his troops. Note the chiasmic order (ἀναβαίνει . . . λαβὼν . . . ἔχων . . . ἀνέβη), often a mere rhetorical device, although at times the most natural arrangement. See the Introd., § 39.

Τισσαφέρην: see the Introd., § 23. Proper names in -ης, of the third decl., often form the acc. in -ην, as if of the first decl.

- 8 ὡς φίλον: Cyrus' rapid advance-

- 3 τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παρράσιον. ἐπεὶ δὲ ἐτελεύτησε Δαρεῖος καὶ κατέσθη εἰς τὴν βασιλείαν Ἀρταξέρξης, 10 Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ. ὁ δὲ πείθεται καὶ λαμβάνει Κῦρον ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν.
- 4 Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλεύεται

ment had aroused the jealousy of Tissaphernes. Perhaps Cyrus saw this, and took him with him, because he dared not leave him behind—or was he himself deceived?

τῶν Ἑλλήνων: emphatic by position; three hundred Greek hoplites afforded greater protection than many times that number of Orientals. For the equipment of the hoplite, see the *Introd.*, § 28. The gen. τῶν Ἑλλήνων is partitive (G. 1088; H. 729e; B. 355).

9 Ξενίαν: see the *Introd.*, § 38. Of the Greeks deemed worthy of special mention in the *Anabasis* many are Arcadians (cf. VI, 2, § 10). Find Parrhasia on the map.

ἐπεὶ δὲ ἐτελεύτησε: ἐπεὶ, with the aor. may generally be rendered by the Eng. plpf.; in temporal clauses the Greek plpf. is exceptional.

10 κατέσθη: with εἰς, because motion is implied.

11 διαβάλλει: *maligned, falsely accused*; yet it is possible that the charge was true; see the *Introd.*, § 25.

ὡς ἐπιβουλεύει, (*saying*) that he was plotting against him. The opt. is due to the indirect quotation; see G. 1487; H. 932, 2; B. 673. The histor. pres. is a secondary tense.

12 ὁ δέ: in this phrase, regularly referring to a new subj., the older use of the art. as a demonstrative survives (G. 981; 983; H. 654e; B. 443, 1). In such cases it is best written with the accent.

ὡς ἀποκτενῶν: G. 1563, 4; 1574; H. 969c; 978; B. 653, 5; 656, 3; ὡς shows that this was the avowed or assumed purpose of Artaxerxes; ἄτε, with the partic., on the other hand, makes a statement for which the writer is responsible (e. g. IV, 2, § 13).

13 ἐξαιτησαμένη . . . ἀποπέμπει, *begged him off (as a favor to herself, mid.) and sent him back*. Greek often uses a partic. and vb., instead of two vbs. coupled by καί. It is rich in participles, while Eng. is not. The use of the aor. indicates that the action of the partic. is prior to that of the vb. For the character of Parysatis, see the *Introd.*, § 26.

14 ὁ δέ, i. e., *Cyrus*, another shift of subject.

ὡς: temporal; cf. Lat. *ut*.

βουλεύεται . . . ἄντ' ἐκείνου, *planned that he might never again be in the power of his brother, but, if possible, might be king in his place*. For the use of the fut. indic. in an obj. clause, see G. 1372; H. 885; B. 593. Such a clause must, of course, take as

- 15 ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλά, ἣν δύνηται, βασιλεύσει αὐτ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν πάντας οὕτω 5 διατιθεὶς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ.
- 20 καὶ τῶν παρ' αὐτῷ δὲ βαρβάρων ἐπεμελείτο ὡς πολεμεῖν τε

its negative μή, not οὐ; see G. 1610; H. 1021; B. 431, 1 and 4.

- 15 ἣν δύνηται, strictly, *if he should be able*, a fut. condition (G. 1403; H. 898; B. 604). The subjv. is retained, although following a secondary tense (histor. pres.) in virtual indir. disc. (G. 1502; H. 937; B. 677).

- 16 μὲν: balanced by δέ, l. 18, serves to contrast the activity of Parysatis with that of Cyrus himself. Especially when coupled with δὴ, as here, μὲν often marks the dismissal of one topic and the passing on to another.

ὑπῆρχε, *favoured, supported*. Observe the force of the prep., *he had her to count upon*.

- 17 βασιλεύοντα: the partic. is a virtual adj.

- 18 ὅστις ἀφικνεῖτο: when a rel. has a general or an indefinite antecedent, it regularly takes the constructions of the general conditional sentence (G. 1429; 1431, 1 and 2; H. 913; 914b; B. 620; 625). The opt. would, therefore, be normal here, but the past indic. (as in the Eng. idiom) is also found; see G. 1432; H. 918; 894c; G. M. T. 535. This is especially common with ὅστις, which is itself indefinite.

τῶν παρὰ βασιλέως: the prepositional phrase, with the art.,

serves as a substantive (G. 952, 1 and 2; H. 666a, 621; B. 451, 1). The phrase is a condensed one; the full form would be, ὅστις δὲ τῶν παρὰ βασιλεῖ ἀφικνεῖτο παρὰ βασιλέως; cf. I, 2, §18, οἱ ἐκ τῆς ἀγορᾶς. This condensation is regular in Greek. βασιλεὺς normally omits the art., G. 957; H. 660c; B. 446, note.

πάντας: legitimately follows ὅστις, which implies a plural. The relative, after πᾶς, is usually ὅσος. Observe the emphasis falling on the antecedent, when the relative precedes. These men were probably inspectors, sent out from Babylon.

- 19 ὥστε . . . εἶναι: G. 1449, 1450; H. 953; B. 595. With the infin. (tendency) contrast the indic., ἡσθάνετο, below, l. 39 (actual result). οὕτω often leads up to ὥστε.

αὐτῷ: for the case, see G. 1174; H. 765; B. 376.

μᾶλλον φίλους: commoner than the comp. form of this adj., although we have φιλαίτερον, I, 9, §29; cf. μάλιστα φίλος, VII, 6, §15.

- 20 καὶ . . . δέ: see above, l. 6. δέ is not usually so far postponed; most frequently it is the second word in its clause. Here the postponement emphasizes the preceding words, and so marks

6 ἱκανοὶ εἶησαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. τὴν δὲ Ἑλληνικὴν δύναμιν ἡθροίζεν ὥς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα.

Ἦδε οὖν ἐποιεῖτο τὴν συλλογὴν. ὁπόσας εἶχε φυλακὰς ἐν

the contrast, τῶν παρὰ βασιλέως . . . τῶν παρ' αὐτῷ.

τῶν βαρβάρων: for the case, see G. 1102; H. 742; B. 356. The subj. of a depend. clause is often brought forward and made the obj. of the main vb. (prolepsis; see H. 878; B. 717, 18). This arrangement, very common in Greek, is infrequent in English, although it occurs in poetry, and in the authorized translation of the New Testament the Greek idiom is sometimes kept (*I knew thee that thou art an hard man*, Matt. XXV: 24).

ὥς . . . εἶησαν . . . ἔχοιεν: for the ordinary syntax of such an obj. clause, cf. *ὅπως* . . . *ἔσται*, l. 15, and the note. The subjv. (after secondary tenses the opt.) is also permitted, as in pure final clauses (G. 1374, 1; H. 885b; B. 593, 1). Xenophon allows the use of *ὥς*, instead of *ὅπως* (G. M. T. 351, 1 and App. IV); for this there are but few parallels in other Attic authors. He stands alone also (among prose writers) in making free use of *ὥς*, instead of *ἵνα* or *ὅπως*, in final clauses.

πολεμεῖν: dependent on *ἱκανοί* (G. 1526; H. 952; B. 641).

21 εὐνοϊκῶς ἔχοιεν: *ἔχω*, with advs., expresses a state or condition, and is best rendered by our vb. *to be*, with an adj.

τὴν δὲ Ἑλληνικὴν δύναμιν: note again the emphatic position.

22 ἡθροίζεν: *he set about collecting*.

Note the tense.

ὥς μάλιστα ἐδύνατο ἐπικρυπτόμενος, *with all possible secrecy*. How lit.?

ὅπως λάβοι: G. 1365; H. 881; B. 590. *ὅπως* is Xenophon's favorite final particle, although *ἵνα* is freely used, and also *ὥς* (c. 3. 69). See G. M. T. 312, 3 and App. III.

ὅτι ἀπαρασκευότατον: *ὅτι* and *ὥς* are frequently used to intensify the meaning of a superlative (cf., below, *ὅτι πλείστους*). With *ὥς*, not *ὅτι*, the vb. of ability is often expressed (above, l. 22).

24 ὧδε: as a rule, *ὧδε* looks forward, *οὕτως* back (G. 1005; H. 696; B. 482). The remainder of the chapter is taken up with the narrative of the various ways in which Cyrus sought to raise troops.

ἐποιεῖτο τὴν συλλογὴν: a frequent periphrasis. *ποιῶ* (in the passive, *γίγνομαι*), with the verbal noun, may take the place of almost any vb. Here the use of the mid. emphasizes the activity of the subj.

ὁπόσας εἶχε . . . λαμβάνειν, *to the commanders of all the garri- sons which he had in the cities he gave orders that they should severally enlist*. More regularly the Greek would be, *φυλακῶν ὁπόσων εἶχε* (by attraction for *ὁπόσας εἶχε*, G. 1031; H. 994; B.

- 25 ταῖς πόλεσι παρήγγειλε τοῖς φρουράρχοις ἐκάστοις λαμβάνειν ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον ἐκ βασιλέως δεδομένοι, τότε δὲ ἀφειστήκεσαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου· ἐν Μιλήτῳ δὲ Τισσαφέρνους προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ἀποστήναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν ἀπέκτεινε τοὺς δ'

484). As it is, the antecedent is incorporated in the rel. clause (G. 1037; H. 995; B. 485). ὁπόσος implies the antecedent *all*; see the note on πάντας, l. 18. Distinguish between φυλακάς (from φυλακή) and φύλακας (from φύλαξ).

25 ἐκάστοις: pred. posit.; see on ἀμφοτέρω, l. 4. When it designates individuals, not groups, ἕκαστος is regularly in the sing. Here its close association with φρουράρχους justifies the pl.

26 Πελοποννησίους: confessedly the best soldiers among the Greeks; cf. the note on Ξέναν, l. 9.

ὡς ἐπιβουλεύοντος T., alleging that T. was plotting against their cities. See the note on ὡς ἀποκτενῶν, l. 12. For the gen. abs. see G. 1568; H. 970; B. 657.

27 καὶ γάρ, and (with the more plausibility) for; but the ellipsis is often hardly felt.

ἦσαν . . . Τισσαφέρνους, had belonged to T. The impf. stands where English requires the plpf.; see the note on ἐποίησε, l. 6. When the impf. is thus used, the idea of duration is often prominent. For the pred. gen., see G. 1094, 1; H. 732a; B. 348, 1.

αἱ Ἰωνικαὶ πόλεις: see the Introd., § 26.

28 τὸ ἀρχαῖον: G. 1060; H. 719; B. 336.

ἐκ βασιλέως, by the king. ἐκ, common in Ionic Greek, may be used even in Attic of the agent, considered as the source; cf. ἀπό, l. 47.

29 ἀφειστήκεσαν: for the form, see G. 528; H. 359a; B. 172, 2.

πλὴν Μιλήτου: Tissaphernes kept the Milesians in check by a strong fortress which he had built.

30 προαισθόμενος . . . βουλευομένους, perceiving that some were forming this same plan (προ-, before their plan was ripe for execution). Observe that the aor. partic. denotes an action prior to that of the principal vb.

τὰ αὐτά (often written ταῦτά): to be distinguished from ταῦτα (G. 399; H. 679; B. 475, 1). The case is acc. of the inner obj. (G. 1054; H. 716b; B. 334). In such phrases the pl. is normal in Greek, although Eng. often requires the sing.

βουλευομένους: partic. in indir. disc. (G. 1588; H. 982; B. 661). The indef. subj. of the partic. is omitted.

31 ἀποστήναι: in appos. with τὰ αὐτὰ ταῦτα.

τοὺς μὲν . . . τοὺς δέ, some . . .

ἐξέβαλεν. ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας
στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν
καὶ ἐπειράτο κατάγειν τοὺς ἐκπεπτωκότας. καὶ αὕτη αὖ ἄλλη
πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. πρὸς δὲ βασιλέα
8 πέμπων ἡξίου ἀδελφὸς ὦν αὐτοῦ δοθῆναι οἱ ταύτας τὰς πόλεις
μᾶλλον ἢ Τισσαφέρνῃν ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν
αὐτῷ ταῦτα· ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλήν οὐκ
ἡσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἄμφι τὰ

others. For the art. as a demonstr. see on δ δέ, l. 12.

ἀπέκτεινε: aor. indic. (G. 672; H. 431; B. 204). This form might be impf., but ἐξέβαλεν shows that it is aor. For the latter form, see G. 675; H. 435; B. 207; 208.

32 ὑπολαβὼν . . . συλλέξας . . . ἐπολιόρκει, *having taken the exiles under his protection (ὑπο-), collected an army and laid siege to.* Observe that φεύγω supplies a passive to ἐκβάλλω; cf. ἐκπεπτωκότας, below.

34 κατάγειν, *restore.* Observe the force of the prep.; cf. κατέρχομαι, *come back from banishment.*

ἐκπεπτωκότας: ἐκπίπτω is the normal passive of ἐκβάλλω.

αὕτη: attracted to the gender of the pred. noun, a common construction (cf. Lat.). On the other hand the neut. is often kept. Since demonstr. pronouns regularly take the art., the absence of the art. shows that the noun is a part of the pred. and does not go directly with the pronoun.

35 αὐτῷ: dat. of possess. (G. 1173; H. 768; B. 379).

τοῦ ἀθροίζειν, *for collecting.* The infin. stands as a noun in the gen. (G. 1547; H. 959; B. 639).

Xen. is fond of the articular infin.

36 ἡξίου, *urged, asked as his right,* a durative tense.

ὦν, *inasmuch as he was.*

δοθῆναι οἱ: the infin. is the obj. of ἡξίου (G. 1518; H. 948; B. 638). οἱ is the indir. refl. (G. 987; H. 685; B. 471; 472); i. e., while occurring in a subord. clause, it refers back to the main subj. Though enclitic, it is accented when emphatic (G. 144, 1; H. 263; B. 71, 2).

37 ἄρχειν, *continue to rule.*

αὐτῶν: for the case, see G. 1109; H. 741; B. 356.

συνέπραττεν αὐτῷ: the dat. is due to the comp. vb. (G. 1179; H. 775; B. 394).

38 ὥστε: see the note on ὥστε εἶναι, l. 19.

τὴν πρὸς ἑαυτὸν ἐπιβουλήν: the prep. with its case has the value of an attrib. adj.; see the references cited in the note on τῶν παρὰ βασιλέως, l. 18. πρὸς is the most personal of the preps. governing the acc.; it may or may not denote hostility; ἐπὶ generally does.

39 Τισσαφέρνει: emphatic, *thought it was against T. that he was warring, etc.* For the dat., see

40 στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθητο αὐτῶν πολεμούντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὧν Τισσαφέρους ἐτύγχανεν ἔχων.

"Ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονήσῳ τῇ 9 κατ' ἀντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαι-

G. 1177; H. 772; B. 392, 1, with the note. The partic. πολεμούντα is, of course, not due to indir. disc., but the emphasis is best brought out by some such rendering as that given above.

ἀμφί: more commonly εἰς is used in this phrase; *e. g.* c. 3. 15.

40 δαπανᾶν: infin. in indir. disc. (G. 1522, 1; H. 946; B. 646).

ὥστε . . . πολεμούντων, so that he did not at all (οὐδέν) object to their being at war. οὐδέν is the acc. of the inner obj., here, as often, scarcely differing in force from an adv. See the references cited in the note on τὰ αὐτὰ ταῦτα, l. 30.

αὐτῶν πολεμούντων: causal gen. abs.; see on ὡς ἐπιβουλεύοντος, ll. 26 f.

41 καὶ γάρ, and (with more reason) for. See l. 27 and the note.

ἀπέπεμπε, continued to remit; observe the tense. ἀπο- does not merely indicate separation; the revenues belonged to the king; so ἀποδίδωμι, give back what is due, ἀπαιτῶ, ask what is due, etc. Cf. Lat. re-.

δασμούς: the tribute was paid not in money only, but in the products of the different provinces, cattle, horses, etc.

42 ἐκ τῶν πόλεων . . . ἔχων, from the cities belonging to T., which he (Cyrus) happened to hold. The

possess. gen. Τισσαφέρους is incorporated in the rel. clause; see the notes on Τισσαφέρους ἦσαν, ll. 27 f., and on ὅποσας εἶχε φυλακάς, l. 24. ὧν is attracted to the case of its antecedent (see the references cited in the note just referred to). For the partic. with ἐτύγχανεν, see l. 4 and the note.

43 αὐτῷ: for such dat. consult G. 1157; H. 766; B. 377, note 2.

Χερρονήσῳ: since Χερρόνησος strictly means *peninsula*, a further designation may be added, although the presumption always is that the Thracian Chersonesus is meant; see the map.

τῇ κατ' ἀντιπέρας Ἀβύδου: it was at Abydus that Xerxes crossed the Hellespont. For the gen., see G. 1148; H. 757; B. 360. Note the third attrib. posit.; the epithet comes in as an afterthought. The student should observe that in all three positions the attrib. is immediately preceded by the art.; see G. 959, 1 and 2; H. 666; 667; 668; B. 452.

44 τόνδε τὸν τρόπον, in the following manner. See the note on ὧδε, l. 24. For the acc. as an adv., cf. τὸ ἀρχαῖον, l. 28, and the note. In the case of this word the dat. of manner and the adv. acc. are indistinguishable in meaning.

μόνιος φυγὰς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος ἡγάσθη τε αὐτὸν 45
καὶ δίδωσιν αὐτῷ μυρίους δαρεικοὺς. ὁ δὲ λαβὼν τὸ χρυσίον
στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ ἐπολέμει ἐκ
Χερρονήσου ὀρμώμενος τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλησποντον οἰ-
κοῦσι καὶ ὠφέλει τοὺς Ἕλληνας. ὥστε καὶ χρήματα συνεβάλλ-
λοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ 50
πόλεις ἐκούσαι. τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ
τὸ στράτευμα.

10 Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὢν ἐτύγχανεν αὐτῷ, καὶ
πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον

Κλέαρχος: see the Introd., § 38, and II, 6, §§ 1-16. Asyndeton (omission of the connective) is not felt when the sentence but explains a preceding phrase, as here, or when the clause begins with a rel. pron. Often, too, although not always, a demonstr. serves as a connective (cf. the next clause in the text). Elsewhere asyndeton is rare in Greek, which abounds in connecting particles, and is generally a mark of haste or passion; see H. 1039; B. 717, 3.

45 **τούτῳ:** the pron. regularly refers back (see on ὧδε, l. 24).

ἡγάσθη, took a liking to him, ingressive aor. (G. 1260; H. 841; B. 529).

46 **μυρίους δαρεικοὺς:** a large sum, about £54,000.00; but Cyrus needed men and was willing to pay for them. The word *δαιρείκος* suggests the French *Napoléon* and *Louis d'or* as names of coins; cf., also, Eng. *sovereign*, so used.

47 **συνέλεξεν . . . ἐπολέμει:** note the change of tense.

ἀπό: of the means; cf. *ἐκ* of the agent, l. 28.

ἐκ Χερρονήσου: the natural base for operations against Thrace.

48 **τοῖς Θραξὶ τοῖς ὑπὲρ:** the formal attrib. posit.; see on τῇ κατ' ἀντιπέραι, ll. 43 f.

ὑπὲρ Ἑλλησποντον: the acc. is freely used in phrases where motion is implied, not expressed.

49 **ὥστε καί:** *καί* is intensive, not connective.

50 **εἰς:** when not of motion, commonly, as here, of direction or purpose.

51 **ἐκούσαι, willingly** (G. 926; H. 619a; B. 425).

τοῦτο: with τὸ στράτευμα, despite the separation.

τρεφόμενον ἐλάνθανεν, was secretly maintained (cf. παρὼν ἐτύγχανε, l. 4, and the note).

53 **Ἀρίστιππος:** an aristocratic name.

Θετταλός: consult the map, whenever geographical names occur. **ξένος, guest-friend;** but below, l. 55, *ξένους, mercenaries;* see the vocab.

54 **οἴκοι:** an attrib.; see on τὴν . . . ἐπιβουλήν, l. 38.

ἀντιστασιωτῶν: Thessaly was con-

55 καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν. ὡς οὕτως περιγεγόμενος ἂν τῶν ἀντιστασιωτῶν. ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευσῇται. οὕτω δὲ αὐτὸ ἐν Θετταλίᾳ ἐλάνθανεν
60 αὐτῷ τρεφόμενον στράτευμα.

Πρόξενον δὲ τὸν Βοιωτίον ξένον ὄντα ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς ἐς Πισίδας βουλόμενος

stantly disturbed by strife among the nobles.

55 αἰτεῖ αὐτὸν . . . μισθόν, *asked him for pay* (G. 1069; H. 724; B. 340).

εἰς δισχιλίους . . . μισθόν, *pay for two thousand mercenaries and for three months*. Both phrases qualify μισθόν. For the gen. μηνῶν, see G. 1085; 5; H. 729d; B. 352.

ὡς οὕτως περιγεγόμενος ἂν, *stating that (ὡς) he should thus get the better of*. See G. 1308, 1; H. 987a; B. 662 (direct, οὕτως περιγενομένην ἂν).

56 ἀντιστασιωτῶν: for the case, see G. 1120; H. 749; B. 364.

57 δεῖται αὐτοῦ μὴ, *begged him not to*. δέομαι, taking the gen. (as a vb. expressing want, G. 1112; H. 743; B. 356), may take also an acc. of the inner obj. (here the intin. καταλῦσαι, G. 1114; H. 743a). Observe that the intin., unless in indir. disc., if negatived, takes μὴ, not οὐ (G. 1611; H. 1023; B. 633).

58 πρόσθεν: merely leads up to πρὶν; it should not be translated. Cf. οὕτω . . . ὥστε, ll. 18 f.

καταλῦσαι πρὸς, *come to terms with*. The vb. means *bring to an end*, and may be used e. g.

both with πόλεμον and εἰρήνην; here the context makes clear which is to be supplied.

πρὶν ἂν . . . συμβουλευσῇται, *until he should have consulted with him (Cyrus)*. πρὶν (until) normally takes a finite mood; πρὶν (before) the infin. (G. 1470). For the subjv. with ἂν, see G. 1471, 2; H. 924, 921; B. 627, 623. Cf. ἦν δύνηται, l. 15, and the note.

61 Πρόξενον: see the Introd., § 38, and II, 6, §§ 16–21. It was Proxenos who induced Xenophon to join the expedition (III, 1, § 4).

λαβόντα . . . παραγενέσθαι, *to enlist and come*; see on ἐξαιτησαμένη ἀποπέμπει, l. 13.

62 ὅτι πλείστους: see on ὅτι ἀπαρασκευότατον, ll. 22 f.

παραγενέσθαι: vbs. compounded with παρά very often imply motion; so even παρήσαν, c. 2.11.

ὡς . . . βουλόμενος . . . ὡς . . . παρεχόντων: in both cases ὡς gives the reason alleged by Cyrus; see on ὡς ἀποκτενῶν, l. 12.

εἰς Πισίδας, *into the country of the Pisidians*, a common use: the name of the people is more often expressed than the name of the country. Because of its

στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρα.

Σοφαίνεται δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιοῖν, 65
ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι
πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τοῖς
Μιλησίων. καὶ ἐποιοῦν οὕτως οὗτοι.

1 II. Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρό-
φασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ
τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ
Ἑλληνικόν. ἐνταῦθα καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι

meaning, *eis*, expressing the limit of motion, is not used with the sing. of persons. The Pisidians were a hardy tribe, inhabiting the mountainous district south of Cyrus' satrapy (see the map), and enjoyed virtual independence.

65 Στυμφάλιον . . . Ἀχαιοῖν: find Stymphalus and Achaea on the map, and consult the note on *Ξενίαν*, l. 9.

66 ξένους ὄντας καὶ τούτους, *who were also guest-friends of his*.

CHAPTER II

1 ἐπεὶ δ' . . . ἄνω, *but when at length it seemed good to him to proceed inland*. Note the force of ἄνω, and cf. ἀναβαίνω, ἀνάβασις (the opposite is κατα-; see the vocab.). This was in the early part of 401 B.C.

τὴν μὲν πρόφασιν . . . ὡς . . . βουλό-
μενος, *he gave out that he wished*. Consult the notes on ὡς βουλό-
μενος, c. l. 62, and on ἐποιεῖτο τὴν
συλλογὴν, c. l. 24. Observe that
the use of μέν, in this clause,
leads one to expect a following
clause with δέ, giving the real

ground. This was, however, unnecessary. Well knowing that the Greeks would shrink from the undertaking, if they knew he intended to lead them on so long and so dangerous a journey, Cyrus hides his purpose; but even so starts inland. To the Greeks long journeys by land were always distasteful; they ordinarily traveled by water. Cyrus did not disclose his real purpose until they reached the Euphrates (I, 4, §11), when to turn back was a virtual impossibility. Even as it was they suspected that Cyrus was deceiving them, and mutinied (I, 3, §1), but were induced to proceed by promises of higher pay. The course of the march should be carefully followed on the map.

3 τὸ βαρβαρικόν . . . τὸ Ἑλληνικόν: in such military phrases the neut. sing. is constantly used in a collective sense; no noun need be supplied.

4 ἐνταῦθα: *i. e.* to Sardis.
καί, *also*, not *and*.

παραγγέλλει: common in military writers; cf. *pass the word*.

- 5 ἦκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίπῳ συναλλα-
γέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς αὐτὸν ὃ εἶχε στράτευμα·
καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι
ξενικοῦ, ἦκειν παραγγέλλει λαβόντα πλὴν ὅπόσοι ἱκανοὶ ἦσαν
τὰς ἀκροπόλεις φυλάττειν. ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολι- 2
10 ορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι,
ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ᾧ ἐστρατεύετο,

λαβόντι ἦκειν, *to come bringing*.

The partic. is in agreement with Κλεάρχῳ (*cf.* συναλλαγέντι) below. In such cases it should be noted that, while the vb. calls for a dat., the following infin. implies a subj. acc. The partic. varies in agreement. If it stands near the dat., as here, it may itself be dat.; but it is oftener acc., especially when it stands at a distance from the noun and in close proximity to the infin. See G. 928, 1; H. 941; B. 631, 1, and *cf.* λαβόντα, below, l. 8, after Ξενία.

5 ὅσον . . . στράτευμα: the noun is incorporated in the rel. clause; see on ὁπόσας εἶχε, c. 1. 24.

Ἀριστίπῳ: Aristippus appears to have sent Menon in his place; see l. 34.

συναλλαγέντι: for the formation of the pres., see G. 580; H. 397; B. 195, 1.

6 τοὺς οἴκοι: no noun expressed; see on τῶν παρὰ βασιλέως, c. 1. 18.

7 Ξενία: he afterward proved a deserter (I, 4, § 7).

αὐτῷ, *under him* (Cyrus). This dat. is often best rendered by the Eng. possess., *was in command of his mercenaries*.

τοῦ ξενικοῦ: see on τὸ βαρβαρικόν, l. 3.

8 πλὴν ὅπόσοι . . . φυλάττειν, *save as many as would suffice to defend the citadels*. The antecedent of the rel. is unexpressed, as often; if expressed, it would be τοσοῦτων. The ancient city regularly consisted of a fortified citadel and the lower town at its base; Mycenae, Corinth, and Athens are examples. Names of cities are often pl., *e. g.* Ἀθηναί.

9 φυλάττειν: *cf.* πολεμεῖν, c. 1. 20, and the note.

δὲ καί, see on καὶ δέ, c. 1. 6.

ἐκάλεσε . . . ἐκέλευσε: note the chiasmic order; see on λαβὼν . . . ἔχων, c. 1. 7.

τοὺς Μίλητον πολιορκοῦντας: the partic., with the art., is often best rendered by a rel. clause.

11 ὑποσχόμενος . . . οἴκαδε: direct, ἐὰν καλῶς καταπράξω ἐφ' ᾧ στρατεύομαι, οὐ πρόσθεν παύσομαι πρὶν ἂν ὑμᾶς καταγάγω. For ἐὰν καταπράξω, see on ἦν δύνηται, c. 1. 15; for πρὶν ἂν καταγάγω, on πρὶν ἂν συμβουλευσῇται, c. 1. 58 f. The change to the opt. is due to the quotation after a secondary tense (G. 1487; H. 932, 2; B. 673). Similarly, στρατεύομαι might have been changed to στρατεύοιτο; but, in historical writers, a shift to the point of view of the narrator leads, not infrequently, to the

μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ
 3 ἡδέως ἐπείθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὅπλα
 παρήσαν εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λα- 15
 βὼν παρεγένετο εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους, Πρό-
 ξενος δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους,
 γυμνήτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλί-
 τας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιὸς ὀπλίτας ἔχων ὡς
 πεντακοσίους, Πασίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὀπλίτας,
 τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ 20
 ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. οὗτοι μὲν εἰς
 Σάρδεις αὐτῷ ἀφίκοντο.

substitution of the past indic. (G. 1501, 1489; H. 936; B. 676). This corresponds to the Eng. idiom. *παύσασθαι* is governed by the vb. of promising, regarded as a vb. of will; hence the infin. is timeless and the neg. is *μή*, not *οὐ* (see G. 1496; H. 1024, end; B. 549, note). With vbs. of this class the fut. infin. is commoner; see G. 1286; H. 948a; B. 549, 2, with the note.

ἐφ' α': the antecedent is omitted, as commonly when it is indef. (G. 1026; 1027; H. 996; B. 486); cf. *πλὴν ὁπόσοι*, c. 1. 8. Trans., *the objects of his expedition*.

12 πρόσθεν . . . πρὶν: see c. 1. 58, and the note.

καταγάγοι: cf. *κατάγειν*, c. 1. 34, and the note.

14 παρήσαν εἰς: see on *παραγενέσθαι*, c. 1. 62. Sardis was the capital of Lydia; see the map.

τοὺς ἐκ τῶν πόλεων: see on *τῶν παρὰ βασιλέως*, c. 1. 18.

15 ὀπλίτας: see the Introd., § 28. *eis*, *about, to the number of*. It is still a prep., however, and governs the acc.; so does *ἀμφὶ*

(l. 59); *ὡς* (below, l. 18), and *ὅσον* (I, 8, § 6), on the other hand, are advs., and do not govern a case.

17 γυμνήτας: see the Introd., § 28.

19 Μεγαρεὺς: find Megara on the map.

20 πελταστὰς: see the Introd., § 28.

ἦν: the vb. agrees with the nearer of two subjs.; see G. 901; H. 607; B. 496, 1.

21 τῶν . . . στρατευομένων: the partic. is impf., not pres.; see G. 1289; H. 856a; B. 542, 1. Render by the Eng. plpf. For the pred. gen., cf. *Τισσαφέρνους*, c. 1. 28 (there possess., here partit.).

οὗτοι μὲν: no connective is needed; see on *τούτῳ*, c. 1. 45. *μὲν* indicates that others came later (consult the note on *μὲν δὲ*, c. 1. 16). The total number of the troops thus far mentioned is 8,100, 7,300 of them hoplites.

22 αὐτῷ, *at his summons*. The translation of such dat. must vary in different connections; see the references given in the note on *αὐτῷ*, c. 1. 43.

Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος 4
 εἶναι ἢ ὥς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα 5
 25 ἢ ἐδύνατο τάχιστα ἱππέας ἔχων ὡς πεντακοσίους, καὶ βασιλεὺς 5
 μὲν δὴ ἐπεὶ ἤκουσε Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσ-
 κευάζετο.

Κύρος δὲ ἔχων οὓς εἶρηκα ὠρμάτο ἀπὸ Σάρδεων· καὶ
 ἐξελαύνει διὰ τῆς Λυδίας σταθμούς τρεῖς παρασάγγας εἴκοσι
 30 καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. τούτου τὸ εὖρος δύο
 πλέθρα· γέφυρα δὲ ἐπὶ ἦν ἐπὶ τὰ ἐξευγμένη πλοίοις. τοῦτον 6

23 μείζονα: brought to the head of the clause for emphasis, although belonging to the pred.

24 εἶναι: see the note on δαπανᾶν, c. 1. 40.

ἢ ὥς ἐπὶ, freely, *than would be needed against*.

ὡς βασιλέα: ὡς, as a prep., denoting the limit, is used only with the acc. of words denoting persons; εἰς may not be used in such cases; see on ἐς Πισίδας, c. 1. 62.

25 ἢ ἐδύνατο τάχιστα, *with all possible speed*; cf. ὡς μάλιστα ἐδύνατο, c. 1. 22, and Tissaphernes' own statement, II, 3, § 19.

26 μὲν δὴ: see on c. 1. 16.

ἤκουσεν: with gen., of the person (source), and acc., of the thing, as often; G. 1103; H. 742c; B. 365.

28 οὓς εἶρηκα, *the forces I have mentioned*.

ὠρμάτο: the date, according to accepted chronology, was Mar. 6th, 401 B.C.

29 σταθμούς: acc. of extent (G. 1062; H. 720; B. 338, with the note); so παρασάγγας, also.

παρασάγγας: a Persian word, made to look like Greek; see on σατράπην, c. 1. 5. For the length

of the parasang, see the *Introd.*, § 29.

εἴκοσι καὶ δύο: the καὶ might have been omitted; see G. 382, 1; H. 291b; B. 153.

30 Μαίανδρον: names of rivers stand regularly in the attrib. posit. The tortuous course of this stream has given us our word *meander*.

δύο πλέθρα: in expressions of measure we have either the pred. nom., as here; the gen. of measure (c. g. l. 47); or, less frequently, the adj. (c. g. πλεθριαῖον I, 5, § 4); again εὖρος may stand in the nom., as here, or in the acc. (acc. of specification, G. 1058; H. 718; B. 337). ἐστί, when a mere copula, is often omitted.

31 ἐπὶ τὰ ἐξευγμένη πλοίοις, *made of (lit. joined by) seven boats*. For the dat., see G. 1181; H. 776; B. 337. ζευγνύναι γέφυραν and ζευγνύναι ποταμόν are both legitimate phrases. Pontoon bridges were very common in antiquity, and are still much used in many countries. Note the force of the perf., expressing a state. For the form, see G. 523; H. 365; B. 178, 1.

διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα παρασάγγας ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην καὶ εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρας ἑπτὰ· καὶ ἦκε Μένων Θετταλὸς ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνι- 35
 7 ἄνας καὶ Ὀλυνθίους. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρα-
 σάγγας εἴκοσιν εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην,
 μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρῳ βασιλεία ἦν καὶ παρά-
 δεισος μέγας ἀγρίων θηρίων πλήρης. ἃ ἐκεῖνος ἐθήρευνεν ἀπὸ

32 διαβὰς: for the tense, see on ἐξαιτησαμένη, c. 1. 13; for the form, G. 798; 799; H. 489; B. 209; 211.

33 Κολοσσάς: see the map; in Xenophon's time a place of some importance, and even in Christian times the seat of one of the churches of Asia (cf. Paul's epistle). In common with almost all the ancient cities of Asia Minor and Mesopotamia it is now desolate; Smyrna, still an important commercial center, is an isolated exception.

πόλιν οἰκουμένην: the addition of this phrase shows that even in Xenophon's time many of these cities were deserted; he himself mentions instances (e. g. I, 5, § 4).

εὐδαίμονα καὶ μεγάλην: a favorite phrase of Xenophon's.

34 ἡμέρας: acc. of duration; cf. the note on σταθμούς, l. 29.

Μένων: apparently sent by Aristippus; see on l. 5. For a sketch of his character, see II, 6, §§ 21-30, and the *Introd.*, § 38.

35 ἔχων: see on c. 1. 7. Cyrus' stay here was probably due to the fact that he was waiting for these troops.

36 ἐντεῦθεν: note the constant omission of the connective with

these demonstr. advs., and consult the note on τούτῳ, c. 1. 45. Regarding the style of this passage, see the *Introd.*, § 39.

38 Κύρῳ: see on αὐτῷ, c. 1. 35.

βασιλεία: distinct from βασιλεία (c. 1. 10). For the use of the pl., cf. Lat. *aedes*.

ἦν: sing. vb., with neut. pl. subj.; see G. 899, 2; H. 604; B. 498. To this rule Xenophon offers many exceptions, although most of them are easily explainable. For the agreement with the nearer of two subjs., see on ἦν, l. 20.

παράδεισος: another Persian word; see on σατράπην, c. 1. 5. Hunting has always been a favorite pastime with royalty (cf. I, 9, § 6, of Cyrus himself), and the Persian nobles often had game preserves, or parks; cf. I, 4, § 10.

39 ἀγρίων θηρίων: gen. with an adj. expressing fulness (G. 1139; 1140; cf. 1112; H. 753c; 743; B. 357).

ἀπὸ ἵππου, on horseback. The prep. is justified, because, in hunting, the action is exerted from the horse. ἐφ' ἵππου, also a common phrase, merely denotes the position of the rider on his horse.

- 40 ἵππου, ὅποτε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους.
 διὰ μέσου δὲ τοῦ παραδείσου ρεῖ ὁ Μαίανδρος ποταμός· αἱ ἐκ
 πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ρεῖ δὲ καὶ διὰ τῆς Κελαι-
 νῶν πόλεως. ἔστι δὲ καὶ μεγάλου βασιλέως βασίλεια ἐν
 45 τῇ ἀκροπόλει· ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει
 εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εἶρὸς ἐστὶν εἴκοσι καὶ
 πέντε ποδῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσίαν

40 ὅποτε . . . βούλοιτο, *whenever he wished*; a general temporal sentence. See the note on ἀφικνέιτο, c. 1. 18. Observe that here and in the indir. disc. use, the Greek opt. is regularly to be translated by the Eng. past indic., not by a form with *could* or *would*.

γυμνάσαι . . . ἑαυτὸν: the addition of the reflexive makes the act. vb. a virtual mid., and usually implies that the action in question is regarded as an unusual one; here, however, it is simply a means of including the two ideas, γυμνάσασθαι and γυμνάσαι τοὺς ἵππους, in one phrase.

41 διὰ μέσου . . . τοῦ παραδείσου, *through the middle of the park*. For the position of μέσου, see G. 978; H. 671; B. 454.

42 αὐτοῦ: for the position, see G. 977, 1; H. 673b; B. 457.

εἰσιν ἐκ, *are (in and flow) out from*. With this condensed phrase cf. ὅθεν (= ἐξ οὗ) αἱ πηγαί, below, 1. 49. See also the note on τῶν παρὰ βασιλέως, c. 1. 18.

43 ἔστι: for the accent, see G. 144, 5; H. 480, 2; B. 262, 1.

μεγάλου βασιλέως: no art.; see on c. 1. 18.

45 καὶ οὗτος, *this too* (as well as the Meander).

ἐμβάλλει, *empties into*. The vb. is properly trans., but, in this sense, is regularly used without an obj.

47 ποδῶν: pred. gen. of measure: see the note on δύο πλέθρα, ll. 30 f.

λέγεται: the pers. construction in indir. disc. is decidedly preferred in Greek; see G. 1522, 1; H. 944; B. 634. In the pass. λέγω regularly takes the infin.; in the act. almost always ὡς or ὅτι, with a finite vb. (The infin. occurs, however, with the act., III, 1, § 26; V, 4, § 34; and VII, 5, § 13; and is regular when λέγω means *bid*, *move*, etc. The partic. also occurs, I, 3, § 15.)

Μαρσίαν: the story is as follows: Athene once, while playing the flute, chanced to catch sight of the reflection of her face in a pool of water, and, in disgust at her inflated cheeks and consequent disfigurement, flung the reed from her. The satyr Marsyas found it, and, puffed up with pride at the divine music he was able to produce upon it, dared to challenge Apollo to a contest. It was agreed by both that the victor might do what he would with the vanquished. Marsyas was defeated, the Muses



MARSYAS

(From Baumeister's Denkmäler)

νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ
 ἄντρῳ ὅθεν αἱ πηγαί. διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας.
 9 ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἤπτηθεις τῇ μάχῃ ἀπ- 50
 εχώρει, λέγεται οἰκοδομῆσαι ταῦτά τε τὰ βασίλεια καὶ τὴν
 Κελαινῶν ἀκρόπολιν. ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα·
 καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς ἔχων ὀπλίτας χιλίους
 καὶ πελταστὰς Θρᾷκας ὀκτακοσίους καὶ τοξότας Κρήτας διακο-
 σίους. ἅμα δὲ καὶ Σῶσις παρὴν ὁ Συρακόσιος ἔχων ὀπλίτας 55
 τριακοσίους, καὶ Σοφαίνετος Ἀρκάδας ἔχων ὀπλίτας χιλίους.

being judges, and, in punish-
 ment for his presumption, Apollo
 tied him to a tree and flayed
 him alive. Ovid, *Metamorpho-*
ses, VI, 382-97, gives the story in
 brief. In Eng., see Matthew
 Arnold's *Empedocles on Etna*
 (the song of Charicles) and L.
 Morris's *Epic of Hades*. The
 legend furnished a favorite
 theme to ancient artists; the
 cut reproduces a statue in the
 Uffizi at Florence.

48 νικήσας ἐρίζοντά οἱ, *having con-*
quered him in a contest; lit.
contending with him (Apollo).
 For the indir. reflexive, see on
 οἷ, c. l. 36. The clause well illus-
 trates the advantage Greek has
 over Eng. in the matter of
 pronouns.

σοφίας, *skill*, especially, as here,
musical skill.

δέρμα for the suffix, see G. 837;
 H. 553, 1; B. 280.

49 ὅθεν: the use of an adv., instead
 of a prep., with the rel. is common
 also in Eng. For the omission
 of εἰσι, see l. 101. Cf., also, the
 note on εἰσιν ἐκ τῶν βασιλείων,
 above, l. 42.

50 Ξέρξης: see the Introd., § 20.

τῆς Ἑλλάδος: Ἑλλάς, properly an
 adj., regularly has the art.

τῇ μάχῃ: i. e. the naval fight at
 Salamis. The use of the art.
 marks the battle as famous.

51 λέγεται οἰκοδομῆσαι: the pers.
 construction again; see on λέγεται
 ἐκδεῖραι, above, l. 47.

52 ἡμέρας τριάκοντα: this was the
 longest halt made on the up-
 ward march: Cyrus is waiting
 for reinforcements.

53 Κλέαρχος: re-read § 9 of the
 preceding chapter.

54 Θρᾷκας . . . Κρήτας: both
 words are nouns, not adjs.; they
 are in appos. with πελταστὰς and
 τοξότας respectively. The Cre-
 tans were famous bowmen.

55 Σῶσις: utterly unknown, and
 not again mentioned.

56 Σοφαίνετος: doubtless an error.
 A Sophænetus had joined the
 army at Sardis with a thousand
 hoplites (above, l. 17). It has
 been suggested that we should
 read Ἀγίας, who is mentioned
 among the generals treacher-
 ously seized (II, 5, § 31), and who
 was also an Arcadian. Others
 would read Κλεάνωρ, who is prom-
 inent in Book II, and who

καὶ ἐνταῦθα Κύρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν
ἐν τῇ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν μύριοι 10
χίλιοι, πελτασταὶ δὲ ἄμφι τοὺς δισχιλίους.

60 Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας εἰς
Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν
αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ
ἄθλα ἦσαν στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κύρος.
ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δώδεκα εἰς Κερά-

took the place of Agias, after the latter was murdered (III, 1, §47). A third suggestion is that the name Σοφαίνετος is in its proper place here, and should be omitted from the text in the previous passage, where it might easily have been interpolated.

57 ἐξέτασιν: other reviews are mentioned in §14 of this chapter, in I, 7, §1, and in V, 3, §3. For the use of ποιῶ with a verbal noun, cf. ἐποιεῖτο τὴν συλλογὴν, c. 1. 24.

58 ἐγένοντο οἱ σύμπαντες, the whole number amounted to.

μύριοι χίλιοι: note the Greek method of counting, not ἑνδεκα χίλιοι.

59 πελτασταί: the word here includes all light-armed troops.

ἄμφι, about; cf. εἰς, I. 15. Round numbers frequently have the art. (G. 948b; H. 664c), generally with a prep., as here. The actual totals, from the numbers given, are hoplites 10,600, light-armed 2,300.

60 ἐντεῦθεν: i. e. from Celaenae.

εἰς Πέλτας: Peltae was northwest of Celaenae; see the map. For a possible reason for this change in the direction of the march, see the Introd., § 29.

62 τὰ Λύκαια ἔθυσσε, celebrated (with sacrifice) the Lycaea, i. e. the festival of Ζεὺς Λύκαιος; see the vocab. Find Mt. Lycæus on the map. Xenias, though absent, remembers the annual rite. Primitive worship often centers about mountain-tops; cf. the "high places" of the Bible. τὰ Λύκαια is the inner obj. of the vb. (cognate acc.); see on τὰ αὐτὰ ταῦτα, c. 1. 30.

ἀγῶνα: athletic contests formed an important part of Greek festivals.

ἔθηκε: for the form, see G. 670; H. 432; B. 205.

63 ἦσαν: the vb. is attracted to the number of the pred.; see G. 904; H. 610; B. 501; the neut. pl. subj. normally takes a sing. vb.; see on ἦν, I. 38.

στλεγγίδες, strigils; see the vocab. After exercising, naked, or nearly so, in the dust of the palaestra, the Greek athlete must have needed something of this sort, especially as the body was rubbed with oil before the contest.

64 Κεράμων ἀγοράν: cf. New-market, as the name of a town.

μων ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρα. 65
 11 ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς παρασάγγας τριάκοντα εἰς
 Καῦστρου πεδῖον, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας
 πέντε· καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλεόν ἢ τριῶν
 μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. ὁ δὲ
 ἐλπίδας λέγων διῆγε καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς 70
 τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι. ἐνταῦθα ἀφικνεῖται
 Ἐπύαξα ἡ Συεννέσιος γυνὴ τοῦ Κιλικίων βασιλέως παρὰ Κῦρον·

65 ἐσχάτην πρὸς, *the last in the direction of.*

67 Καῦστρου πεδῖον: practically one word; *cf.* Eng. names of towns ending in *-field*.

68 πλεόν: here indeclinable, as often.

τριῶν μηνῶν: for the case, see c. 1. 55 and the note. Three months' pay for 12,000 men (they were receiving a daric a month, I, 3, § 21) would amount to nearly \$200,000, without allowing for the higher pay of the officers; see the *Introd.*, § 28.

69 ἐπὶ τὰς θύρας: more than *to the door of his tent*. In oriental countries the gate of the palace is often the place where the king dispenses justice and where suppliants throng; the phrase, *αἱ βασιλέως θύραι*, therefore, often denotes *the king's court* (I, 9, § 3; II, I, § 8); *cf.* II Sam. XV:2-6; Esther II:19; and our modern phrase, *The Sublime Porte*, referring to the Turkish government.

ἀπήτουν, *they kept demanding it*. For the force of the prep., see on ἀπέπεμπε, c. 1. 41.

70 λέγων διῆγε, *kept talking of*. For the suppl. partic., see on παρὼν ἐτύχανε, c. 1. 4.

δῆλος ἦν ἀνιώμενος, *was evidently distressed; a form of indir. disc., with the personal construction; see G. 1589; H. 981; B. 661. Cf. the personal construction with ἐλέγετο, below, l. 73.*

πρὸς . . . τρόπου, *in keeping with Cyrus' character*. τοῦ belongs to τρόπον, not to Κύρον.

71 ἔχοντα, *if able*; the acc., despite the preceding gen., Κύρον; see on λαβόντι, l. 4, adding to the references there given G. 928, 2; B. 631, 1.

μή: for the neg., see c. 1. 57, and the note.

72 Συεννέσιος: Ionic forms occur even in Attic in the case of proper names; see G. 255; H. 201d; B. 110, 2. The name, Syennesis, is Semitic, and was doubtless a title (*cf.* Pharaoh), but Xenophon uses it as an individual name. Cilicia was a dependency of Persia, but maintained its own court. Syennesis desired, apparently, to win favor both with Cyrus and with the king; he gives effectual aid to Cyrus, yet makes at least a show of obstructing his advance (*cf.* below, § 21).

τοῦ . . . βασιλέως: in appos. with

καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ 12
τότε ἀπέδωκε Κύρῳ μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα
75 φυλακὴν περὶ αὐτὴν Κίλικας καὶ Ἀσπενδοίους· ἐλέγετο δὲ καὶ
συγγενέσθαι Κύρῳ τῇ Κιλίσσῃ.

Ἐντεῦθεν δὲ ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς 13
Θύμβριον, πόλιν οἰκουμένην. ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη
ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ᾗ λέγεται Μίδας
80 τὸν Σάτυρον θηρεῦσαι οἶνῳ κεράσας αὐτήν. ἐντεῦθεν ἐξελαύνει 14
σταθμοὺς δύο παρασάγγας δέκα εἰς Τυριάειον, πόλιν οἰκουμένην.
ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεηθῆναι ἡ Κίλισσα
Κύρου ἐπιδείξαι τὸ στράτευμα αὐτῇ· βουλόμενος οὖν ἐπιδείξαι

Συννέσιος. It is only when designating the king of Persia that βασιλεύς omits the art.

73 ἐλέγετο . . . δοῦναι, *it was rumored that she gave*; but in the Greek the construction is personal; see on λέγεται, l. 47. Below, l. 75, we have ἐλέγετο, with the acc. and infin., a much rarer use.

8' οὖν, *be that as it may*, a regular formula in passing from rumor to fact; cf. below, § 22.

75 Ἀσπενδοίους: consult the map.

78 Θύμβριον: Cyrus has resumed his eastern march; see the map.

ἦν . . . κρήνη . . . καλουμένη: retain the Greek order; and note the effect of the third attrib. position; see on τῇ κατ' ἀντιπέρας, c. l. 43 f. When a form of εἶμι precedes its subj., it is often best rendered by our English phrase, *there is, there was, etc.*

παρὰ τὴν ὁδόν: motion is implied; hence the acc.; see the note on ὑπὲρ Ἑλλησποντον, c. l. 48, and cf. εἰσιν ἐκ, l. 42.

80 τὸν Σάτυρον: *i. e. Silenus.*

οἶνῳ κεράσας αὐτήν: *οἶνῳ* is dat. of association, rather than dat. of means; see G. 1175; H. 772; B. 392. For the formation of the present, κεράννυμι, see G. 608; 797, 1; H. 402e; B. 196, 5. Having thus caught Silenus, Midas did him no harm, but restored him to Dionysus, who, in return, allowed him to choose his own reward. Midas foolishly chose that whatever he touched might become gold. Of this plague he was finally healed by bathing in the river Pactolus, the sands of which were thereafter rich in gold. See Ovid, *Met.* XI, 90–145, and Saxe's poetical travesty, *The Choice of King Midas.*

81 Τυριάειον: of uncertain situation.

82 δεηθῆναι: with gen. and infin.; see on δέεται, c. l. 57 f.

83 ἐπιδείξαι: Cyrus' object was not only to please the queen, but also to impress her with the splendor and strength of his Greek troops.

ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων.
 15 ἐκέλευσε δὲ τοὺς Ἕλληνας ὥς νόμος αὐτοῖς εἰς μάχην οὕτω
 ταχθῆναι καὶ στῆναι, συντάξαι δ' ἕκαστον τοὺς ἑαυτοῦ. ἐτάχ-
 θησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ
 οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ
 16 δὲ μέσον οἱ ἄλλοι στρατηγοί· ἐθεώρει οὖν ὁ Κῦρος πρῶτον
 μὲν τοὺς βαρβάρους· οἷ δὲ παρήλαυνον τεταγμένοι κατὰ 90
 ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παρελύνων ἐφ'

84 τῶν Ἑλλήνων . . . τῶν βαρβάρων:

the repeated art. marks the two divisions as separate. How many barbarians Cyrus had at this time is not stated; in I, 7, § 10 they are said to number 100,000. Xenophon's interest, and ours, centers in the Greek troops.

85 οὕτω: resuming the ὥς-clause, may be omitted in translating; a demonstr. word is frequently so used after a rel.

86 στῆναι: the ingressive force, common in the first aor. (G. 1260; H. 841; B. 529), is marked also in the second aors., ἔστην and ἔσχον.

ἕκαστον: sc. στρατηγόν.

τοὺς ἑαυτοῦ, *his own men*. For the omitted noun, cf. τῶν παρὰ βασιλέως, c. 1. 18.

87 ἐπὶ τεττάρων, *four deep*. Cyrus wishes the army to present as impressively an appearance as possible. Arranged in line of battle, four deep, 12,000 men (including the light-armed) would present a front nearly two miles long. Observe, also, that the barbarians march by Cyrus and the queen, but that the Greeks remain in battle array, while Cyrus and the queen drive past their front. On another occasion, when it

was desirable that the Greeks should make an impression by their numbers, Clearchus has them march by, two abreast and with frequent halts, ὥστε τὸ στράτευμα καὶ (even) αὐτοῖς τοῖς Ἕλλησι δόξαι πάμπολυ εἶναι (seemed to be of vast extent), καὶ τὸν Πέρσῃ ἐκπεπλήχθαι (was filled with amazement) θεωροῦντα.

εἶχε: for the agreement of the vb. with the nearer subj., see on ἦν, l. 20.

τὸ . . . δεξιόν: no noun need be supplied; see the note on τό . . . βαρβαρικόν, l. 3.

88 οἱ σὺν αὐτῷ, *his men*; scarcely different from οἱ ἐκείνου, below. Xen. makes wider use of the prep. σὺν than is permitted in normal Attic prose.

τὸ . . . εὐώνυμον, *the left*; see the vocab. Antique superstition avoided mentioning what was ill-omened, and often substituted a euphemistic term. In soothsaying the left was the side of ill omen; hence the word ἀριστερός was ordinarily avoided. Xen. has it, however, c. g. II, 3, § 11; II, 4, § 28.

89 πρῶτον μὲν: balanced by εἶτα δέ, below, l. 91.

91 τοὺς Ἕλληνας: sc. ἐθεώρει.

ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. εἶχον δὲ πάντες
 κρίνη χαλκᾶ καὶ χιτῶνας φοινικοῦς καὶ κνημίδας καὶ τὰς
 ἀσπίδας ἐκεκαλυμμένας. ἐπειδὴ δὲ πάντας παρήλασε, στήσας 17
 95 τὸ ἄρμα πρὸ τῆς φάλαγγος μέσης, πέμψας Πίγρητα τὸν ἐρ-
 μινέα παρὰ τοὺς στρατηγούς τῶν Ἑλλήνων ἐκέλευσε προ-
 βαλέσθαι τὰ ὅπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. οἱ δὲ
 ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προ-
 βαλόμενοι τὰ ὅπλα ἐπήσαν. ἐκ δὲ τούτου θᾶττον προΐόντων
 100 σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις
 ἐπὶ τὰς σκηνάς, τῶν δὲ βαρβάρων φόβος πολὺς, καὶ ἥ τε 18

93 χαλκᾶ: for the form see G. 310; H. 223; B. 118. Bronze was far more widely used in antiquity than it is now; steel and iron far less widely.

φοινικοῦς: the color of the Spartan uniform, according to Xen., *Rep. Lac.*, 11. 3.

94 ἐκεκαλυμμένας: note the pred. posit. The shields were ordinarily kept in leathern cases; now they are uncovered and, doubtless, burnished — another touch of the λαμπρότης that impressed Epyaxa.

παρήλασε: for the aor., where the English requires the plpf., see on ἐτελεύτησε, c. 1. 10.

στήσας: first aor., and so trans.; see the vocab.

95 μέσης: for the position, see on μέσον, l. 41.

96 προβαλέσθαι τὰ ὅπλα, to advance arms (in readiness for a charge).

97 ὅλην; for the posit., see G. 979; H. 672c; B. 455.

οἱ δέ, and they. See the note on δ δέ, c. 1. 12.

98 ἐσάλπιγξε: so-called impers. vbs. really contain their own sub-

jects, here ὁ σαλπικτής, which is expressed with the vb. σημαίνω, IV, 3, §§ 29 and 32. See G. 897, 4; H. 602c; B. 305.

99 ἐκ . . . τούτου, upon this. ἐκ often denotes immediate sequence.

θᾶττον, faster and faster. For the form see G. 357, 1; H. 253 with 74b; B. 134.

προΐόντων: sc. αὐτῶν, gen. abs., despite the following dat. For the omitted subj., see G. 1568. fine print; H. 972a; B. 657, 1, note 1.

100 ἀπὸ τοῦ αὐτομάτου, of their own accord. A prep. with the neut. of an adj. often stands for an adv.; cf. ἐκ τοῦ αὐτομάτου, c. 3. 62.

δρόμος ἐγένετο: see on ἐποίητο τὴν συλλογὴν, c. 1. 24.

101 τὰς σκηνάς, the camp, where were not only the quarters of the Greeks and the barbarians, (these were, however, separate), but the market, ἀγορά, of the sutlers as well. For the last, see the *Introd.*, § 28.

τῶν δὲ βαρβάρων: subject. gen., G. 1094, 2; H. 729b; B. 349.

φόβος: forms of εἶμι, when it is a mere copula, may at any time be

Κίλισσα ἔφυγεν ἐπὶ τῆς ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον. οἱ δὲ Ἕλληνες σὺν γέλῳτι ἐπὶ τὰς σκηνὰς ἦλθον. ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κῦρος δὲ ἦσθη τὸν ἐκ 105 τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

19 Ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς παρασάγγας εἴκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν. ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμούς πέντε παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε διαρπά- 110
20 σαι τοῖς Ἕλλησιν ὡς πολεμίαν οὔσαν. ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμούς τέτ-

omitted, but such omissions are common only in the third person and are rare in other moods than the indic.

102 οἱ ἐκ τῆς ἀγορᾶς: see on τῶν παρὰ βασιλέως, c. 1. 18.

καταλιπόντες, *abandoning*, not simply *leaving*; the prep. is intensive.

103 ἔφυγον: the repetition of the vb. adds to the effect.

ἐπὶ τὰς σκηνάς, *to their tents*; not, as above, *to the camp*.

105 τάξιν: even in their charge the Greeks had not broken ranks.

ἐθαύμασε, *was seized with wonder*. Observe the tense, and see the note on ἡγάσθη, c. 1. 45. So, too, ἦσθη, below.

τὸν . . . φόβον: all that intervenes between the art. and the noun serves as an attrib. of the noun: the terror literally proceeds *from* the Greeks *into* the hearts of the barbarians.

108 Ἰκόνιον: familiar from the Book of Acts, e. g. XIII:51.

ἐσχάτην: cf. 1. 65, and see the map.

110 διαρπάσαι: infin. of purpose, G. 1532; H. 951; B. 592. Cyrus has now left his own province, and, furthermore, the Lycaonians were rebellious (III, 2, § 23).

111 ὡς: with οὔσαν; see on ὡς ἀποκτενῶν, c. 1. 12.

112 τὴν . . . ὁδόν, *by the shortest road*; a so-called adv. acc., here plainly a development from the inner obj. (cognate acc.).

113 καὶ αὐτόν, *and (Menon) himself*. This manoeuvre, by which a considerable force (Menon had 1,500 men, ll. 34 f.) was unexpectedly sent into Cilicia, made Syennesis' preparations for defense futile (assuming that they were seriously meant); see, below, § 21, end. Cyrus himself, with the main army, made a wide detour; see the map. This short road was, presumably, impassable for the baggage train.

- 115 ταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάνα, πόλιν οἰκου-
μένην μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς·
ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρνην, φοινικιστὴν
βασίλειον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην. αἰτιασάμε-
νος ἐπιβουλεύειν αὐτῷ.
- 120 Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰς- 21
βολὴ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν
στρατεύματι, εἴ τις ἐκώλυνεν. ἐλέγτο δὲ καὶ Σύννεσις εἶναι
ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· διὸ ἔμειναν ἡμέραν ἐν
τῷ πεδίῳ. τῇ δὲ ὑστεραία ἤκεν ἄγγελος λέγων ὅτι λελοιπῶς

115 Δάνα: see the map.

117 ἐν ᾧ: we should have expected
ἐν αἰς; cf. 61 f. In this phrase
and in the similar ἀφ' οὗ, since
(III, 2, § 14), the proper form of
χρόνος is ordinarily supplied (ἐν
τούτῳ τῷ χρόνῳ is a common
phrase); but the rel. is certainly
neut. in εἰς ὃ, until.

φοινικιστὴν βασιλειον, either, wear-
er of the royal purple, or, as
a title, dyer of the purple, indi-
cating one set in charge of the
fisheries (the purple dye was ob-
tained from a shell-fish) or the
dye-houses of the king.

118 ἕτερον . . . δυνάστην, another
man of rank among his sub-
ordinates.

119 ἐπιβουλεύειν, of plotting; infin.
in indir. disc., as αἰτιασάμενος im-
plies saying. αὐτοὺς readily sup-
plies itself; and, in general, what
supplies itself may be omitted.

120 ἐπειρῶντο: durative tense of
effort.

εἰσβάλλειν: intrans., as ἐμβάλλει,
above, l. 45.

ἡ δὲ εἰσβολή: a narrow pass be-
tween lofty mountains (7,000 to
8,000 feet in elevation) of the

Taurus range, so completely
commanding the approach to
Asia Minor (Cilicia) from the
S. E. that it was called Κιλικίας
πύλαι.

121 ἀμαξιτός: the army was, of
course, accompanied by an ex-
tensive baggage train; see the
Introd., § 28.

ἰσχυρῶς: often used to intensify
the meaning of an adj. Note
that here its postponement gives
an added force.

ἀμήχανος εἰσελθεῖν στρατεύματι, dif-
ficult for an army to enter.
The adj. governs the dat. and
the infin. as well, G. 1165; 1526;
H. 767; 952; B. 378, 641.

122 εἴ τις ἐκώλυνεν, if anyone tried
to prevent it. For the tense, see
G. 1255; H. 832; B. 527.

ἐλέγτο: again the personal con-
struction; see on λέγεται . . .
ἐκδεῖραι, l. 47.

εἶναι . . . φυλάττων: not a mere
equivalent of φυλάττειν; εἶναι is
a full vb.; progressive vb. forms
are relatively rare in Greek.
Synnensis makes at least a show
of resistance.

124 τῇ δ' ὑστεραία: ἡμέρα is regular-

εἴη Συέννεσις τὰ ἄκρα, ἐπεὶ ἦσθετο ὅτι τὸ Μένωνος στρατεύμα 125
 ἤδη ἐν Κιλικίᾳ ἦν εἴσω τῶν ὁρέων, καὶ ὅτι τριήρεις ἤκουε
 περιπλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λα-
 22 κεδαιμονίων καὶ αὐτοῦ Κύρου. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη
 οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνὰς οὗ οἱ Κίλικες ἐφύλαττον.
 ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίου μέγα καὶ καλόν, ἐπίρρυτον, 130
 καὶ δένδρων παντοδαπῶν σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ

ly omitted in this phrase. For the case, see G. 1192; H. 782; B. 385.

ἦκεν . . . λέγων: the remainder of the section is in indir. disc. after this secondary tense.

ἄλouiπῶς εἴη: direct λέλοιπε. For the opt., see on ἐπιβουλεύει, c. 1. 11; for the form, see G. 733; H. 457; B. 221, 1.

125 ἦσθετο: past indicatives, in subordinate clauses, remain, as a rule, unchanged; so, below, ἤκουε; see G. 1499; 1482; H. 925bc; B. 675, 1 and 3. Observe that the clause, ὅτι . . . τῶν ὁρέων, is quoted after ἦσθετο, which is itself in indir. disc. This entails no difficulty.

126 καὶ ὅτι . . . ἤκουε: this clause is parallel with ἐπεὶ ἦσθετο, and gives another reason for the action of Syennesis in abandoning the pass. What follows is quoted after ἤκουε, the principal vb. being ἔχοντα, despite the involved order (direct, Ταμῶς ἔχει). Trans.: *because he heard that Tamos was in charge of triremes belonging to the Lacedaemonians and to Cyrus himself which were sailing around from Ionia to Cilicia.* For the partic. in indir. disc., after ἤκουε, see G. 1588; H. 982; B. 661.

τριήρεις is brought to the head of the clause for emphasis: the possession of ships enabled Cyrus to disembark troops and attack the opposing force both in front and in the rear.

127 τὰς Λακ. . . καὶ αὐτοῦ Κύρου: for the order, see on τῇ κατ' ἀντιπέρας, c. 1. 44. For Cyrus' relations with the Lacedaemonians, see the Introd., § 26.

128 δ' οὖν: cf. l. 73, and the note.

129 οὐδενὸς κωλύοντος, *without opposition.* See the note on ἐπιβουλεύοντος Τισσαφέρνους, c. 1. 26 f. τὰς σκηνάς: cf. l. 101, and the note.

οὗ, *where.*

ἐφύλαττον, *had been keeping guard.*

In Greek the plpf. has no very wide range; here a durative tense was wanted; cf. ἦσαν, c. 1. 27.

130 κατέβαινεν: how different in force from the aor. ἀνέβη, above?

131 δένδρων . . . ἀμπέλων: gens. with an adj. of fulness; see on θηρίων, l. 39. σύμπλεων itself is not gen., but acc. sing., G. 305; 306; H. 227; B. 119; cf. 92.

πολύ: agreeing only with the nearest noun, but to be taken, also, with the others, G. 923; H. 620a; B. 421.

σήσαμον καὶ μελίην καὶ κέγχρον καὶ πυρούς καὶ κριθάς φέρει.
 ὅρος δ' αὐτὸ περιείχεν ὄχυρόν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης
 εἰς θάλατταν. καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθ- 23
 135 μους τέτταρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσοὺς. τῆς
 Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. οὗ ἦν τὰ Συεννέσιος
 βασιλεία τοῦ Κιλικίων βασιλέως· διὰ μέσου δὲ τῆς πόλεως ρεῖ
 ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων. ταύτην τὴν πόλιν 24
 ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς χωρίον ὄχυρόν ἐπὶ
 140 τὰ ὄρη πλὴν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ
 τὴν θύλλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς.

Ἐπύαξα δὲ ἡ Συεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέ- 25
 ραις εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῇ εἰς τὴν

132 φέρει: pres. of lasting truth;
cf. ἀθροίζονται, of habitual action,
 c. 1. 7

πυρούς καὶ κριθάς: both words are
 regularly used in the pl.

133 αὐτό: *i. e.* τὸ πεδίου.

ἐκ θαλάττης εἰς θάλατταν: see the
 map.

134 ἤλασε: Xen. prefers the com-
 pound, ἐξελαύνω, as a rule.

135 Ταρσοὺς: familiar as the birth-
 place of St. Paul. Ancient
 cities often had plural names
 (Ἀθῆναι, Σάρδεις, and, below, Σόλοι
 and Ἰσσοί), but, in this case,
 the sing., Ταρσός, is also found.
 Plural names may be due to the
 upper and lower city; *cf.* the
 note on ἀκροπόλεις, l. 9.

137 μέσου: used as a noun (G. 932.1;
 H. 621b; B. 424) with τῆς πόλεως
 depending on it, as a partit. gen.
 (gen. of the whole) (G. 1088; H.
 729e; B. 354, 355, last example).

138 ὄνομα . . . εὖρος: accs. of speci-
 fication (G. 1058; H. 718; B. 337).

εὖρος δύο πλέθρων: see the note on
 δύο πλέθρα, ll. 30 f. δύο is fre-
 quently treated as indeclinable.

139 ἐξέλιπον εἰς, *had abandoned*
and fled to, a condensed phrase;
cf. εἰσιν ἐκ, l. 42.

οἱ ἐνοικοῦντες, *the inhabitants*. A
 partic. with the art. is often
 equivalent to a noun, G. 1560;
 H. 966; B. 650, 1.

140 πλὴν: here a conjunc. οὐκ
 ἐξέλιπον is, therefore, to be under-
 stood. As a prep. πλὴν governs
 the gen. (see c. 1. 29) although
 there the gen. (antecedent to a
 rel.) is omitted.

οἱ τὰ καπηλεῖα ἔχοντες: these men
 were willing to take chances,
 hoping for business

παρὰ τὴν θάλατταν: for the acc. *cf.*
 ὑπὲρ Ἑλλάσποντον, c. 1. 48. Find
 Soli and Issi on the map.

142 προτέρα . . . ἡμέραις, *five days*
before Cyrus. For the adj.,
 where Eng. uses the adv., see
 G. 926; H. 619; B. 425; for the
 gen. Κύρου G. 1153; H. 755; B.
 363; and for the dat., ἡμέραις, G.
 1184; H. 781; B. 388.

143 τῇ ὑπερβολῇ . . . τῇ εἰς τὸ πεδίου:
 the formal attrib. position; see
 on τῇ κατ' ἀντιπέραν, c. 1. 43 f. For

πεδίου δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν
 ἔφασαν ἀρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλικίων, οἱ δὲ 145
 ὑπολειφθέντας καὶ οὐ δυναμένους εὐρεῖν τὸ ἄλλο στράτευμα
 οὐδὲ τὰς ὁδοὺς εἰτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν
 146 οὗτοι ἑκατὸν ὀπλίται. οἱ δ' ἄλλοι ἐπεὶ ἦκον, τὴν τε πόλιν
 τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν
 ὀργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. Κῦρος δ' ἐπεὶ 150
 εἰσήλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Σύννεσιν πρὸς
 ἑαυτόν· ὃ δ' οὔτε πρότερον οὐδενί πω κρείττονι ἑαυτοῦ εἰς

the use of a prep. with its case as an attrib., see on πρὸς ἑαυτόν, c. 1. 38.

144 οἱ μὲν . . . οἱ δέ: see on τοὺς μὲν . . . τοὺς δέ, c. 1. 31. No connective is needed, as the clause explains the preceding one; see on Κλέαρχος, c. 1. 44.

145 ἀρπάζοντάς τι κατακοπῆναι, *that, while engaged in some act of plunder, they had been cut to pieces.* τι is the inner obj. of ἀρπάζοντας; see on τὰ αὐτὰ ταῦτα, c. 1. 30. αὐτούς, subj. of κατακοπῆναι, supplies itself; see on l. 119.

οἱ δέ: *sc.* ἔφασαν αὐτούς.

146 καὶ οὐ, *and not*, following a positive clause, but, below, οὐδέ, continuing the neg. οὐδέ, when there is no preceding neg., means *not even*.

τὸ ἄλλο στράτευμα, *the rest of the army*: see the vocab. So, below, οἱ ἄλλοι, *the rest, i. e.* of Menon's force.

147 εἰτα, *then*, resuming the particulars; *cf.* οὕτω, resuming ὥς, l. 85. δ' οὖν: *cf.* l. 73, and the note.

148 ἑκατόν: ordinarily a single λόχος numbered 100 men (IV, 8, § 15). οἱ δ' ἄλλοι: emphasized by being placed before ἐπεὶ; so Κῦρος, l. 150. πόλιν . . . Ταρσοὺς: apposition.

151 μετεπέμπετο: note the durative tense. For the voice, see on c. 1. 5.

Here the force of the vb. is strengthened by the addition of πρὸς ἑαυτόν.

152 ὃ δ' . . . ἤθελε, *but he declared that he had never before come into the power of anyone mightier than himself, and now he refused to come into Cyrus' power.* Syennesis said οὐκ ἦλθον, which is thrown into the infin. after ἔφη (*cf.* ἐπιβουλεύειν, l. 119, and the note). In such cases the neg., which belongs properly with the principal vb., is expressed with the vb. of saying (οὐκ ἔφη ἐλθεῖν, instead of ἔφη οὐκ ἐλθεῖν: *cf.* Lat. *nego*). The neg. here is οὐτε, not οὐκ, because ἔφη is made parallel with ἤθελε, although the parallelism (*neither . . . nor*) should not be kept in translating. οὐδενί is used, not τινί, because it follows a neg.; see G. 1619; H. 1030; B. 433. For the dat., see G. 1175; 1177; H. 772a; B. 392; and *cf.* εἰς λόγους σοι ἐλθεῖν, II, 5, § 4. ἐθέλω, with the neg., often means *refuse*. For the case of ἑαυτοῦ, see Κῦρον, l. 142, and the note. With Κῦρῳ, εἰς χεῖρας is to be supplied.

χείρας ἐλθεῖν ἔφη οὔτε τότε Κύρῳ ἰέναι ἤθελε, πρὶν ἢ γυνὴ
 αὐτὸν ἔπεισε καὶ πίστει εἴλαβε. μετὰ δὲ ταῦτα ἐπεὶ συνε-
 155 γέροντο ἀλλήλους, Σύνεσις μὲν ἔδωκε Κύρῳ χρήματα πολλὰ
 εἰς τὴν στρατιάν, Κῦρος δὲ ἐκείνῳ δῶρα ἃ νομίζεται παρὰ
 βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτόν χρυσοῦν
 καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ
 τὴν χώραν μηκέτι διαρπάζεσθαι· τὰ δὲ ἥρπασμένα ἀνδράποδα.
 160 ἣν πού ἐντυγχάνωσιν ἀπολαμβάνειν.

III. Ἐνταῦθα ἔμεινεν ὁ Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴκοσιν· 1
 οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω· ὑπώπτεον γὰρ

153 πρὶν: see c. 1. 58, and the note.
 All temporal particls., when refer-
 ring to definite past time, take,
 of course, the indic. For the
 subjv., with πρὶν, see συμβουλευ-
 σηται, c. 1. 59, and the note; for
 the opt., καταγάγοι, l. 12. Ob-
 serve that πρὶν, *until*, regularly
 follows a neg.

154 ἔπεισε . . . ἔλαβε: a rapid shift
 of subj., common in Greek.

155 χρήματα πολλά: cf. l. 73.

156 εἰς: cf. c. 1. 50.

Κῦρος δέ: sc. ἔδωκε.

παρὰ βασιλεῖ, *at court*. παρὰ,
 with the dat. of persons, regu-
 larly denotes, not nearness only,
 but characteristic locality—the
 place where the person in ques-
 tion properly is. Cyrus here
 usurps royal prerogatives; his
 gifts are such as the king alone
 could rightly bestow (Xen. *Cyropae-
 dia*, VIII, 2, 8).

157 χρυσοῦν: for the decl., see on
 χαλκᾶ, l. 93.

158 στολὴν: "raiment" formed no
 small item in the wealth of the
 Oriental; cf. III, 1, § 19 and
 Joshua, VII: 21.

159 τὴν χώραν . . . διαρπάζεσθαι, *that
 his country should no longer be*

pillaged (διήρπασαν, above, l. 149).
 The clause supplies another obj.
 to ἔδωκε, as does also the fol-
 lowing infin. clause, τὰ δὲ . . .
 ἀπολαμβάνειν. For the neg. μηκέτι,
 see on μὴ . . . καταλῦσαι, c. 1. 58.

160 ἣν πού ἐντυγχάνωσιν, *wherever
 they should find them*. For the
 subjv., cf. ἣν δύνηται, c. 1. 15, and
 the note. The conditional with
 an indef. adv. is often tanta-
 mount to a rel.

ἀπολαμβάνειν: force of the prep.?
 See on ἀπέπεμπε, c. 1. 41.

CHAPTER III

1 εἴκοσιν: a long stay, due to the
 mutiny.

2 οὐκ ἔφασαν ἰέναι, *declared they
 would not go*. They said, οὐκ
 ἔμην (εἶμι is a fut., G. 1257; H.
 477a; B. 524 note), but, in the
 infin. phrase, the neg. is ex-
 pressed with the vb. of saying, see
 on οὔτε ἔφη, c. 2. 152. The pron.
 subj. of the infin., is regularly
 omitted when it is the same as
 the subj. of the vb. upon which
 the infin. depends (G. 895, 2; H.
 940; B. 630); cf. μισθωθῆναι, below.

τοῦ πρόσω, *forward*, a local gen.
 (partit.); see G. 1138· H. 760a;
 B. 358.

ἤδη ἐπὶ βασιλείᾳ ἰέναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι· οἱ δ' αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἄρξαι- 5
 2 το προῖέναι. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε μὴ καταπε-
 τρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι,
 συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. καὶ πρῶτον μὲν
 ἐδάκρυε πολὺν χρόνον ἐστῶς· οἱ δὲ ὀρῶντες ἐθαύμαζον καὶ ἐσι-
 ῶπων. εἶτα δὲ ἔλεξε τοιάδε.

10

ὑπώπτευν : see on ὑπώπτενε, c. 1. 3.
 ἰέναι is here a pres.

3 ἤδη, *by this time*. They were far past Pisidia (see the map), and had been three months on the march.

μισθωθῆναι : direct, οὐκ ἐμισθώθημεν. Note the order of the words.

ἐπὶ τούτῳ : *for this, on this basis*. ἐπὶ with the dat. is regular in contracts.

4 πρῶτος : adj., not adv.; *Clearchus was the first to*. πρῶτον, the adv., would merely contrast ἐβιάζετο with some subsequent act on his part; see G. 926; H. 619b; B. 425.

ἐβιάζετο : for the force of the tense, cf. ἐκώλυεν, c. 2. 122, and the note. This act was characteristic of Clearchus; see the Introd., § 38.

5 ἔβαλλον : βάλλω means *pelt*, rather than *throw*; the missile is oftener in the dat. (means) than in the acc. (direct obj.).

ἐπεὶ ἄρξαιντο : cf. ὁπότε βούλοιτο, c. 2. 40, and the note.

3 μικρόν, *bare'y*, an adv. acc.; see on τὸ ἀρχαῖον, c. 1. 28.

μή : to be omitted in translating. For its use with an infin., depending on a vb. which itself contains a neg. idea, see G. 1615; H. 1029; B. 434.

καταπετρωθῆναι : for the force of the prep., cf. κατακοπῆναι, c. 2. 145.

7 ἔγνω, *saw, came to know*. For the form, see G. 799; H. 489, 15; B. 209; cf. 256.

ὅτι οὐ δυνήσεται, *that he would not be able*. Eng. requires *would*, although in the Greek the direct form is retained (save for the necessary change of person; direct, οὐ δυνήσομαι). The change to the opt., after a secondary tense (see on ἐπιβουλεύοι, c. 1. 11), is never obligatory and is less common in the fut. than in other tenses.

8 συνήγαγεν : for the form, see G. 536; H. 436; B. 208, 1.

πρῶτον μὲν . . . εἶτα δέ : cf. c. 2. 89-91.

9 ἐδάκρυε : the Greeks, like most southern peoples, were much more frank than we in emotional expression. These were, however, "crocodile tears."

πολὺν χρόνον : see the note on ἡμέρας, c. 2. 34.

ἐστῶς : a perfect (G. 508; H. 336; B. 258). For its force, see on ἐξευγμένη, c. 2. 31. For the accent, see G. 117; H. 105; B. 65, 2.

Trans., *stood and wept*. [tense. ὀρῶντες, *as they looked*; note the 10 ἔλεξε : somewhat more formal than the commoner ἔλεγε.

τοιάδε, *about as follows*; cf. the

- "Ανδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς 3
παροῦσι πράγμασιν. ἐμοὶ γὰρ ξένος Κῦρος ἐγένετο καὶ με φεύ-
γοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε
δαρεικοὺς· οὓς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ οὐδὲ
15 καθηδυνάθησα, ἀλλ' εἰς ὑμᾶς ἔδαπάνων. καὶ πρῶτον μὲν πρὸς 4
τοὺς Θρᾶκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην
μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξελαύνων βουλομένους
ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλλήνας τὴν γῆν. ἐπειδὴ δὲ Κῦ-
ρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα εἴ τι δέοιτο ὠφελοῖν

note on ὦδε, c. 1. 24. Xen. may not have heard the speech himself, but he could hardly have failed to learn what was said. This is not, then, one of the cases in which, for the sake of dramatic effect, the antique historian has permitted the insertion of an imaginary speech. See the Introd., § 40.

11 ἄνδρες στρατιῶται, *Fellow soldiers*. ἄνδρες is regularly added to such vocatives. In comedy we have even ἄνδρες ἰχθυες, and in Lucian, ἄνδρες θεοί. The familiar phrase in the Book of Acts, *Men and brethren*, is a mistranslation of ἄνδρες ἀδελφοί.

μὴ θαυμάζετε: for prohibitions, see G. 1346; H. 874; B. 584.

12 πράγμασιν: dat. of cause; see G. 1181; H. 776; 778; B. 391.

ξένος: cf. c. 1. 53, and the note.

ἐγένετο, *became*, not *was*.

φεύγοντα: see the Introd., § 38, and c. 1. 45. Note the emphasis given to this word by its position.

13 τά τε ἄλλα . . . καί, *honored me in other things and (in particular)*. Very commonly, after a form of ἄλλος with τε, καί introduces some fact singled out for

special mention. τά . . . ἄλλα is, of course, the inner obj.

ἔδωκε: cf. c. 1. 46.

14 οὐκ εἰς τὸ ἴδιον . . . ἐμοί, *did not store up for my own personal use*.

οὐδέ, *nor*, when a neg. precedes; elsewhere *not even*.

15 καθηδυνάθησα: the prep. implies waste.

ἔδαπάνων: note the change to the durative tense in passing from the neg. to the positive statement. The neg. has a strong preference for the aor.

16 ἐτιμωρούμην: sc. αὐτούς.

17 ἐξελαύνων, here lit., *driving out*.

βουλομένους (with αὐτούς), *because they wished*.

18 ἀφαιρεῖσθαι . . . γῆν, *to rob the Greeks dwelling there of their land*. For the two accs., see G. 1069; H. 724; B. 340. This vb. may also take an acc. and a gen. (separation), as in IV, 4, 12; see G. 1118; H. 748a; B. 362 note.

19 ἵνα . . . ὑπ' ἐκείνου, *in order that, should he have any need of me, I might help him, in return for the good I had received at*

- ε αὐτὸν ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι ἢ πρὸς ἐκείνον ψευδάμενον μεθ' ὑμῶν εἶναι. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ,τι ἂν δέῃ πείσομαι. καὶ οὐποτε ἐρεῖ οὐδεὶς ὡς ἐγὼ Ἑλληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἑλληνας 25
6 τὴν τῶν βαρβάρων φιλίαν εἰλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἔψομαι καὶ ὅ,τι ἂν δέῃ πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ᾖ, ὑμῶν δὲ

his hands. For the final clause, see on ὅπως λάβοι, c. 1. 22 f.; for εἴ τι δέοιτο, representing ἐάν τι δέχεται, after the opt. final clause, as though quoted after a secondary tense, see G. 1503; H. 937; B. 677; and, for the form ὠφελοῖην, G. 737; H. 374a, end; B. 199, 1. ἀνθ' ὧν stands for ἀντὶ τούτων ἃ, the antecedent being omitted and the rel. attracted to the case it would have had, if expressed; see the notes on ἐφ' ἃ, c. 2. 11, and on ὁπόσας εἶχε φυλακάς, c. 1. 24. ὑπ' ἐκείνου is used because εὖ ἔπαθον is a virtual passive; see G. 1241; H. 820; B. 513. ἐκείνου is more emphatic than αὐτοῦ.

20 ὑμεῖς: emphatic, as personal pronouns always are when expressed in the nom.; see G. 935; H. 677; B. 467. Observe this in what follows.

21 ἀνάγκη . . . μοι, *I must.* ἐστὶ is usually omitted in this phrase. For μοι, with the following acc., προδόντα, see the note on λαβόντι ἤκειν, c. 2. 4 f.

ῥῆ . . . χρῆσθαι, *to enjoy the friendship of Cyrus.* The dat., with χρῶμαι, is dat. of means; see G. 1183; H. 777; B. 387 note.

22 εἰ, *whether*, introducing an indir. ques.; see G. 1635; H. 1016; B. 578.

23 δ' οὖν: cf. c. 2. 73.

σύν: cf. c. 2. 88, and the note.

24 ὅ,τι ἂν δέῃ, *whatever may be necessary.* The rel. is conditional; hence the subj. with ἂν; see G. 1434; H. 916; B. 620; 623; cf. the note on ὅστις ἀφικνεῖτο, c. 1. 18.

οὐποτε . . . οὐδεὶς, *never shall any one say.* For the repeated neg., see on οὐδένι, c. 2. 152. In a neg. sentence indef. words regularly become neg.

ὡς . . . εἰλόμην: quoted, but, after the primary tense, there is no change of mood.

25 εἰς, *into the country of*; see the note on c. 1. 62.

26 ἐμοὶ: indir. obj. (G. 1159; 1160; H. 764, 2; B. 376).

27 σὺν ὑμῖν ἔψομαι: ἔψομαι usually takes the simple dat.

ὅ,τι ἂν δέῃ: see above, l. 24.

28 νομίζω: with acc. and infin., in indir. disc.

29 σὺν ὑμῖν . . . τίμιος, *with you, I think I should be held in honor.* οἶμαι resumes νομίζω, and is expressed again in the next

- 30 ἔρημος ὃν οὐκ ἂν ἱκανὸς οἶμαι εἶναι οὗτ' ἂν φίλον ὠφελῆσαι οὗτ' ἂν ἐχθρὸν ἀλέξασθαι. ὥς ἐμοῦ οἶν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς οὕτω τὴν γνώμην ἔχετε.

line. The direct form was σὺν ὑμῖν τίμιος ἂν εἶην (potential opt., for which see G. 1327 ff.; H. 872; B. 563). Here σὺν ὑμῖν supplies a virtual protasis; see G. 1413; H. 902; B. 614. For the change to the infin. with ἂν, see G. 1494; H. 964; B. 671. Observe that ἂν, like οὐ (see the note on οὗτε ἔφη, c. 2. 152), although belonging with the infin., is regularly expressed with the vb. of saying. This often causes ἂν to stand at the head of the sentence or clause, and so prepares the hearer or reader for the potential idea which is to follow. ἂν may then be repeated later on in the sentence (see below). By remembering that ἂν may not be used with the pres. indic. the student will be prevented from construing it with the vb. of saying.

ὅπου ἂν ᾧ, *wherever I may be*, another condit. rel. clause; see on ὅ,τι ἂν δέη, 1. 24. The subjv. is retained, although the opt. (by assimilation to ἂν . . . εἶην, implied in ἂν εἶναι) would be more regular. See the note on ἀ δόλη, below, § 17, and compare the retention of the subjv. after a secondary tense (see on ἦν δύνηται, c. 1. 15).

ὑμῶν δὲ ἔρημος, *but bereft of you* (G. 1140; H. 753c; B. 362, 2). This like σὺν ὑμῖν, above, supplies a protasis for the following potential clause.

30 οὐκ ἂν . . . εἶναι: direct, οὐκ ἂν . . . εἶην, as above.

οὗτ' ἂν . . . ἀλέξασθαι, *either to . . . or to*. We have οὔτε . . . οὔτε, because a neg. precedes (see the note on οὐδενί, c. 2. 152). ἂν, repeated with both infins., belongs only with εἶναι. These infins. are governed by ἱκανός (see the note on c. 1. 20). ἀλέξασθαι is a poetic vb.; see the *Introd.*, § 39.

31 ἐχθρόν, *a personal foe*, not merely a man with whom one happens to be at war (πολέμιος).

ὥς ἐμοῦ . . . ὑμεῖς, *that, therefore, I shall go wherever you go* (ἴητε is to be supplied with ὑμεῖς, another condit. rel. clause). καὶ marks the parallelism between ἐμοῦ and ὑμεῖς. It should not be translated, but the pronouns should be strongly emphasized. The gen. abs., with ὥς (see the note on ὥς ἐπιβουλεύοντος, c. 1. 26 f.), is here a virtual form of indir. disc. See G. 1593, 2; B. 661, note 4; G. M. T. 918.

32 οὕτω . . . ἔχετε, *be of this opinion*. οὕτω merely resumes the preceding ὥς-clause; see the note on οὕτω ταχθῆναι, c. 2. 85. In Eng. it is more natural to reverse the order of the clauses, and to translate, simply, *be of this opinion, then, that I, etc.* τὴν γνώμην ἔχετε is tantamount to γιγνώσκετε; see the note on ἐποιεῖτο τὴν συλλογὴν, c. 1. 24.

7 Ταῦτα εἶπεν· οἱ δὲ στρατιῶται οἳ τε αὐτοῦ ἐκείνου καὶ οἱ
 ἄλλοι ταῦτα ἀκούσαντες ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι
 ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι 35
 8 λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ
 Κλεάρχῳ. Κύρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετε-
 πέμπετο τὸν Κλεάρχον· ὃ δὲ ἰέναι μὲν οὐκ ἠθέλε, λάθρα δὲ τῶν
 στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν ὥς καταστη-
 9 σομένων τούτων εἰς τὸ δέον. μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· 40
 αὐτὸς δ' οὐκ ἔφη ἰέναι.

33 ταῦτα εἶπεν: normal asyn.; see on Κλεάρχος, c. 1. 44.

οἳ τε: the accent of *οἳ* is due to the following enclitic; see G. 143, 4; H. 115c; B. 70, 3.

οἱ . . . ἐκείνου, *his own*. How lit.?

34 ταῦτα: despite the principle stated in the note on ὧδε, c. 1. 24, τοῦτο and ταῦτα often look forward to an explanatory clause. The words ὅτι . . . πορεύεσθαι are omitted by some editors, as a needless gloss.

οὐ φαίη: for the position of the neg., see on οὔτε ἔφη, c. 2. 152.

πορεύεσθαι: direct; οὐ πορεύομαι, *I am not going*. The pres. is freely used for the fut., when the action depends solely on the will of the subj.; this is common also in Eng.

35 πλείους: not acc.; see G. 358; H. 236; B. 121. This episode gives a good idea of the lack of organization among Cyrus' troops, regarded as an army. Discipline, in a sense, there was, but it was coupled with a strong sense of democracy.

36 παρὰ Κλεάρχῳ: for the force of *παρά*, see c. 2. 156, and the note.

37 τούτοις ἀπορῶν: see l. 12, and the note.

μετεπέμπετο: force of the tense? Cf. c. 1. 2, and the note.

38 οὐκ ἠθέλε: cf. c. 2. 152, and the note.

λάθρα: with the gen.; see G. 1150; H. 757a end; B. 418.

39 ἔλεγε, *bade*; so generally, when (in the act.) it takes the infin. When used as a simple vb. of saying, λέγω (in the act.) almost invariably takes ὅτι or ὥς; see the note on λέγεται, c. 2. 47.

ὥς . . . τὸ δέον, *assuring him that (ὥς) this would turn out all right*. See the note on ὥς ἐπιβουλεύοντος, c. 1. 26 f. τὸ δέον (partic. of δέω) is used as a noun; G. 932, 1; H. 621b; B. 650, 1.

40 μεταπέμπεσθαι: note the durative tense.

41 αὐτός: when the subj. of an infin. is the same as the subj. of the vb. governing it, modifiers of the subj. must be nom., not acc. Here the intensive pron. contrasts the activity of Clearchus with that of Cyrus; direct, αὐτὸς δ' οὐκ εἶμι, *for my part I will not come* (cf. οὔτε ἔφη, c. 2. 152, and the note).

Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' αὐτοῦ στρατιώτας καὶ 9
 τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον ἔλεξε
 τοιαύδε. "Ἄνδρες στρατιῶται, τὰ μὲν εἰ Κύρου δῆλον ὅτι οὕτως
 45 ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς
 ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκείνος
 ἔτι ἡμῖν μισθοδότης. ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν
 οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν. τὸ 10
 μὲν μέγιστον αἰσχυνόμενος ὅτι σύνοιδα ἑμαυτῷ πάντα ἐψευσμέ-
 50 νος αὐτόν. ἔπειτα καὶ δεδιὼς μὴ λαβῶν με δίκην ἐπιθῇ ὧν νομί-

42 θ': *i. e.* τε.

43 τοὺς προσελθόντας: *i. e.* the men of Xenias and Pasion; see I. 35.

τῶν ἄλλων: for the gen., see τῶν Ἑλλήνων, c. 1. 8, and the note.

τὸν βουλόμενον, *whoever wished* (to come).

44 ἄνδρες στρατιῶται: cf. I. 11, and the note.

τὰ μὲν . . . πρὸς ἐκείνον, *Cyrus' affairs, you see* (δῆ) *evidently stand in the same relation to us, as ours to him.* τὰ Κύρου needs no noun; πράγματα comes easily to the mind.

δῆλον ὅτι: *ἐστίν* is regularly omitted, and the phrase (often written as one word, *δηλονότι*) becomes a virtual adv. For ἔχω with an adv., see on *εὐνοϊκῶς ἔχοιεν*, c. 1. 21; for ἐκείνον, instead of αὐτόν, cf. c. 2. 88, and the note.

45 οὔτε . . . ἔτι: equivalent to *οὐκέτι*, but serving to mark the parallelism of the two neg. clauses. Note the omission of *ἐσμέν* and *ἐστίν*.

46 στρατιῶται: no art., *soldiers of his*.

ἐπεὶ γε: *γε* regularly emphasizes the preceding word.

47 ἡμῖν, *our*; see G. 1174; H. 765a;

B. 376; and cf. the note on αὐτῷ, c. 2. 7.

ὅτι . . . νομίζει . . . οἶδα: retain the Greek order in translating. μέντοι is strongly adversative.

48 καὶ μεταπεμπομένου αὐτοῦ, *even though he keeps sending*. See G. 1573; H. 979; B. 656, 2.

τὸ μὲν μέγιστον, *chiefly* (continued by *ἔπειτα καί*, I. 50), an adv. acc.; see on τὸ ἀρχαῖον, c. 1. 28.

49 αἰσχυνόμενος, *from shame*. As Greek is far richer in particles than Eng. (see the note on *ἐξαιτησαμένη*, c. 1. 13), the translation should vary with the context.

ἑμαυτῷ: with *σύνοιδα* (cf. *conscious*, with a dat., in Lat.). It may be omitted in translating, or rendered, *e. g.* *in my heart*.

πάντα, *utterly*, inner obj. of *ἐψευσμένος*.

ἐψευσμένος: for the form, see G. 523; H. 365; B. 178, 1. The partic. is quoted after *σύνοιδα* (see the note on *ἔχοντα*, c. 2. 127). For the case, see on αὐτός, I. 41; although here we might have had the dat., in agreement with *ἑμαυτῷ* (G. 1590; H. 982a; B. 661 note 2).

50 δεδιὼς, *from fear*, parallel with *αἰσχυνόμενος*, above.

- 11 ζει ὑπ' ἐμοῦ ἡδικῆσθαι. ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὅ,τι χρὴ ποιεῖν ἐκ τούτων. καὶ ἕως γε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ εἶναι ὅπως ὡς ἀσφαλέστατα μενοῦμεν, εἴ τε ἤδη δοκεῖ ἀπιέναι, ὅπως ὡς ἀσφαλέστατα ἄπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν. 55 ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν. ὁ
- 12 δ' ἀνὴρ πολλοῦ μὲν ἄξιος ᾧ ἂν φίλος ᾗ, χαλεπώτατος δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾗ, ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἵππικὴν καὶ

μῇ . . . ἐπιθῇ : see G. 1378; H. 887; B. 594.

ὦν . . . ἡδικῆσθαι, lit., *for the things in which he thinks he has been wronged by me*. ὦν stands for τούτων ᾧ (cf. l. 20, and the note), ᾧ representing the inner obj. of ἡδικῆσθαι, retained in the pass. (G. 1239; H. 725c; B. 512).

51 ἐμοί : emphatic by position; retain the Greek order.

δοκεῖ, *it seems*, with depend. infin.; but in the Greek the construction is personal, with ὥρα as subj. This is regular in Greek (see the note on λέγεται, c. 2. 47), but is often unnatural in Eng. This infin. is the indir. disc. infin., and has its proper tense value. For the other use of δοκεῖ, see c. 2. 1.

καθεύδειν : with ὥρα ; see G. 1521; H. 952; B. 641.

52 ἡμῶν αὐτῶν, *ourselves* (G. 401; H. 266; B. 141). For the case, see G. 1102; H. 742; B. 356.

ὅ,τι χρὴ ποιεῖν, sc. ἡμᾶς, *what we are to do*. ὅ,τι is the indir. interrog. (G. 1600; H. 1011; B. 580).

53 ἐκ τούτων, *in view of this*, not mere sequence.

ἕως, *while*. For γε, cf. ἐπεὶ γε, above, l. 46, and the note.

αὐτοῦ, *here*, the adv. of the intensive. Cf. the note on τοῦ πρόσω, l. 2.

σκεπτέον . . . εἶναι : direct, σκεπτέον ἐστί. For the use of the verbal adj., see G. 1597; H. 990; B. 665.

54 ὅπως μενοῦμεν : for the obj. clause, after a vb. of striving, see the note on ὅπως ἔσται, c. 1. 15.

ὡς ἀσφαλέστατα : see c. 1. 22 f., and the note.

δοκεῖ, *seems best*, not *seems*.

55 ἄπιμεν : a fut.; see l. 2, and the note.

56 ἄνευ . . . οὐδέν, *for without these neither general nor private is of any use whatever*. οὐδέν, for τι, in a neg. clause; see c. 2. 152, and the note. Neg. words, at the end of a clause, are regularly emphatic.

ὁ δ' ἀνὴρ : i. e. *Cyrus*.

57 πολλοῦ ἄξιος, *valuable*. For the gen., see G. 1135; H. 753f; B. 353, 1.

ᾧ ἂν φίλος ᾗ : see the note on ὅ,τι ἂν δέη, l. 24.

ἐχθρὸς . . . πολέμιος : cf. l. 31, and the note.

58 καὶ . . . καὶ . . . καί : the poly-

ναυτικὴν ἣν πάντες ὁμοίως ὀρώμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ
 60 οὐδὲ πόρρῳ δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε ὦρα λέγειν
 ὅτι τις γιγνώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο.

Ἐκ δὲ τούτου ἀνίστατο οἱ μὲν ἐκ τοῦ αὐτομάτου. λέξον- 13
 τες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδει-
 κνύντες ὅσα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ
 65 ἀπιέναι. εἰς δὲ δὴ εἶπε προσποιοῦμενος σπεύδειν ὥς τάχιστα 14
 πορεύεσθαι εἰς τὴν Ἑλλάδα στρατηγούς μὲν ἐλέσθαι ἄλλους ὥς
 τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδει'
 ἀγοράζεσθαι. ἡ δ' ἀγορὰ ἦν ἐν τῷ βαριβαρικῷ στρατεύματι —

syndeton marks the gravity of the situation.

59 ὁμοίως: intensifies πάντες.

60 δοκοῦμεν: the construction with δοκῶ is nearly always personal.

αὐτοῦ: with πόρρῳ, far from him.

See G. 1149; H. 757; B. 362, 3.

ὦρα: see above, l. 51. Note how cleverly Clearchus, who, at the outset, had won the good will of his listeners by his promise to stand by them, now leads them to realize the dangers that threaten them if they break with Cyrus.

62 ἐκ τοῦ αὐτομάτου: cf. c. 2. 100.

λέγοντες: fut. partic. of purpose; see on ὡς ἀποκτενῶν, c. 1. 12. With ἐπιδεικνύντες, below, l. 63, the idea of purpose is less apparent, and the partic. is rather circumstantial.

63 οἱ δὲ καί, and others too.

ἐγκέλευστοι: the verbal adj. in -τος is often equivalent to a perf. pass. partic. (cf. the Lat. partic. in -tus); see G. 776, 2; H. 475, 1; B. 667; hence we have ὑπό, with the gen.

64 οἴα, how utter. οἶος is qualitative, ὅσος quantitative.

εἴη, the opt. is due to the indir. ques.; direct, ποῖα ἐστὶ.

καὶ . . . καί, either . . . or.

μένειν . . . ἀπιέναι: with ἀπορία: cf. ὦρα καθεύδειν, l. 51, and the note.

65 εἰς δὲ δὴ εἶπε, and one man, in particular (δὴ), moved.

προσποιοῦμενος: we are to think of him as really a tool of Clearchus'.

66 ἐλέσθαι: this, with all the following infins. as far as the end of the section (save ἀπάγειν, l. 67), is governed by εἶπε, moved. In this sense εἶπον always takes the infin.

67 εἰ μὴ βούλεται: the direct form is retained. The opt. would have been ambiguous, since it would suggest ἐὰν μὴ βούληται, as the direct form. The speaker means, if he doesn't want to, not, if he shall prove unwilling. Cf. the retention of past indic. in subordinate clauses (see the note on ἦσθετο, c. 2. 125), and consult G. 1499; H. 933a; B. 673.

68 ἡ δ' ἀγορὰ . . . στρατεύματι: a parenthetical statement by the narrator. (Xen.) to show how

καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κῦρον ὅστις διὰ τὸ φιλίας τῆς χώρας ἀπάξει. ἐὰν δὲ μηδὲ ἡγεμόνα διδῶ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. οὗτος μὲν τοιαῦτα εἶπε.

75

15 Μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον· Ὡς μὲν στρατη-

absurd the man's proposal was. The Greeks and the barbarians had separate camps. For the ἀγορά, cf. I, 5, § 6, and the Introd., § 28.

69 ἐλθόντας: in agreement with the unexpressed subj. of αἰτεῖν.

One readily supplies τινάς.

αἰτεῖν: with two accs.; see c. I. 55, and the note.

ὡς ἀποπλέοιεν: purpose; see c. I. 22, and the note.

70 ἐὰν δὲ μὴ διδῶ: this offers a good illustration of the Greek love of directness. The direct form is retained in all of the conditional clauses, and, at the last, we have even a vb. in the first person (ἔχομεν). In all there is but a single opt. How many of the vbs. might have been in that mood?

ὅστις . . . ἀπάξει: a rel. clause of purpose; see G. 1442; H. 911; B. 591. ὅστις is often used where Eng. more easily expresses the indef. idea with the antecedent, *some guide who*.

71 φιλίας: note the pred. posit., *through the country as friendly*.

72 τὴν ταχίστην, *with all speed*, an adv. acc.; see the note on τὸ ἀρχαῖον, c. I. 28. Cf. τὴν ταχίστην ὁδόν, c. 2. 112.

προκαταληψομένους: cf. λέζοντες, above, I. 62, and the note, and, for the omission of the subj. of the partic., ἐλθόντας, above, I. 69.

τὰ ἄκρα: i.e. the pass through which they had come, or the heights commanding it.

73 ὅπως μὴ . . . καταλαβόντες, *that neither Cyrus nor the Cilicians should seize them first*. For the partic. with φθάνω, see the note on παρῶν ἐτύγγανεν, c. I. 4. Note the various ways in which purpose has been expressed in this section.

74 ὧν: the antecedent is οἱ Κίλικες. The gen. goes both with πολλοὺς and with πολλὰ χρήματα (*many men and much property*); with the former it is partitive, with the latter it is a gen. of possession.

ἔχομεν ἀνηρπακότες, *have seized and hold*; not a mere periphrastic vb. form; see G. 1262; H. 981a; B. 536, 2. With the use of the first person, the speaker falls into dir. disc.; cf. the note on ἐὰν δὲ μὴ διδῶ, above, I. 70.

75 τοιαῦτα, *to this effect*.

76 εἶπε τοσοῦτον, *said merely this (thus much and no more)*.

ὡς μὲν . . . λεγέτω, *let no one speak of me as intending to assume*

γῆσοντα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολ-
 λὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον· ὥς δὲ τῷ ἀνδρὶ ὄν
 80 ἂν ἔλησθε πείσομαι ἢ δυνατόν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρ-
 χεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων. μετὰ 16
 τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα
 αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου ποιουμένου,
 ἐπιδεικνὺς δὲ ὥς εὐήθες εἶη ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυ-

this command. This, like ὡς
 ἐμοῦ . . . ἰόντος, l. 31 (where see
 the note), amounts to indir.
 disc., although λέγω does not
 take the partic. construction;
 see G. 1593; B. 661, note 4; and
 G. M. T. 919. On the analogy of
 the preceding passage, this may
 be construed as acc. abs. (G.
 1569; 1570; H. 973; 974; B. 658,
 with the note).

77 **στρατηγίαν**: cogn. acc. (inner
 obj.); see the note on τὰ αὐτὰ
 ταῦτα, c. l. 30.

πολλὰ . . . δι' ἃ, *many reasons*
why.

78 **ποιητέον**: sc. ἐστί; cf. σκεπτέον
 l. 53, and the note. Here it
 may be taken either as personal
 or impersonal.

ὥς . . . πείσομαι: the vb. of saying
 must be supplied in positive
 form.

ὄν ἂν ἔλησθε: cf. ὅ,τι ἂν δέη, l. 24,
 and the note. Observe that
 here the rel. is not attracted to
 the case of the antecedent.

79 ἢ δυνατόν μάλιστα (sc. ἐστί), *to*
the full extent of my power.
 Cf. ὅτι ἀπαρασκευότατον, c. l. 22 f.,
 and the note.

καὶ ἄρχεσθαι: i. e. *be ruled as well*
as rule.

80 ὥς τις καὶ ἄλλος . . . ἀνθρώπων,

as well as any other man in the
world. ἀνθρώπων is partitive
 gen., with the superlative adv.
 μάλιστα (*most of all men*). This
 addition intensifies the phrase.
 ὥς τις καὶ ἄλλος, which is itself
 inclusive; cf. εἴ τις καὶ ἄλλος,
 I, 4, § 15.

81 ἐπιδεικνὺς μὲν . . . ἐπιδεικνὺς δέ:
 a good example of the figure
 anaphora; see the *Intro.*, § 39.
 Similar is ὀκνοῖν μὲν ἂν . . .
 φοβόμην δ' ἂν, although there the
 vb. first used gives place to a
 stronger synonym.

82 ὥσπερ . . . ποιουμένου, (lit.) *as*
though it were backward that
Cyrus was making his march
The stress falls on πάλιν. The
 text is, however, uncertain.
 Some insert ἂν, and the correc-
 tor of the Paris MS. inserts μή
 Note the shift of construction
 with αἰτεῖν; above we had two
 accs.

83 ὥς . . . εἴη, *how foolish it was.*
 ὥς is *how*, rather than *that*, and
 should generally be translated
how in this use.

ᾧ . . . πράξιν, *whose undertaking*
we are ruining—another shift
 to direct speech, always easy for
 the Greek. For the dat. ᾧ, cf.
 αὐτῷ, c. 2. 7, and the note.

μαινόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ὃν ἂν
 Κῦρος διδῶ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκα- 85
 17 ταλαβεῖν; ἐγὼ γὰρ ὀκνοῖν μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἂ
 ἡμῖν δοίη, μὴ ἡμᾶς ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν
 τῷ ἡγεμόνι ὃν δοίη ἔπεισθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐκ ἔσται
 ἐξελθεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπιὼν Κύρου λαθεῖν
 αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν. ἀλλ' ἐγὼ φημι ταῦτα 90
 18 μὲν φλναρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κῦρον

84 εἰ . . . πιστεύσομεν: for the tense, see G. 1391; H. 893c; B. 602 note 2. Note the difference between such a condition and the form with εἰ.

85 τί κωλύει . . . προκαταλαβεῖν, *what hinders our bidding Cyrus to seize the heights for us as well?* For the constructions with vbs. of hindering, see G. 1549; H. 963; B. 643.

86 ἐγὼ γάρ, for *I, certainly*. The pron. is strongly emphasized.

ὀκνοῖν ἂν: potential opt., for which the following condit. rel. clause supplies the protasis. Cf. *ὅταν ὑμῖν . . . ἂν εἶναι*, I. 29, and the note. The vb., in such a rel. clause, generally agrees in mood with the subjv. or opt. upon which it depends; see G. 1270, 2; 1436; H. 919a; 917; B. 624; G. M. T. 177, I, a.

87 μὴ . . . καταδύσῃ, *lest he may sink us with his triremes* (dat. of means). The contrast between *πλοῖον* (*merchantman, transport*) and *τριήρης* or *ναῦς* (*ship of war*) is constantly emphasized. Observe that in the clause with *μὴ* the vb. is not assimilated to the opt. (G. 1270, 2; G. M. T. 180b; and the note on *εἴη*, II, 4, § 3).

88 ὃν δοίη: the mood exactly as in *ἂ δοίη*, above. Again the rel. is not attracted to the case of its antecedent.

ὅθεν, (*to a place*) *whence*.

οὐκ ἔσται, *it will be impossible*—stronger than *οὐκ ἂν εἴη*.

89 βουλοίμην . . . ἀπελθών, and *I should wish, were I to try to go away* (ἀπιὼν) *without Cyrus' consent, to get off without his knowledge*—another potent. opt., for which ἀπιὼν supplies a protasis. ἄκοντος Κύρου is gen. abs. In this construction the partic. *ὄντος* is almost never omitted, save with words which can, of themselves, be felt as participles. (ἐκῶν, ἄκων, etc.); see G. 1571; H. 972. For the phrase, *λαθεῖν . . . ἀπελθών*, cf. *τρεφόμενον ἐλάνθανεν*, c. 1. 51. Note the shift of tense, ἀπιὼν . . . ἀπελθών; and see G. 1586; 1290; H. 856b; B. 543.

90 ὅ: clauses beginning with a rel. are far commoner in Greek and Lat. than in Eng., and are often best rendered by a demonstr. with *and* or *but*.

ἐγὼ: again strongly emphatic.

91 δοκεῖ δέ μοι, freely, *I recommend*. Five following infins. stand as subjs. to *δοκεῖ*.

ἄνδρας ἐλθόντας . . . ἑρωτᾶν, *that*

οἵτινες ἐπιτηδεύει σὺν Κλεάρχῳ ἐρωτᾶν ἐκείνῳ τί βούλεται
 ἡμῖν χρῆσθαι· καὶ ἐὰν μὲν ἡ πράξις ἢ παραπλησία οἷα περ
 καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, ἔπεςθαι καὶ ἡμᾶς καὶ μὴ
 95 κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· ἐὰν δὲ μείζων 19
 ἢ πράξις τῆς πρόσθεν φαίνεται καὶ ἐπιπονωτέρα καὶ ἐπικιν-
 δυνοτέρα, ἀξιοῦν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς
 φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν φίλοι αὐτῷ καὶ
 πρόθυμοι ἐποίμεθα καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίοιμεν· ὅ,τι
 100 δ' ἂν πρὸς ταῦτα λέγῃ ἀπαγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας
 πρὸς ταῦτα βουλευέσθαι.

Ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπου· 20

suitable men go . . . and ask.
 The student should distinguish
 between αἰτεῖν and ἐρωτᾶν.

92 οἵτινες ἐπιτηδεύει: *sc. εἰσι. ὅστις*
 often serves to characterize.

τί . . . χρῆσθαι, *what use he wishes*
to make of us. τί is the inner
 obj., ἡμῖν, the dat. of means.

93 ἢ: subjv. of εἰμί.

οἷα περ: attracted from the acc.
 (cf. τί, above) to the case of the
 unexpressed antecedent. For
 the dat., see G. 1175; H. 773; B.
 392, 2.

94 πρόσθεν: the reference is to
 the expedition mentioned in I,
 1, § 2.

ἔπεςθαι καὶ ἡμᾶς, *that we too follow*
(as well as they).

μή: not οὐ, for the infin. is not in
 indir. disc.

95 κακίους: for the form, cf. πλείους,
 l. 35; there nom., here acc.

τούτῳ: *i. e. Κύρῳ.* The dat. is due
 to the compound vb.; cf. αὐτῷ,
 c. 1. 37.

τῶν συναναβάντων: for the gen., see
 the note on Κύρῳ, c. 2. 142.

μείζων: for the form, see G. 361, 4;
 84, 3; H. 253a, 68; B. 134; 39, 2.

96 τῆς πρόσθεν: πράξεως supplies
 itself. For the case, cf. τῶν συ-
 ναναβάντων, above.

ἐπιπονωτέρα: for the form, see G.
 350, end; H. 249; B. 132, 1.

97 ἀξιοῦν: another subj. of δοκεῖ.
 Upon it, in turn, ἄγειν and ἀφιέναι
 depend. As its subj. we may
 supply ἄνδρας (*i. e. the envoys*;
 cf. l. 91), or ἡμᾶς (*that we de-*
mand, acting through the en-
voys).

πείσαντα: in agreement with αὐτόν,
i. e. Κύρον, to be supplied as
 subj. of ἄγειν. The "persuasion"
 meant is, of course, increase of
 pay.

πρὸς φιλίαν, *in friendship.* The
 prep., with its case, takes the
 place of an adv.; cf. ἀπὸ τοῦ
 αὐτομάτου, c. 2. 100.

98 ἐπόμενοι . . . ἀπιόντες: equiva-
 lent to εἰ ἐποίμεθα . . . εἰ ἀπίοιμεν.
 φίλοι . . . πρόθυμοι: pred. adjs.

100 ἀπαγγεῖλαι: *sc. the envoys.* This
 infin. and, finally, βουλευέσθαι, are
 still subjs. of δοκεῖ.

101 πρὸς ταῦτα, *in view of this.*

102 ἔδοξε ταῦτα, *this was deter-*
mined on, a stock legal phrase.

σιν οἱ ἡρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ. ὃ δ' ἀπεκρίνατο
 ὅτι ἀκούει Ἀβροκόμαν ἐχθρὸν ἄνδρα ἐπὶ τῷ Εὐφράτῃ ποταμῷ
 εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βού- 105
 λεσθαι ἐλθεῖν· κὰν μὲν ἦ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι
 αὐτῷ, ἣν δε φύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα· ἀκού-
 21 σαντες δὲ ταῦτα οἱ αἵρετοὶ ἀγγέλλουσι τοῖς στρατιώταις· τοῖς
 δὲ ὑποψία μὲν ἦν ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἔπεσ-
 θαι. προσαιτοῦσι δὲ μισθόν· ὁ δὲ Κῦρος ὑπισχνεῖται ἡμιόλιον 110
 πᾶσι δώσειν οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ

No connective is, of course, needed; cf. ταῦτα εἶπεν, l. 33, and the note.

103 οἱ ἡρώτων . . . τῇ στρατιᾷ, *who asked Cyrus the questions decided on by the army*. The vb. has both outer and inner obj.

104 ἀκούει: Greek, like Eng., often uses the pres. of vbs. of perception in cases where the perf. would be more logical. After the past tense we might, of course, have had ἀκούοι.

ἐχθρὸν ἄνδρα, *a foe of his*. For the difference between ἐχθρός and πολέμιος, see the note on l. 31.

105 εἶναι: indir. disc. after ἀκούει, which oftener takes the partic., as above, c. 2. 127, or ὅτι, as above, l. 34. With the infin. mere hearsay is indicated (G. 1592, 1· H. 986).

ἀπέχοντα: with Ἀβροκόμαν.

δώδεκα: an understatement, not unnatural under the circumstances. As a matter of fact it took them nineteen days to reach Thapsacus, where they crossed the Euphrates.

ἔφη: resuming ἀπεκρίνατο, but with a shift to the infin. construc-

tion. It is expressed again a line below.

106 κὰν (καὶ ἔαν) . . . ἦ, *if he should (prove to be)*. The direct form is retained, as so often, and in the next line we have the vb. in the first person, as above, ll. 83 f.

χρήζειν: scarcely to be distinguished from the far commoner βούλεσθαι. Here its use avoids the repetition of the same word; see the Introd., § 39.

107 πρὸς ταῦτα: cf. above, l. 100.

108 αἵρετοί: for the force of the suffix -τος, see the note on ἐγκέλευστοι, l. 63.

τοῖς δέ: see the note on ὁ δέ, c. 1. 12.

109 ὅτι ἄγει: pres. indic., as well as opts., when quoted after a secondary tense, are necessarily rendered as past tenses in Eng.

ἐδόκει (sc. αὐτοῖς), *they concluded*. The tense implies deliberation.

110 προσαιτοῦσι: note the force of the prep.

111 δώσειν: indir. disc. after ὑπισχνεῖται; for the other construction, see c. 2. 11, and the note.

οὐ: attracted to the case of its omitted antecedent. The gen. is due to the fact that ἡμιόλιον

τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἐν τῷ γε φανερῷ.

IV. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας δέκα 1
ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία πλέθρα. ἐντεῦθεν
ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον
ποταμόν, οὗ ἦν τὸ εὖρος στάδιον. ἐντεῦθεν ἐξελαύνει σταθμούς
5 δύο παρασάγγας πεντεκαίδεκα εἰς Ἴσσοὺς, τῆς Κιλικίας ἐσχάτην
πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα.
ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρῆσαν αἱ ἐκ Πελο- 2
ποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος
Πυθαγόρας Λακεδαιμόνιος. ἡγείτο δ' αὐταῖς Ταμῶς Αἰγύπτιος
10 ἐξ Ἐφέσου, ἔχων ναὺς ἑτέρας Κύρου πέντε καὶ ἑκοσιν, αἷς
ἐπολιόρκει Μίλητον ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει

is felt as a comparative; cf.
Κύρου, c. 2. 142, and the note, and
G. 1154.

ἔφερον: *had been receiving*. Cf.
ἐφύλαττον, c. 2. 129, and the note.
With this use of φέρω, cf. μισθο-
φόροι, I, 4, § 3.

δαρικοῦ: cf. c. 1. 46, and the note.
112 τοῦ μηνὸς τῷ στρατιώτῃ, *per*
month per man. The art. is dis-
tributive, G. 951; H. 657c. For
the gen. μηνός, see G. 1136; H.
759; B. 359.

οὐδέ: cf. c. 2. 146, and the note.

113 ἐν τῷ γε φανερῷ: cf. ἀπὸ τοῦ
αὐτομάτου, c. 2. 100, and the note.
γε implies that there was a secret
understanding between Cyrus
and some of the Greek leaders.
This charge is made in I, 4, § 12.

CHAPTER IV

2 εὖρος . . . πλέθρα: see the note
on δύο πλέθρα, c. 2. 30 f.

4 στάδιον: the commonest Greek
measure of length (the length
of the standard course for the

foot race, roughly two hundred
yards. The word makes its
plural either regularly (στάδια,
I, 8, § 17), or irregularly (στάδιοι,
I, 4, § 4).

6 οἰκουμένην, *situated*.

7 Κύρῳ: cf. αὐτῷ, c. 2. 22, and the
note. Many notions often blend
in these dats. This is not mere
advantage; Cyrus had sum-
moned these ships (§ 5).

παρῆσαν: cf. c. 2. 14, and the note.
For the mention of the fleet,
cf. c. 2. 127.

Πελοποννήσου: on the connection
of Sparta with the expedition,
see the Introd., § 27.

8 ἐπ' αὐταῖς, *in command of them*.
Contrast ἐπὶ τῶν νεῶν (below,
1. 12), *on board of*.

9 ἡγείτο δ' αὐταῖς, *they were con-*
ducted by. The dat. (as con-
trasted with the gen.) shows
that he was not their regular
commander

11 ἐπολιόρκει . . . συνεπολέμει: cf.
ἔφερον, above, c. 3. 111, and the

- 3 Κύρῳ πρὸς αὐτὸν. παρὴν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμptos ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνὴν. ἐνταῦθα καὶ οἱ παρὰ Ἀβροκόμα μισθοφόροι Ἕλληνες 15 ἀποστάντες ἦλθον παρὰ Κῦρον τετρακόσιοι ὀπλίται καὶ συνεστρατεύοντο ἐπὶ βασιλέα.
- 4 Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα δύο τεῖχη, καὶ τὸ μὲν ἔσωθεν τὸ πρὸ τῆς Κιλικίας Συέννεσις εἶχε καὶ Κιλι- 20 κων φυλακὴ, τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. διὰ μέσου δὲ ῥεῖ τούτων ποταμὸς Κάρσος

note. For the facts, see c. 32, and the Introd., § 26. The words *ὅτε . . . πρὸς αὐτόν* are by many considered an interpolation.

12 Χειρίσοφος: see the Introd., §§ 27 and 38.

13 μετάπεμptos: see the note on ἐγκέλευστοι, above, c. 3. 63. Here too we have ὑπό with the gen., a construction proper only with passives.

14 ὦν: the gen. is normal with vbs. meaning *command, be at the head of, etc.* (cf. c. 1. 37, and the note), but here the denominative force is so strong that the phrase is practically the same as ὧν στρατηγὸς ἦν; see G. 1109; 1110.

παρὰ Κύρῳ, *under Cyrus.*

ὥρμουν, *lay at anchor.*

15 σκηνὴν: for the case, see Ἑλλήσποντον, c. 1. 48, and the note.

Ἀβροκόμα: a Doric form of the gen. (G. 188, 3; H. 146D). Cf. Συέννεσιος (Ionic), c. 2. 72, and the note.

19 πύλας: practically a proper name; hence no art. For a de-

scription of this pass, see the Introd., § 29.

ἦσαν: pl., although the subj. is neut. ταῦτα stands, however, for αὗται (attracted to the gender of the pred. noun; see on αὕτη, c. 1. 34), so this is hardly to be included among Xen.'s exceptions to the rule (see the note on ἦν, c. 2. 38).

20 τὸ μὲν ἔσωθεν: sc. τεῖχος. This is further explained by the addition of the phrase τὸ πρὸ τῆς Κιλικίας, as, below, τὸ δὲ ἔξω is explained by τὸ πρὸ τῆς Συρίας. The formal attrib. posit. lends itself to explicitness. With the use of the adv. in -θεν, cf. the use of ἐκ in, e. g., ἐκ δεξιᾶς, *on the right*, where the Greek point of view differs from ours.

εἶχε: for the agreement, cf. ἦν, c. 2. 20, and the note. Syennesis was of course not there in person.

21 βασιλέως: emphatic position.

22 μέσου: a noun, as above, c. 2. 137. Upon this word the gen. τούτων depends; cf. below, τὸ μέσον τῶν τευχῶν.

ὄνομα. εἶρος πλῆθρον. ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν
 στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ παράοδος
 25 στενὴ καὶ τὰ τεῖχη εἰς τὴν θάλατταν καθήκοντα. ὕπερθεν δ'
 ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστή-
 κεσαν πύλαι. ταύτης ἕνεκα τῆς παρόδου Κῦρος τὰς ναῦς 5
 μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν
 πυλῶν βιασομένους τοὺς πολεμίους εἰ φυλάττοιεν ἐπὶ ταῖς
 30 Συρίαις πύλαις, ὅπερ ᾔετο ποιήσκειν ὁ Κῦρος τὸν Ἀβροκόμαν,
 ἔχοντα πολὺν στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν.
 ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ
 Φοινίκης παρὰ βασιλέα ἀπήλυνεν, ἔχων, ὥς ἐλέγετο, τριά-
 κοντα μυριάδας στρατιᾶς.

23 εἶρος πλῆθρον: see the note on
 δύο πλῆθρα, c. 2. 30.

ἅπαν τὸ μέσον, *the whole space
 between.*

ἦσαν: attracted to the number of
 the pred. noun, although the
 subj. is sing. Cf. ἦσαν, c. 2. 63,
 and the note.

25 καθήκοντα: with ἦν, but not
 quite equivalent to καθῆκε. The
 partic. has the force of an adj.
 (like στενή); cf. φυλάττων, c. 2. 123,
 and the note.

26 ἡλίβατοι: a poetical word of
 uncertain etymology; see the
 Introd., § 39.

ἀμφοτέροις: for the posit., see c. 1.
 4, and the note.

ἐφειστήκεσαν, *had been set (and so
 were) on.*

27 ταύτης: retain the Greek order,
it was because of this pass that.
 Cyrus' preparations had been
 shrewdly planned.

28 εἴσω καὶ ἔξω: Cyrus himself is
 on the Cilician side; he means to
 land troops between the two
 walls (εἴσω), and also on the Syr-
 ian side (ἔξω), so as to be in a

position to attack Abrocomas
 both in front and in the rear.
 For the gen. πυλῶν, see G. 1148;
 H. 757; B. 360.

29 βιασομένους: fut. partic. of
 purpose.

εἰ φυλάττοιεν: cf. εἴ τι δέοιτο, c. 3. 19,
 and the note.

30 ὅπερ: -περ makes the reference
 of the rel. more explicit.

31 ἔχοντα, *since he had.*

32 ἤκουσε . . . ὄντα: cf. c. 2. 126,
 and the note.

ἀναστρέψας, *turning back.*

33 ὥς ἐλέγετο: it was doubtless
 impossible for Xen. to get at the
 truth in matters like this, but it
 was easy for the Greek to believe
 in the vast size of the Persian
 armies; cf. I, 7, §§11 and 12.
 Probably Abrocomas, like Syen-
 nesis, was waiting to see which
 side was to win before openly
 antagonizing either Cyrus or
 the king.

τριάκοντα . . . στρατιᾶς: cf. I. 10.
 §1, τέτταρες δ' ἐλέγοντο παρασάγγαι
 εἶναι τῆς ὁδοῦ. With this inver-
 sion of the usual case relation-

6 Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρασάγγας 35
 πέντε εἰς Μυριάνδον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ
 θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὄρμουν αὐτόθι ὀλκάδες
 7 πολλαί. ἐνταῦθα ἔμεινεν ἡμέρας ἑπτὰ· καὶ Ξερίας δ' Ἀρκὰς
 καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου
 ἄξια ἐνθήμενοι ἀπέπλευσαν, ὥς μὲν τοῖς πλείστοις ἐδόκουν φιλο- 40
 τιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον
 ἀπελθόντας ὥς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς
 βασιλέα εἶα Κῦρος τὸν Κλέαρχον ἔχειν. ἐπεὶ δ' ἦσαν ἀφανεῖς,
 διήλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν
 ἠῦχοντο ὥς δειλοὺς ὄντας αὐτοὺς ληφθῆναι, οἱ δ' ὄκτιρον εἰ 45
 ἀλώσوينτο.

8 Κῦρος δὲ συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἀπολελοί-
 πασιν ἡμᾶς Ξερίας καὶ Πασίων. ἀλλ' εὖ γε μέντοι ἐπιστάσθω
 ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπῃ οἴχονται· οὔτε ἀποπε-

ship, contrast the normal gen.
 of measure (*e. g.*, c. 2. 47).

36 οἰκουμένην: here the two mean-
 ings *inhabited* and *situated* are
 blended.

37 τὸ χωρίον: the subj., not the
 pred. noun, has the art.; see G.
 956; H. 669; B. 449.

αὐτόθι: an older form of αὐτοῦ,
there.

ὀλκάδες: *cf.* πλοῖον, as contrasted
 with ναὺς (c. 3. 87, and the note).

39 ἐμβάντες εἰς: note the preps.,
 and *cf.* ἐμβάλλει εἰς, c. 2. 45.

τὰ πλείστου ἄξια, *their most valu-
 able effects*. *Cf.* c. 3. 57, and the
 note.

40 ὥς μὲν τοῖς πλείστοις: note μὲν;
 others thought differently.

ἔδοκουν: personal, in a case where
 Eng. requires the impersonal
 use; *cf.* c. 2. 47, and the note.

φιλοτιμηθέντες ὅτι . . . ἔχειν, *jealous
 because Cyrus had permitted
 Clearchus to keep, etc.* For the

form *εία*, see G. 537; H. 359;
 B. 172, 2.

41 τοὺς . . . ἀπελθόντας, *who had
 gone over*. For the facts, see
 c. 3. 35.

42 ὥς ἀπιόντας: *cf.* ὥς ἀποκτενῶν,
 c. 1. 12, and the note. For εἶμι, as
 a fut., see c. 3. 2, and the note.

44 διώκοι, *was pursuing*; not
would pursue; direct, διώκει.

45 ἠῦχοντο . . . ληφθῆναι, *prayed
 that they might be captured*.

εἰ ἀλώσوينτο, *if they were to be
 captured*. For the fut., *cf.* πισ-
 τεύσομεν, c. 3. 84, and the note, and,
 for the implied indir. disc., the
 note on εἴ τι δέοιτο, c. 3. 19. Cyrus'
 severity had already been shown
 (I, 2, § 20); *cf.*, also, the Orontas
 episode in chap. vi, and Xeno-
 phon's own words in I, 9, § 13.

47 γε μέντοι: γε emphasizes the
 preceding word and μέντοι is
 adversative, *however*.

48 ἀποδεδράκασιν: the word im-

- 50 φεύγασιν· ἔχω γὰρ τριήρεις ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον· ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω. οὐδ' ἐρεῖ οὐδεὶς ὡς ἐγὼ ἕως μὲν ἂν παρῇ τις χρώμαι, ἐπειδὰν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. ἀλλὰ ἰόντων εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ 55 ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν ἔνεκα περὶ ἐμὲ ἀρετῆς. καὶ ὁ μὲν 9 ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν

plies stealth; it is regularly used of runaway slaves. ἀποφεύγω, on the other hand, implies speed. The two vbs. again occur side by side in II, 2, § 13 and II, 5, § 7.

οἰχονται: a pres., with the force of a perf. (G. 1256; H. 827, end; B. 521, note).

50 τριήρεις . . . πλοῖον: cf. above, c. 3. 87, and the note.

ὥστε: not of actual result; see the note on c. 1. 19.

51 μὰ τοὺς θεοὺς: a neg. oath; see G. 1066; 1067; H. 723; B. 344.

ἔγωγε: emphatic form, regularly used in oaths.

διώξω: more commonly the fut. of this vb. has the middle form.

οὐδ' ἐρεῖ οὐδεὶς: a postponed subj. is regularly to be emphasized. For the double neg., see c. 2. 152, and the note.

52 ἕως . . . ἂν παρῇ τις, so long as one is with me. See the note on ὅστις ἀφικνεῖτο, c. 1. 18, and cf. ἐπειδὰν βούληται, below.

χρώμαι . . . ποιῶ . . . ἀποσυλῶ: quoted after ἐρεῖ ὡς. With χρώμαι supply αὐτοῖς (for the pl. after τις, cf. ὅστις . . . πάντας, c. 1. 18, and the note).

53 καὶ . . . καὶ, both . . . and.

The order of the words brings αὐτοὺς and χρήματα into strong contrast.

54 ἰόντων: imperat., not partic.

κακίους: not acc.; cf. πλείους, c. 3. 35, and the note.

περί, toward; so again three lines below.

55 γε: cf. γε μέντοι, above, l. 47, and the note.

τέκνα καὶ γυναῖκας: in this phrase τέκνα commonly stands first (cf. III, 4, § 46; V, 3, § 1; yet see IV, 1, § 8; VII, 4, § 5, etc.). It is a word connoting affection. In the enumeration in III, 1, § 3, παίδων comes last.

56 Τράλλεσι: in Caria; see the map.

φρουρούμενα: neut., since the women and children are regarded as chattels.

οὐδέ: see c. 2. 146, and the note.

στερήσονται: fut. mid. as pass. In the act., vbs. of depriving take either two accs. or acc. and gen.; see the note on ἀφαιρεῖσθαι, c. 3. 18.

58 εἴ τις καὶ . . . ἦν, freely, even those who had been.

ἀθυμότερος, rather disheartened—a frequent force of comp. adjs.

ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύοντο.

60

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας παρα-
σάγγας εἴκοσιν ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ εὖρος πλέθρου,
πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς
ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων οὐδὲ τὰς περιστεράς. αἱ δὲ κῶμαι
10 ἐν αἷς ἐσκήνουν Παρυσάτιδος ἦσαν εἰς ζώνην δεδομέναι. ἐντεῦ- 65
θεν ἐξελαύνει σταθμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς
πηγὰς τοῦ Δάρδατος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. ἐνταῦθα

59 ἀρετὴν, *magnanimity*; but it may well have been *policy*.

ἥδιον . . . προθυμότερον: for these advs., see G. 369; H. 259; B. 138.

61 μετὰ ταῦτα: no connective is needed; see the note on Κλέαρχος, c. 1. 44.

62 εὖρος πλέθρου: see the note on δύο πλέθρα, c. 2. 30 f. We have the opposite construction (of εὖρος), below, l. 67.

63 πλήρη: acc. masc. sing.; see G. 313; H. 230; B. 120.

ἰχθύων: for the case, see θηρίων, c. 2. 39, and the note.

πραέων: for the form, see G. 348; H. 247a; B. 128.

64 ἐνόμιζον: with two accs. (G. 1077; H. 726; B. 341). Both this vb. and the following εἶων might have been in the pres., as the statement is of lasting truth; but the past is equally natural in historical narrative.

οὐκ εἶων, *would not suffer*. The neg. with the imperf. is to be rendered *would not*, or *could not*; it rarely means merely *did not*. Cf. the note on ἐδαπάνων, c. 3. 15. For the augment of εἶων, see εἶα, above, c. 4. 43.

οὐδὲ τὰς περιστεράς, *or the doves*

either, a second obj. to ἀδικεῖν. The words may be an interpolation. Fish were sacred to the Syrian goddess, Derceto, who, the legend said, had been changed into a fish, as her daughter Semiramis had been changed into a dove (Ovid, *Met.* IV, 44 ff.). Modern travelers speak of this superstition regarding fishes as still surviving in this region.

65 Παρυσάτιδος: cf. Τισσαφέρνους, c. 1. 28, and the note.

εἰς ζώνην, *for girdle money*, as we might say *for pin money*. The student will easily read the following passage from Plato, *χώραν* . . . ἦν καλεῖν (ἔφη) τοὺς ἐπιχωρίους (*the natives*) ζώνην τῆς βασιλέως γυναικός· εἶναι δὲ καὶ ἄλλην ἣν αὐτὸ καλεῖσθαι καλύπτραν (*veil*), καὶ ἄλλους πολλοὺς τόπους (*districts*) καλοὺς καὶ ἀγαθοὺς εἰς τὸν κόσμον (*adornment*) ἐξηρημένους τὸν τῆς γυναικός (*Alc.* I, 123b). See also Cicero, *Verr.* II, 3, 33, 76: *Solero aiunt reges barbaros Persarum ac Syrorum plures uxores habere, his autem uxoribus civitates attribueretur hoc modo: Haec civitas mulieri in redimiculum*

ἦσαν τὰ Βελέσσης βασιλεία τοῦ Συρίας ἄρξαντος, καὶ παρά-
 70 δεισος πάντι μύγας καὶ καλός. ἔχων πάντα ὅσα ὄραι φύουσι.
 Κῦρος δ' αὐτὸν ἐξέκοψεν καὶ τὰ βασιλεία κατέκαυσεν. ἐντεῦ- 11
 ρεν ἐξελαύνει σταθμούς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν
 Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις
 αὐτόθι ὠκεῖτο μεγάλη καὶ εὐδαίμων Θάψακος ὄνομα. ἐνταῦθα
 ἔμεινεν ἡμέρας πέντε. καὶ Κῦρος μεταπεμφάμενος τοὺς στρα-
 75 τηγούς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα
 μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς
 στρατιώταις καὶ ἀναπεῖθαι ἔπεισθαι. οἱ δὲ ποιήσαντες ἐκκλη- 1
 σίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς
 στρατηγοῖς, καὶ ἔφασαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν.

praebeat, haec in collum, haec
 in erinis. Cf. *Anab.* II, 4, § 27.

68 ἦσαν . . . βασιλεία; see the note
 on ἦν, c. 2. 38.

ἄρξαντος: note the tense; a pre-
 vious ruler must be meant, or,
 possibly, Belesys had relin-
 quished his authority and fled
 as Cyrus approached.

Συρίας: for the case, cf. c. 1. 37, and
 the note.

παράδεισος: cf. c. 2. 38, and the note.

69 ἔχων . . . φύουσι: the Greek
 loved the beauty of a rich vege-
 tation; a barren, treeless land
 oppressed him. Herodotus (IV,
 61) speaks of the steppes of
 Scythia as γῆ αὐλὸς ἄξυλος (*ter-
 ribly treeless*). Xenophon's en-
 thusiasm is, therefore, natural.

ἔραι: the art. is often omitted
 with words which denote time
 in a general sense.

70 αὐτόν: i. e. τὸν παράδεισον.

72 σταδίων: see the note on στά-
 διον, I. 4. The word may here
 be due to an error, as the width
 of the river at this place is now
 about 400 ft., i. e., four *plethra*.

73 αὐτόθι: cf. I. 37, and the note.

Θάψακος: see the *Introd.*, § 29.

ὄνομα: here acc., but in I, 5, § 4 it is
 nom. Cf. the two constructions
 of *ἄρος* (see c. 2. 30, and the note).

75 ἔσοιτο: direct, *ἔσται*. The use
 of the opt. in this tense is always
 due to the law of indir. disc.

βασιλέα: no art., even when used
 with an epithet; see the note on
 c. 2. 45. Observe the prep. used;
πρὸς is more personal than *εἰς*.

77 ἀναπεῖθαι, *try to induce*.

ποιήσαντες ἐκκλησίαν: cf. *συνήγαγε*
ἐκκλησίαν, c. 3. 8.

78 ἐχαλέπαινον: perhaps no more
 than *made a show of anger*, for
 they must have seen the truth
 for some time past. Still by this
 attitude they hope to extort
 from Cyrus a promise of higher
 pay; and they are mercenaries,
 after all. For the dat., *στρατη-
 γοῖς*, see G. 1159; II. 764, 2; B. 376.

79 πάλαι . . . κρύπτειν, *had long
 been hiding*. For the pres.,
 with *πάλαι*, see G. 1258; II. 826;
 B. 522. Cf. the similar use of
iam dudum, in Latin.

καὶ οὐκ ἔφασαν ἰέναι, ἐὰν μὴ τις αὐτοῖς χρήματα διδῶ, ὥσπερ 80
τοῖς προτέροις μετὰ Κύρου ἀναβᾶσι, καὶ ταῦτα οὐκ ἐπὶ μάχην
13 ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρον. ταῦτα οἱ στρα-
τηγοὶ Κύρῳ ἀπήγγελλον. ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν
πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἤκωσι, καὶ τὸν μισθὸν
ἐντελῇ μέχρι ἂν καταστήσῃ τοὺς Ἑλληνας εἰς Ἰωνίαν πάλιν. 85
τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπέεισθη.

Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρα-
τιῶται, πότερον ἔφονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρα-

εἰδότας: concessive, *although knowing*.

80 οὐκ ἔφασαν ἰέναι: cf. c. 3. 2, and the note.

ἐὰν μὴ τις διδῶ: cf. c. 1. 15, and the note. *τις* is, of course, Cyrus; but they are more concerned with the gift than with the giver.

χρήματα, *bounty, largess, not pay* (μισθός).

81 τοῖς προτέροις . . . ἀναβᾶσι, lit., *the former ones who went up*; but see c. 3. 95, τῶν πρόσθεν ἀναβάντων, *those who went up before*. There is no real difference in meaning. Greek often prefers an adj. in cases where Eng. calls for an adv.; see the note on *προτέρα*, c. 2. 142. The reference is, of course, to the expedition mentioned in I, 1, § 2.

καὶ ταῦτα, *and that too*.

82 ἰόντων: sc. ἐκείνων. The gen. abs. frequently stands where we might have looked for a case in agreement (here ἰοῦσι). The partic. is again concessive; καλοῦντος, below, is causal.

83 ὑπέσχετο δώσειν: cf. c. 2. 11, and the note.

84 πέντε μνᾶς: not far from \$100.

ἀργυρίου: gen. of material (G. 1085, 4; H. 729 f.; B. 352, with the note).

ἐπὰν . . . ἤκωσι, *when they should reach Babylon*. The direct form is retained, as so often. Cf. μέχρι ἂν καταστήσῃ, below.

μισθὸν ἐντελῇ: i.e. the daric and a half, already promised (c. 3. 110), paid in full even after their service was properly over. From the Greek point of view this was munificence indeed, and doubts might easily arise on reflection (see I, 7, § 5); but, for the present, they are won.

86 τὸ . . . πολὺ, *the greater part* (G. 967; H. 665).

μὲν δὴ: cf. c. 1. 16, and the note.

87 πρὶν δῆλον εἶναι: for the constructions of *πρὶν*, see the notes on *πρὶν ἂν* . . . συμβουλευέσθαι, c. 1. 58 f., and on *πρὶν* ἔπεισε, c. 2. 154. Cf. this same phrase 7 lines below, and also l. 102.

τί: the direct interrogative in an indir. quest. (G. 1012; H. 700; B. 490); below, in the same connection, we have the more regular *ὅ, τι*.

88 πότερον . . . ἢ, *whether . . . or*, a further explanation of *τί ποιή-*

τευμα χωρίς τῶν ἄλλων καὶ ἔλεξε τάδε. Ἄνδρες, εἰάν μοι 11
 90 πεισθῆτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων
 πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κελεύω
 ποιῆσαι; νῦν δέϊται Κῦρος ἔπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλέα·
 ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν
 πρὶν δῆλον εἶναι ὅ,τι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ.
 95 ἦν μὲν γὰρ ψηφίσωνται ἔπεσθαι, ὑμεῖς δόξετε αἵτιοι εἶναι 15
 ἄρξαντες τοῦ διαβαίνειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν
 εἴσεται Κῦρος καὶ ἀποδώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἦν
 δὲ ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν ἅπαντες τοῦμπαλιν,
 ὑμῖν δὲ ὡς μόνοις πειθομένοις πιστοτάτοις χρήσεται καὶ εἰς
 100 φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὐτινος ἂν δέησθε οἶδα ὅτι

σουσιν; see G. 1606; H. 1017; B. 579.

οὔ: for the accent, see G. 138, 1; H. 112a; B. 69, 1.

89 χωρίς τῶν ἄλλων: cf. λάθρα, c. 3. 38, and the note.

90 πεισθῆτε: deponent, not passive, *hearken to, obey*.

οὔτε . . . πονήσαντες, *without incurring either toil or danger*.

τῶν ἄλλων . . . στρατιωτῶν: the gen. is due to the comp. vb. (G. 1132; H. 751; B. 370), and the meaning is further emphasized by the redundant πλέον (which would itself call for a gen.; see on Κύρου, c. 2. 142). Cf. I, 6, § 5, προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. For the fut. mid., used as a pass., cf. στερήσονται, I. 56, and the note.

91 τί οὖν . . . ποιῆσαι: a rhetorical question.

92 δέϊται: with acc. and infin., *asks that the Greeks follow*. The construction with gen. and infin. (*asks of the Greeks that they follow*) is commoner. See, e. g., c. 2. 82 f., and the note.

93 ἐγώ: strongly emphatic.

χρῆναι: quoted after φημί, and itself governing διαβῆναι.

96 ἄρξαντες, *because you began*. For τοῦ διαβαίνειν, see G. 1547; H. 959; B. 639; for the case, G. 1099; H. 738; B. 356.

καὶ ὡς . . . ἀποδώσει, *and to you, as being the most zealous, Cyrus will feel gratitude and will show it*. Cf. the Lat. phrases, *gratias habere* and *gratias referre*. ὡς gives us Cyrus' thought; so, below, I. 101.

97 ἐπίσταται: sc. χάριν ἀποδοῦναι.

εἴ τις καὶ ἄλλος: cf. c. 3. 80, and the note.

98 ἀποψηφίσωνται: for the neg. force of the prep., cf. ἀπεγνωκέναι (I, 7, § 19) and ἀποδόξῃ (II, 3, § 9). ἅπαντες, *all alike, i. e., we no less than they*.

τοῦμπαλιν: by crasis (G. 42; H. 76; B. 43) for τὸ ἔμπαλιν.

99 ὑμῖν: emphatic.

πιστοτάτοις, *as most trustworthy*.

100 φρούρια . . . λοχαγίας: desirable positions.

καὶ ἄλλου . . . δέησθε, *and what-*

- 16 ὥς φίλοι τεύξεσθε Κύρου. ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κῦρος δ' ἐπεὶ ᾗσθητο διαβεβηκότας, ᾗσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει, ἢ μηκέτι με Κῦρον 105
- 17 νομίζετε. οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι μεγάλας ὄντες ἠύχοντο αὐτὸν εὐτυχῆσαι, Μένωνι δὲ καὶ δῶρα ἐλέγето πέμψαι, μεγαλοπρεπῶς. ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν. καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μαστῶν ὑπὸ τοῦ ποταμοῦ. 110
- 18 οἱ δὲ Θασφακηνοὶ ἔλεγον ὅτι οὐπόποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ εἰ μὴ τότε, ἀλλὰ πλοίοις, ἃ τότε Ἀβροκό-

ever else you may want. Cf. ὅ,τι ἂν δέη, c. 3. 24, and the note. ἄλλου is generally explained as an instance of inverse attraction (G. 1035; H. 1003; B. 484, 2), but τεύξεσθε may itself properly take a gen. (e. g. I, 9, § 29). Similarly Κύρου may be taken as dependent on φίλοι, or as expressing the source (with τεύξεσθε).

103 διαβεβηκότας (*sc. αὐτούς*), *that they had crossed*. For the partic. in indir. disc., *cf. ἔχοντα, c. 2. 127, and the note*. With the partic. αἰσθάνομαι denotes actual perception; contrast ᾗσθητο ὅτι, *c. 2. 125. ᾗσθη: cf. ἡγάσθη, c. 1. 45, and the note.*

104 Γλοῦν: he was the son of Tamos, Cyrus' admiral.
ἐγὼ . . . ὑμᾶς . . . ὑμεῖς ἐμέ: all strongly emphatic. For the chiasmic order, see the *Introd., § 39*.

ὅπως . . . ἐπαινέσετε: *obj. clause after μελήσει; see the note on βουλεύεται ὅπως . . . ἔσται, c. 1. 14. The obj. clause takes the place of the usual gen. with the*

impers. μέλει (G. 1105; H. 742; B. 356). Cf. I, 8, § 13, end.

107 ἠύχοντο . . . εὐτυχῆσαι: *c., ἠύχοντο . . . ληφθῆναι, l. 45.*

ἐλέγето πέμψαι: *for the pers. construction, see c. 2. 47, and the note.*

108 μεγαλοπρεπῶς, *in princely fashion.*

109 ἅπαν: *emphatic by postponement. They did not propose to sever connections with their paymaster.*

110 τῶν μαστῶν: *gen. with the comp. ἀνωτέρω. The pl. is used, because μαστός does not mean breast (i. e. chest), but one of the breasts.*

ὑπό: *a slight personification.*

112 γένοιτο, *had been, opt. in indir. disc.; the aor. instead of the plpf., as often.*

εἰ μὴ, *except.*

ἀλλὰ πλοίοις: *sc. διαβατὸς γένοιτο. A pontoon bridge had been built here by Xerxes.*

ἃ . . . διαβῇ: *a statement added by Xen., not, of course, included in the quotation. The use of*

μας πρῶτον κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ. ἔδοκει δὲ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύ-

115 σοντι.

Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα παρα- 19
σάγγας πεντήκοντα· καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμὸν.
ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. ἐνταῦθα
ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

V. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην 1
ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε παρασάγγας
τριᾶκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίων
ἅπαν ὁμαλὲς ὥσπερ θάλαττα, ἀψιμβίου δὲ πληρῆς· εἰ δέ τι καὶ
5 ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη ὥσπερ ἀρώ-
ματα· δένδρον δ' οὐδὲν ἐνῆν. θηρία δὲ παντοῖα, πλείστοι ὄνοι 2

the subj., rather than the opt., in final clauses, after secondary tenses, is a mark of vividness; the past is treated as present.

113 ἔδοκει . . . βασιλεύσονται, *it seemed a miracle, and that the river had plainly given way before Cyrus, as before one who was to be king.* The river is said to be highest about the end of May and lowest in November. At its lowest there are but two feet of water or even less. It was now about the end of July, so the river might still be flowing somewhat full. This was doubtless the cause of the amazement of the natives, but allowance must be made for oriental exaggeration and flattery. Years later (69 B.C.) Lucullus and his army forded the river as Cyrus did, and Plutarch (*Lucull.* 24) tells a story similar to this. Alexander crossed by means of boats.

118 μεσταί: with the gen., as πλήρης, c. 2. 39.

119 ἐπεσιτίσαντο: for they now enter the desert of Arabia. To-day the region through which they have been passing is also a desert.

CHAPTER V

2 ἔχων, *keeping.* Cf. the note on c. 1. 8.

3 τόπῳ, *region.*

πεδίων ἅπαν ὁμαλές, *wholly a level plain.* ἅπασα, in agreement with γῆ, would be more natural to us.

4 ὥσπερ θάλαττα: reference to the sea was always easy to the Greek.

εἰ δέ τι: equivalent to ὅ, τι δέ, *whatever.*

5 ὕλης, *brush*, as is plain from what follows.

ἅπαντα ἦσαν: see the note on c. 2. 38. For ἅπαντα, after τι, cf. πάντας, after ὅστις, c. 1. 18.

εὐώδη: commonly the case in waterless districts.

6 δένδρον: note the position, *trees there were none.* For the

ἄγριοι, πολλὰ δὲ στρουθοὶ αἱ μεγάλοι· ἐνήσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνίοτε ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων ἔτρεχον θᾶπτον· καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ 10 ἵπποι, ταῦτόν ἐποιοῦν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶεν διαδεχόμενοι. τὰ δὲ κρέα τῶν ἀλίσκομένων ἦν 3 παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἵππέων ταχὺ ἐπαύοιτο· πολὺ γὰρ ἀπέσπα φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν 15 αἶρουσα, ὥσπερ ἰστίῳ χρωμένη. τὰς δὲ ὠτίδας ἂν τις ταχὺ

Greek love of trees, see the note on c. 4 69.

ὄνοι ἄγριοι: still occasionally found in this region.

7 στρουθοὶ αἱ μεγάλοι, *ostriches*, later called *στρουθοκάμηλοι*. Note the order; *αἱ μεγάλοι* comes in as an afterthought, added for the sake of clearness. Without it *στρουθοί* might mean *sparrows*.

8 οἱ ἵππεῖς: the horsemen mentioned below (§ 13), as forming a part of Clearchus' force, are the only ones mentioned in the enumeration of the Greek troops. See the Introd., § 28.

9 ἐπεὶ τις διώκοι: cf. ὁπότε βούλοιτο, c. 2. 40, and the note, and ἐπεὶ πλησιάζοιεν, below.

προδραμόντες ἔστασαν, *would run forward and stop*. ἔστασαν, though plpf. (G. 508; H. 336; B. 258), has the force of an imperf., since the 2nd perf. of ἵστημι is practically a pres.

πολύ: emphatic by position and by its separation from θᾶπτον.

11 ταῦτόν: cf. the note on τὰ αὐτά, c. 1. 30, and for the crasis, on τοῦμπαλιν, c. 4. 98. In this form

the final ν often appears (G. 400; H. 265).

ἦν, *it was possible*; cf. c. 4. 24.

διαστάντες, *stationing themselves at intervals*. Note the prep., and cf. *διαδεχόμενοι*, below (*by relays*).

12 θηρῶεν: the opt., as διώκοι and πλησιάζοιεν, above; here conditional, there temporal.

13 τοῖς ἐλαφείοις, *venison* (sc. κρέασι). For the dat., see the note on c. 3. 93.

στρουθόν: note the position; cf. τὰς ὠτίδας, below, l. 16.

15 ἀπέσπα, *it drew off* (intrans.). τοῖς μὲν . . . χρωμένη, lit. *using its feet in running and its wings (raising them) like a sail*. Both ποσὶ and πτέρυξιν are dats. of means with *χρωμένη*; δρόμῳ is dat. of manner, and αἶρουσα (sc. αὐτάς, i. e. τὰς πτέρυγας), also expressing manner, is added for graphic effect. ἰστίῳ naturally stands in the same case as *πτέρυξιν*. In reality the ostrich merely steadies itself with its wings.

16 ἂν τις . . . ἀνιστῇ, *if one start*

ἀμιστῇ ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ ὥσπερ πέρδικες καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν ἡδιστα ἦν.

- Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν 4
 20 Μάσκαν ποταμόν, τὸ εὖρος πλεθριαῖον. ἐνταῦθα ἦν πόλις
 ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιεργεῖτο δ' αὕτη
 ὑπὸ τοῦ Μάσκα κύκλω. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ
 ἐπεσιτίσαντο. ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ 5
 25 ἑκά παρασάγγας ἐνενήκοντα τὸν Εὐφράτην ποταμόν ἐν δεξιᾷ
 ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. ἐν τούτοις τοῖς σταθμοῖς
 πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος
 οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ
 ἐνοικοῦντες ὄνους ἀλέτας παρὰ τὸν ποταμόν ὀρύττοντες καὶ
 ποιοῦντες εἰς Βαβυλῶνα ἡγουν καὶ ἐπώλουν καὶ ἀνταγοράζοντες

them up suddenly, a pres. general condit.

17 ἔστι: cf. ἦν, above, l. 11, and, for the accent, c. 2. 43, and the note.

18 ἀπαγορεύουσι, give out.

ἦν: the past tense resumes the narrative, after the general statements.

20 πλεθριαῖον: equivalent to πλέθρον; see the note on δύο πλέθρα, c. 2. 30 f. The adj. and the gen. are in many uses very nearly interchangeable.

21 ἐρήμη: of a city, this would naturally mean uninhabited (III. 4, § 10), yet they remain here three days and take in supplies. Perhaps the word means no more than in σταθμοὺς ἐρήμους, l. 2 (here, situated in the desert?), or had the inhabitants fled at Cyrus' approach? This, however, Xen. would surely have stated plainly (cf. c. 2. 139). πόλις ἐρήμη forms one idea, so there is no connective between it and the following adj.

ὄνομα δ' αὐτῇ: sc. ἦν. ὄνομα varies in construction, as εὖρος does.

περιεργεῖτο ὑπό: the act. of this vb. is treated as trans., so the passive construction is legitimate.

22 Μάσκα: see the note on Ἀβροκόμα, c. 4. 15.

23 ἐπεσιτίσαντο: this region is now a desert.

24 ἐνενήκοντα: very rapid marching; cf. below, § 7.

26 ὑπὸ λιμοῦ: preferred to λιμῶ, because of the slight personification.

27 οὐδ' ἄλλο οὐδὲν δένδρον, nor any tree either. For this idiomatic use of ἄλλος, see G. 966, 2; H. 705; B. 492 note 2.

28 ὄνους ἀλέτας, (upper) mill-stones. ἀλέτας is properly a noun, but it serves as an adj. The lower mill-stone was fixed; the upper one revolved upon it and was often turned by an ass; hence the name.

29 ποιοῦντες, shaping.

6 σῖτον ἔζων. τὸ δὲ στρατεύμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι 30
οὐκ ἦν εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῷ, τὴν
καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. ὁ δὲ σίγλος
δύναται ἔπτ' ὀβολοὺς καὶ ἡμιωβόλιον Ἀττικούς· ἡ δὲ καπίθη
δύο χοίνικας Ἀττικὰς ἐχῶρει. κρέα οὖν ἐσθίοντες οἱ στρατιῶται
7 διεγίνοντο. ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνν μακροὺς 35
ἤλαυνεν, ὅποτε ἡ πρὸς ὕδωρ βούλοιτο διατελέσαι ἡ πρὸς
χιλόν.

Καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις

30 πρίασθαι: *sc. σῖτον.*

31 εἰ μὴ, *save*; *cf. c. 4. 112.*

Λυδία: the Lydians were "a nation of shop-keepers." Tradition says that Cyrus the Great forbade them the use of arms and led them to devote themselves to such pursuits as would be least apt to keep-alive the war-like spirit; see Herod. I, 155.

βαρβαρικῷ: no noun expressed; *cf. c. 2. 3.* For the market, *cf. c. 3. 68,* and the note.

32 ἀλεύρων ἢ ἀλφίτων: *gens. of material, G. 1085, 4; H. 729f; B. 352 note.* Barley meal, with wine, formed the staple food of the Greek soldier. It was ordinarily much cheaper than wheat flour, but, owing to the famine, now cost as much. The price mentioned (\$0.45 a quart) was fully fifty times the usual price at Athens.

τεττάρων σίγλων: *gen. of price, G. 1133; H. 746; B. 353.* The σίγλος (*cf. shekel*) stood in the same relation to the Persian talent that the δραχμή did to the Greek; it was worth about \$0.225.

33 δύναται, *amounts to.*

34 κρέα οὖν . . . διεγίνοντο, *it was*

by eating meat, therefore, that the soldiers got along. The Greek ate but little meat (see above, on ἀλφίτων); to be forced to subsist on meat from lack of grain was accordingly a hardship. *Cf. II, 1, § 6 end, and Caesar, Gallic War, VII, 17.*

35 ἦν . . . ἤλαυνεν, *some of these were the longest day's marches Cyrus made* (lit. *there were of these day's marches some which Cyrus marched very long*). For ἦν οὓς, see G. 1029; H. 998; B. 486 note. The rel., of course, takes the case called for by the syntax of the clause in which it stands (here cogn. acc. with ἤλαυνεν), and the vb. remains unchanged. This is common with ἔστιν, and εἰσὶν οἱ (οὓς) also occurs; but ἦν is very rare. μακροὺς is, of course, pred.

36 ὅποτε . . . βούλοιτο: *cf. c. 2. 40,* and the note. In dry countries one must push on until water is reached—a fact scarcely appreciated in regions where springs and streams abound.

38 καὶ δὴ ποτε: δὴ, as often, singles something out for special mention. *Cf. c. 3. 65.*

εὐσπορευόμενον ἐπέστη ὁ Κῆρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ
 40 εὐδαιμονεστάτοις καὶ ἔταξε Γλοῦν καὶ Πίγρητα λαβόντας τοῦ
 βαρβαρικοῦ στρατοῦ συνεκπιβάξαι τὰς ἀμάξας. ἐπεὶ δ' ἰδόντες
 αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὁρῆν ἐκέλευσε τοὺς περὶ αὐτὸν
 Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς ἀμάξας. ἔνθα δὲ
 μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. ῥίψαντες γὰρ τοὺς πορ-
 45 φυροὺς κἀνδύς ὅπου ἔτυχεν ἕκαστος ἐστηκώς, ἵεντο ὥσπερ ἄν
 δράμοι τις ἐπὶ νίκη καὶ μάλα κατὰ πρανοὺς γηλόφου, ἔχοντες
 τοὺς τε πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι
 δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς
 χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν
 50 θάττον ἢ ὥς τις ἂν ᾔετο μετεώρους ἐξεκόμισαν τὰς ἀμάξας. τὸ 9

φανέντος; in agreement with the
 nearer of the two subjs.

ταῖς ἀμάξαις: for the dat., cf.
 στρατεύματι, c. 2. 122.

39 σὺν τοῖς . . . εὐδαιμονεστάτοις,
with the noblest and wealthiest
of his retinue.

40 τοῦ . . . στρατοῦ: partitive
 gen., with λαβόντας, G. 1097, 1;
 H. 736; B. 356.

43 συνεπισπεῦσαι: in commands
 the aor. is more peremptory
 than the pres.

ἐνθα δὲ . . . θεάσασθαι, *then it was*
that one might behold. . . . δὲ
 is very commonly used with tem-
 poral words. θεάσασθαι is stronger
 than ἰδεῖν.

44 τῆς εὐταξίας: *their (famous)*
discipline. Cf. τῇ μάχῃ, c. 2. 50.
 πορφυροῦς: *purple (scarlet)* has
 always been the color of royalty
 and nobility. For the form of
 the adj., cf. χαλκᾶ, c. 2. 93.

45 κἀνδύς: these were long,
 flowing robes which impeded
 action.

ὅπου ἔτυχεν . . . ἐστηκώς, *where each*
one happened to be standing.

Cf. the note on παρὼν ἐτύγχανε,
 c. 1. 4. Observe the force of the
 perf. partic.

ὥσπερ . . . νίκη, *as one would run*
in a race. References to the
 great games are naturally very
 common in Greek literature.
 ἄν δράμοι is a potent. opt., for
 which ἐπὶ νίκη supplies a prota-
 sis; cf. σὺν ὑμῖν, c. 3. 29.

46 καὶ μάλα, *very*, modifying πρά-
 νους. καὶ and μάλα are not to be
 separated (cf. IV, 1, § 23; IV, 6,
 § 16).

ἔχοντες, *having on.*

47 τοὺς τε . . . καὶ τοὺς: the art.
 as with εὐταξίας, above, l. 44.
 ἀναξυρίδας is another Persian
 word; cf. the note on σατράπην,
 c. 1. 5.

48 στρεπτοὺς . . . ψέλια: both men-
 tioned by Herodotus (IX, 80)
 as stripped in quantities from
 the Persian dead at Plataea.

περὶ τοῖς τραχήλοις . . . χερσίν: a
 purely local use of the prep.
 περί, with the dat., is uncommon
 in prose.

50 θάττον . . . ᾔετο, *more quickly*

δὲ σύμπαν δηλὸς ἦν Κύρος ὡς σπεύδων πᾶσαν τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων. ὅσῳ θάττον ἔλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαιότερον, τοσούτῳ πλεόν συναγαίρεσθαι βασιλεῖ στρατεύμα. καὶ συνιδεῖν δ' ἦν 55 τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὔσα. τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενής, εἴ τις διὰ ταχέων τὸν πόλεμον ἐποιεῖτο.

than one would have thought. For the potential indic., see G. 1335-1337; B. 565. ὡς is redundant and should be omitted in translating.

μετεώρους ἐξέκόμισαν, *they lifted up and bore out*. For the use of the pred. adj., see G. 972; H. 618; B. 453, 1.

τὸ δὲ σύμπαν, *and in general* (adv. acc.).

51 δηλὸς . . . σπεύδων, *Cyrus showed that he was hastening*. δηλὸς, used personally, takes a partic. (cf. c. 2. 70, and the note); used impersonally, it takes ὅτι with a finite vb. (cf. c. 3. 44). It is very unusual to have ὡς expressed with the partic., in the former construction, as here.

πᾶσαν τὴν ὁδόν: acc. of extent.

52 διατρίβων: construed as σπεύδων, above.

ὅπου μὴ, *except where*. The rel. is often equivalent to a conditional clause (e. g. ὅστις=εἰ τις); so this phrase is equivalent to εἰ μὴ που. Similarly, l. 4, we had the condit. equivalent to the rel.

53 νομίζων . . . μαχεῖσθαι, *thinking that the more quickly he should advance the more unprepared he should find* (lit.

fight against) the king. With ὅσῳ . . . τοσούτῳ, cf. *quanto . . . tanto*, and consult the note on ἡμέραις, c. 2. 142.

55 συναγαίρεσθαι, *was being collected*. Note the change of tense.

βασιλεῖ: dat. of advantage, rather than of the agent.

καὶ συνιδεῖν . . . τὸν νοῦν, *and moreover (καί) one who gave close attention could see at a glance* (συν-). For the dat., see G. 1172; H. 771; B. 332.

56 ἡ βασιλέως ἀρχὴ . . . οὔσα, *that the king's empire was*. The nom. partic. follows, as though δῆλον ἦν (cf. l. 51) had preceded, instead of συνιδεῖν ἦν.

πλήθει: G. 1182; H. 780; B. 390. The word goes both with χώρας (*extent*) and with ἀνθρώπων (*multitude*). μήκεσι and τῷ διεσπᾶσθαι stand in this same construction.

57 τῷ . . . δυνάμεις, *in the dispersion of its forces*. For the infin. with the art., cf. c. 1. 35, and the note.

58 διὰ ταχέων: cf. ἀπὸ τοῦ αὐτομάτου, c. 2. 100, and the note.

59 ἐποιεῖτο: for the mood, cf. ἐκώλυεν, c. 2. 122; the condition is felt as logical rather than as general.

30 Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθ- 10
 μους ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη· ἐκ
 ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια, σχεδίαῖς διαβαί-
 νοντες ὧδε. διφθέρας ἃς εἶχον στεγάσματα ἐπίμπλασαν χόρτου
 65 τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπιτήδεια,
 οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ
 σίτον μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον.

Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε του Μένωνος στρατι- 11
 ωτῶν καὶ τῶν του Κλεάρχου ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν τοῦ
 70 Μένωνος πληγὰς ἐνέβαλεν· ὃ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στρα-

60 τοῦ ποταμοῦ: gen. with *πέραν*,
 an improper prep., like *λάθρα*,
 c. 3. 38.

61 ὄνομα: nom. or acc.?

62 ἡγόραζον: the supplies al-
 ready laid in must have been
 nearly, or quite, exhausted.

63 ὧδε: cf. c. 1. 24, and the note.
 With what follows cf. II, 4, § 28,
 and III, 5, § 9, and the descrip-
 tion, in Arrian (*An.* III, 29), of
 Alexander's crossing the Oxus.
 Inflated skins have long been
 used in Eastern countries
 (where wood is scarce), as a
 means of crossing rivers,
 whether singly, as a support for
 the individual swimmer, or col-
 lectively, as rafts or bridges.
 An account of methods, strik-
 ingly similar to those described
 in the text, in the German army
 of our own day, is given in the
Illustrierte Zeitung for 1895, no.
 2718 (Vollbrecht).

ἃς εἶχον στεγάσματα, *which they*
had as (tent-) coverings.

χόρτου: for the case, cf. *θηρίων*,
 c. 2. 39.

64 συνέσπων, *sewed together.*

Arrian uses *ξυρράψαι*, of the same
 act.

ὥς: for ὥστε, a usage rare in most
 prose writers, (G. 1456; H. 1054,
 1 f.; B. 595; 645). See, further,
 the note on c. 1. 19, and, for the
 neg., on c. 1. 57.

κάρφης: for the case, see G. 1099;
 H. 738; B. 356.

66 τῆς βαλάνου . . . τῆς ἀπὸ τοῦ
φοίνικος, the date. For this the
 Greek has no word, hence the
 specifying phrase added to *βάλα-*
νος (nut). Note the formal attrib.
 posit., and the exact use of the
 preps. *ἐκ* and *ἀπὸ*. Palm wine is
 said still to be much used in
 this region; cf. II, 3, § 14, where
 it is called simply *οἶνος φοινίκων*.

67 μελίνης: descript. gen. with
σίτον.

τοῦτο: neut., although referring
 to *μελίνης*, a construction always
 allowable in the case of words
 designating things.

68 ἀμφιλεξάντων τι, *having had*
some quarrel. τι is, of course,
 the inner obj.

69 κρίνας . . . ἐνέβαλεν, *deciding*
that Menon's man was in the

- τευμα ἔλεγεν· ἀκούσαντες δὲ οἱ στρατιῶται ἐχαλέπαινον καὶ
 12 ὠργίζοντο ἰσχυρῶς τῷ Κλέαρχῳ. τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος
 ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκευάμενος
 τὴν ἀγορὰν ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος
 στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κύρος δὲ οὔπω ἦκεν, 75
 ἀλλ' ἔτι προσήλανε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων
 τις ὡς εἶδε Κλέαρχον διελαύνοντα, ἵησι τῇ ἀξίνῃ· καὶ οὗτος μὲν
 αὐτοῦ ἤμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἶτα πολλοί, κραυγῆς
 13 γενομένης. ὃ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ
 εὐθύς παραγγέλλει εἰς τὰ ὅπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ 80
 ἐκέλευσε μῆναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, αὐτὸς δὲ
 λαβὼν τοὺς Θράκας καὶ τοὺς ἱππέας οἱ ᾗσαν αὐτῷ ἐν τῷ στρα-

wrong, flogged him. The sing.,
 τόν, implies that the original dis-
 pute was between two men only.
 The flogging was doubtless done
 with the staff (*βακτηρίᾳ*), which
 the Spartan commander regu-
 larly carried; cf. II, 3, § 11—an-
 other instance of the severity of
 Clearchus, for which see also II,
 6, § 9, and the *Introd.*, § 38. Such
 occurrences were not rare: Xeno-
 phon was himself accused of
 having flogged soldiers; see his
 defense in V, 8, § 1.

72 ἡμέρᾳ: dat. of time; see the
 note on *ὑστεραίᾳ*, c. 2. 124.

73 διάβασιν: the word, properly
 designating the act of crossing,
 comes, by an easy extension, to
 include the means of crossing
 (II, 3, § 10), or as here, the place
 of crossing.

74 ἀγοράν: evidently the sutlers,
 bringing food across the river
 from Charmande, had arranged
 a market where they landed.

75 ὀλίγοις: pred., *being few, who
 were but few.*

77 διελαύνοντα, *as he rode through*

(the camp), a circumstantial
 partic.

ἵησι . . . ἀξίνῃ: with vbs. of throw-
 ing or pelting the word denoting
 the missile is often omitted, or,
 if expressed, is, as a rule, not
 acc., but dat. (means). The
 person or thing pelted is regu-
 larly the dir. obj., *e. g.* c. 3. 5,
 which, in the case of *ἡμῖν*, would
 be a gen. See the note on
κάρφης, l. 64.

78 αὐτοῦ: gen. with *ἤμαρτεν*,
 classed by some as partitive
 (see the references just given),
 by others, more correctly, as abl.
 (H. 748).

λίθῳ: *sc.* ἵησι.

79 καταφεύγει, *fled for refuge*
 (κατα-).

80 αὐτοῦ, *where they were.* The
 hoplites were to act as a reserve
 to be called upon, if needed.
 They form in readiness to ad-
 vance, the spear grasped in the
 right hand and the shield on the
 left arm with its base resting on
 the left knee.

82 τοὺς Θράκας: mere barbarian

τεύματι πλείους ἢ τετταράκοντα. τούτων δὲ οἱ πλείστοι Θρᾷκες.
 ἤλαντον ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπληῆχθαι καὶ
 85 αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα· οἱ δὲ καὶ ἔστασαν
 ἀποροῦντες τῷ πράγματι. ὁ δὲ Πρῶξενος ἔτυχε γὰρ ὕστερος 14
 προσιὼν καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν εἰθὺς οὖν εἰς
 τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὄπλα καὶ ἐδεῖτο τοῦ Κλεάρ-
 χου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχαλέπαινε ὅτι αὐτοῦ ὀλίγου δεή-
 90 σαντος καταλευσθῆναι πρῶως λέγοι τὸ αὐτοῦ πάθος. ἐκέλευσέ
 τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. ἐν τούτῳ δ' ἐπήει καὶ Κῦρος 15
 καὶ ἐπύθετο τὸ πρᾶγμα· εἰθὺς δ' ἔλαβε τὰ παλτά εἰς τὰς
 χεῖρας καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ
 μέσον, καὶ λέγει τάδε. Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ 16

hirelings, not Greeks. There were 800 of them among Clearchus' troops. Some of them desert (II, 2, § 7).

ἰππίας: only here are mounted troops mentioned as forming a part of Cyrus' Greek forces. They, too, desert (II, 2, § 7).

83 πλείους: for the form, see the note on c. 3. 35.

84 ἐκπεπληῆχθαι, *were filled with terror*. The perf., especially of vbs. of emotion, may denote intense action. Observe that the infin. after ὥστε may denote the actual result (G. M. T. 583).

85 οἱ δέ: as if οἱ μὲν had preceded. ἔστασαν, *stood riveted to the spot* (Dakyns).

86 ὕστερος: cf. προτέρα, c. 2. 142, and the note.

87 τάξις . . . ἐπομένη: *sc. ἔτυχε*.

οὖν: resumptive, after the parenthetic words.

88 τὸ μέσον: cf. c. 4. 23.

ἔθετο τὰ ὄπλα, *halted under arms*. This is the commonest meaning of the phrase; for a different one, see below, § 17.

ἐδεῖτο, *implored*. For the construction, cf. c. 1. 57.

89 αὐτοῦ . . . πάθος, *when he (Clearchus) had barely escaped being stoned to death he (Proxenus) spoke lightly of his experience*. ὀλίγου is gen. after δεήσαντος; for the phrase, see the vocab.

90 λέγοι: opt. in a causal sentence; see G. 1506; II. 925b; B. 598, note.

αὐτοῦ refers, with emphasis, to the main subj.

91 τε: thus used, without a balancing τε or καί, τε is rare in prose.

ἐν τούτῳ: cf. c. 2. 117, and the note.

92 τὰ παλτά; the Persian warrior regularly carried two spears.

93 τῶν πιστῶν: "*the Faithful*" was a title in Persia for the king's counsellors.

ἐλαύνων, *riding*.

94 οἱ ἄλλοι: in apposition with ὑμεῖς, implied in the vb. Such appositives must take the art., and are often found in connection with vocatives.

Κλέαρχε . . . Πρόξενε: Cyrus

παρόντες Ἕλληνες, οὐκ ἔστε ὅ,τι ποιεῖτε. εἰ γάρ τινα ἀλλήλοις 95
μάχην συνάψετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκό-
ψεσθαι καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν
ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὀράτε βάρβαροι πολεμιώ-
17 τεραι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων. ἀκούσας ταῦτα
ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφότεροι κατὰ 100
χώραν ἔθεντο τὰ ὄπλα.

1 VI. Ἐντεῦθεν προϋόντων ἐφαίνετο ἵχνια ἵππων καὶ κόπρος.
ῥικάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. οὗτοι προϋ-
όντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὅρόντας
δὲ Πέρσης ἀνὴρ γένει τε προσήκων βασιλεῖ καὶ τὰ πολέμια
λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν ἐπιβουλεύει Κύρῳ καὶ 5

thinks that the quarrel is between these two. Menon does not appear as an aggressor.

95 εἰ συνάψετε: in conditional clauses implying a warning or a threat, εἰ, with the fut. indic., is regularly preferred to εἰάν, with the subjv.; see G. 1405.

96 ἐν . . . ἡμέρᾳ, *in the course of this day*, slightly different from the simple dat. of time.

κατακεκόψεσθαι: the fut. perf. stands as a strong fut., with stress on the permanence of the result (*and that will be the end of it*), G. 1266; H. 855b; B. 538, note.

97 κακῶς . . . ἐχόντων: the gen. abs. supplies a protasis to ἔσονται.

98 οὓς ὀράτε; a direct appeal; there may well have been friction between the two armies.

99 τῶν . . . ὄντων, *than those with the king are*; see G. 1155; H. 643b; B. 426, note 2.

ἀκούσας ταῦτα: no connective is needed.

100 ἐν ἑαυτῷ ἐγένετο, *came to his senses*.

κατὰ χώραν, *in their quarters*.

101 ἔθεντο τὰ ὄπλα, *grounded their arms*; cf. 1, 10, § 16.

CHAPTER VI

1 προϋόντων, *as they advanced*. The subj. of the partic., in this construction, may be omitted, whenever it is readily supplied by the context.

ἐφαίνετο, *there kept appearing*.

For the sing. vb., cf. ἦν, c. 2. 38, and the note.

2 ὡς, *about*; cf. c. 2. 18.

ἵππων: pred. gen. of possession.

οὗτοι: ἵπποι, of course, implies ἵππεῖς.

προϋόντες, *going on in advance of them*; slightly different from προϋόντων, above.

3 εἴ τι ἄλλο, *whatever else*; cf. c. 5. 4, and the note.

4 γένει: dat. of respect; G. 1182; H. 780; B. 390.

τὰ πολέμια, *in matters pertaining to war*; acc. of respect.

5 λεγόμενος, *reckoned*.

καὶ πρόσθεν, *formerly also* (as well as now).

πρόσθεν πολεμήσας, καταλλαγείς δέ. οὗτος Κύρῳ εἶπεν, εἰ 2
 αὐτῷ δοίῃ ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας
 ἢ κατακαίνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἂν ἔλοι
 καὶ κωλύσειε τοῦ καίειν ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε
 10 δύνασθαι αὐτοὺς ἰδόντας τὸ Κύρου στρατεύμα βασιλεῖ διαγ-
 γείλαι. τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι,
 καὶ ἐκέλευεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμό-
 νων. ὁ δ' Ὀρόντας νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἱππέας 3
 γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἤξοι ἔχων ἱππεῖς ὥς ἂν
 15 δύνηται πλείστους· ἀλλὰ φράσαι τοῖς αὐτοῦ ἱππεῦσιν ἐκέλευεν
 ὥς φίλιον αὐτὸν ὑποδέχεσθαι. ἐνῆν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς
 πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπισ-
 τολὴν δίδωσι πιστῷ ἀνδρί, ὥς ᾤετο· ὃ δὲ λαβὼν Κύρῳ δίδωσιν.
 ἀναγνοὺς δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὀρόνταν, καὶ συγκαλεῖ 4
 20 εἰς τὴν ἑαυτοῦ σκηνὴν Πέρσας τοὺς ἀρίστους τῶν περὶ αὐτὸν
 ἐπτά, καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευσεν ὁ πλίτας

6 καταλλαγείς: cf. συναλλαγέντι, c. 2. 5.

εἰ . . . δοίῃ: this clause forms part of the quotation, despite its position before *ὅτι*. It is unusual to have *ὅτι* so far postponed, although a single word is not infrequently placed before it for emphasis. Cf., however, II, 2, § 20.

8 κατακαίνοι: a poetical vb., used by Xen. alone among Attic prose writers. In his works, however, it is not infrequent. He has the simple *καίνω* (III, 2, § 39). *ἂν*, expressed with this vb. and with the following *ἔλοι*, is to be supplied also with *κωλύσειε* and with *ποιήσειεν*. In general, if expressed with one opt., *ἂν* may be omitted with others immediately following, in the same construction.

9 τοῦ καίειν ἐπιόντας, from burning

as they advanced. The partic. agrees with the omitted subj. of *καίειν*. For the infin. with *τοῦ*, see the note on *τοῦ διαβαίνειν*, c. 4. 96, and add G. 1549; H. 963, 2; B. 643. 2.

ποιήσειεν . . . αὐτούς, would bring it about that they should never be able. The same construction occurs below, c. 6. 34; oftener *ὥστε* is omitted.

11 ἐδόκει: personal; *ταῦτα* is subj.

12 τῶν ἡγεμόνων: i. e., of course, from the Persian, not the Greek, commanders.

14 ἤξοι: direct *ἤξω*; but in *δύνηται* the mood of dir. disc. is retained.

ὥς ἂν . . . πλείστους: cf. c. 1. 22, and the note.

15 φράσαι: the subj. is *αὐτόν*, i. e., βασιλέα. This infin. governs *ὑποδέχεσθαι*.

21 ἐπτά: limiting τοὺς ἀρίστους.

ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας.

- 5 Κλέαρχον δὲ καὶ εἷσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλή- 25
νων. ἐπεὶ δ' ἐξήλθεν, ἀπήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ
6 Ὀρόντα ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κῦρον
ἄρχειν τοῦ λόγου ὦδε. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως
σὺν ὑμῖν βουλευόμενος ὅ,τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς
ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντα τουτουί. τοῦτον γὰρ 30
πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ
ταχθεῖς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν
ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν καὶ ἐγὼ αὐτὸν προσπο-

Seven was a sacred number among the Persians.

22 θέσθαι τὰ ὄπλα: cf. c. 5. 88, and the note. Cyrus evidently fears trouble, and takes ample precautions. Three thousand Greek hoplites would form a strong guard, and would effectually prevent any attempt at rescue.

24 Κλέαρχον: note the emphatic position and the intensive καί: *Clearchus he even invited within*, as an adviser.

ὅς γε: causal. The rel. is often equivalent to *ὅτι* with the demonstr.

25 προτιμηθῆναι . . . τῶν Ἑλλήνων: cf. c. 4. 91, and the note.

26 τὴν κρίσιν: prolepsis; see the note on τῶν βαρβάρων, c. 1. 20.

27 ἔφη: sc. Κλέαρχος.

28 ἄρχειν τοῦ λόγου, *opened the debate*. ἄρχεσθαι would have meant, *began his speech* (III, 2, §7). The infin. is here imperf., G. 1494; H. 853a; B. 671.

ὅπως, *in order that*; the vb. is πράξω, I. 30.

29 πρὸς, *in the sight of*.

30 τοῦτο: resuming the preceding rel.; cf. c. 2. 85, and the note.

τουτουί: equivalent to a gesture; see G. 412; H. 274; B. 147.

31 ὑπήκοον: Orontas was *φρούραρχος* in Sardis (see below, I. 33), and, therefore, under Cyrus, as commander-in-chief. On this question, see the *Introd.*, § 24.

32 ταχθεῖς, ordered.

ὡς ἔφη αὐτός, *as he himself said*. αὐτός in the nom. is always intensive, = *ipse*, unless immediately preceded by the art. (ὁ αὐτός = *idem*).

33 αὐτόν: redundant with ὥστε δοῦναι αὐτῷ. There is a shift in the construction: αὐτόν is expressed, as though παύσασθαι were to follow (*I made him cease*); but, instead of this, we have ὥστε δοῦναι αὐτῷ (*so that he thought it better*), whereby αὐτόν is left without grammatical dependence (*προσπολεμῶν* would require a dat.). The result is that Orontas' act in concluding peace is represented as a voluntary one, not as one forced upon

λιμῶν ἐποίησα ὥστε δοῖται τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύ-
 35 σασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. μετὰ ταῦτα, ἔφη. ὦ τ
 Ὀρόντα, ἔστιν ὅ,τι σε ἠδίκησα; ἀπεκρίνατο ὅτι οὐ. πάλιν δὲ
 ὁ Κῦρος ἠρώτα· Οὐκοῦν ὑστεροῖν, ὥς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν
 ὑπὲρ ἐμοῦ ἀδικούμενος ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίηεις τὴν
 40 ἐμὴν χώραν ὅ,τι ἐδύνω; ἔφη Ὀρόντας. Οὐκοῦν, ἔφη ὁ Κῦρος.
 ὅπότε αὐτὸς ἔγνωε τὴν σπουδὴν τοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέ-
 μιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα καὶ πείσας ἐμὲ πιστὰ

him; so that his present defec-
 tion is the more worthy of pun-
 ishment (Rehdantz). For the
 infin. with ὥστε, after ἐποίησα, cf.
 I. 9, and the note.

35 μετὰ ταῦτα: resumptive; the
 preceding vbs. have been intro-
 duced by ἐπεὶ. Now comes the
 apodosis, in the form of a direct
 address to Orontas. ἔφη is, there-
 fore, parenthetic.

36 ἔστιν . . . ἠδίκησα, *is there any-
 thing in which I have wronged
 you?* ὅ,τι is the inner obj.; cf.
 οὐδέν, below, I. 45.

ἀπεκρίνατο ὅτι οὐ, *he answered, No.*
 ὅτι, introducing a direct quota-
 tion, is a somewhat uncommon
 use; see G. 1477.

37 ἠρώτα: the imperf. has to do
 with the course of questioning;
 below, I. 47, we have the aor., of
 a single question.

οὐκοῦν: what answer is expected?
 See the vocab., and G. 1603;
 H. 1015; B. 572, 1. The vb. is,
 of course, ἐποίηεις, two lines be-
 low.

αὐτὸς σύ: a good instance of the
 adj. force of the pron. In the
 first and second persons both
 prons. (personal and intensive)
 are often expressed; in the

third the person is indicated by
 the vb.

οὐδέν: inner obj. of ἀδικούμενος,
 which is concessive. Cf. the act.
 construction, ὅ,τι σε ἠδίκησα,
 above, I. 36.

38 εἰς Μυσοὺς: see the note on εἰς
 Πισίδας, c. I. 62. For the Mysians,
 cf. III, 2, §§ 23 and 24.

κακῶς ἐποίηεις: with a direct obj.:
 see G. 1074; H. 712; B. 330.

39 ὅ,τι ἐδύνω, *as far as you were
 able.* The inner obj. has passed
 into an acc. of respect.

ἔφη, *said, Yes.*

40 δύναμιν, *weakness.* The word is
 relative, and the context deter-
 mines its meaning.

τῆς Ἀρτέμιδος: probably the fa-
 mous Ephesian Artemis; see
 Acts, chap. XIX. The altar has
 always been a place of refuge
 for the fugitive and the sup-
 pliant; but no more may be
 meant than that the oaths men-
 tioned were sworn at Artemis'
 altar.

41 μεταμέλειν σοι: *he said, μετα-
 μελεῖ μοι; cf. the biblical It re-
 penteth me (Gen. IV:7), and the
 Lat. use of paenitet. μετα-,
 in composition, often implies
 change.*

πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοί; καὶ ταῖθ' ὁμολόγει
 s Ὀρόντας. Τί οὖν, ἔφη ὁ Κῦρος. ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ
 τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας: εἰπόντος δὲ τοῦ
 Ὀρόντα ὅτι οὐδὲν ἀδικηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν· Ὅμο- 45
 λογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι: Ἡ γὰρ ἀνάγκη, ἔφη
 Ὀρόντας. ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος· Ὡς οὖν ἂν
 γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός; ὃ δὲ
 ἀπεκρίνατο ὅτι οὐδ' εἰ γειοίμην, ὦ Κῦρε, σοί γ' ἂν ποτε ἔτι
 9 δόξαιμι. πρὸς ταῦτα Κῦρος εἶπε τοῖς παροῦσιν· Ὁ μὲν ἀνὴρ 50
 τοιαῦτα μὲν πεποιήκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος,
 ὦ Κλέαρχε, ἀπόφηναι γνώμην ὅτι σοι δοκεῖ. Κλέαρχος δὲ

42 καὶ ταῖθ': καὶ is intensive, not connective.

43 τὸ τρίτον: adv. acc.

44 ἐπιβουλεύων: with φανερός γεγονας; cf. δῆλος ἦν ἀνιώμενος, c. 2. 70, and the note.

45 Ὀρόντα: for the form of the gen., cf. Ἀβροκόμα, c. 4. 15, and the note.

οὐδὲν ἀδικηθεὶς: Cyrus' question supplies the vb.

46 περί, toward; cf. c. 4. 54. περί regularly takes the acc. after vbs. of action, the gen. after vls. of saying.

γεγενῆσθαι: quoted after ὁμολογεῖς; retain the tense. Note that, when the subj. of the infin. is the same as the subj. of the vb. of saying, it is unexpressed, and that a pred. noun or adj. is nom., not acc.

ἦ: one of the very few particles that may be rendered by *indeed*. Note that γάρ often implies assent, *yes, for*.

ἀνάγκη: sc. ἐστί.

47 ἂν γένοιο: potential opt. No protasis is to be supplied.

49 ὅτι: again introducing direct quotation; cf. l. 36, and the note.

οὐδ' εἰ: a good instance of the fondness of the neg. for the emphatic position at the head of the sentence. Grammatically it goes, of course, with δόξαιμι (*even if . . . I should never seem*).

σοί γε: for the force of γε, see c. 3. 46, and the note.

50 πρὸς ταῦτα, in the light of these statements.

51 τοιαῦτα μὲν . . . τοιαῦτα δέ: the figure anaphora; see the *Introd.*, § 39.

πρῶτος: different from πρῶτον; see c. 3. 4, and the note.

52 ἀπόφηναι: aor. impv. mid., as is shown by the accent. Remember that the 1st aor. infin. act. always accents the penult, and that the infrequent opt. form, ἀποφῆναι (regularly ἀποφῆναι), has a long ultima (G. 113; H. 102b; B. 63).

ὅτι . . . δοκεῖ: an indir. quest., since ἀπόφηναι γνώμην implies statement.

εἶπε τάδε. Συμβουλευίω ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδῶν ποιέ-
σθαι ὡς τάχιστα. ὡς μηκέτι δὲ τοῦτον φυλάττεσθαι, ἀλλὰ
55 σχολὴ ἢ ἡμῖν τὸ κατὰ τοῦτον εἶναι τοὺς ἐθελοντὰς φίλους εὖ
ποιεῖν. ταύτη δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. 10

Μετὰ ταῦτα, ἔφη, κελεύοιτος Κύρου ἔλαβον τῆς ζώνης τὸν
Ὀρόνταν ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς.
εἶτα δ' ἐξῆγον αὐτὸν οἷς προσετάχθη. ἐπεὶ δὲ εἶδον αὐτὸν
60 οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ

53 συμβουλευίω ἐγώ: the act. is used of one who gives advice, the mid. of one who asks it. Note the emphasis on the pronoun.

ἐκποδῶν ποιέσθαι, *to put out of our way*. Note the voice; if the phrase were pass., γίγνεσθαι would be used.

54 ὥς: purpose.

τοῦτον: obj. of φυλάττεσθαι; see the vocab.

55 ἡμῖν: dat. of possessor. Does the use of the pl. suggest that Clearchus puts himself on the same plane with Cyrus?

τὸ . . . εἶναι, *as far as this fellow is concerned*. τοῦτον is contemptuous, as often. For the idiomatic infin., see G. 1534, 1535; H. 956a; B. 642. The whole phrase stands as an acc. of specification.

ἐθελοντὰς: a noun, in appos. with φίλους; the partic. is differently accented. Render, *these who are our friends of their own choosing*.

εὖ ποιεῖν: cf. κακῶς ἐπολεῖς, above, l. 38, and the note.

56 ἔφη: sc. Κλέαρχος. The indir. disc. is resumed, although only for a line. In the next line ἔφη is parenthetical, and refers the

narrative to Clearchus, not to Xen.

57 τῆς ζώνης, *by the girdle*. For the case, see G. 1100; H. 738a; B. 356, with note 1. This act was symbolical among the Persians, and indicated condemnation. It sufficed for the king alone to touch the girdle of the man on trial before him. Xen., writing for Greek readers, adds ἐπὶ θανάτῳ (*as a sign of condemnation*).

58 ἅπαντες . . . συγγενεῖς, *all, even those of his own kin*.

59 οἷς προσετάχθη, *who had been bidden, whose duty it was*, an impers. pass. This construction, so common in Lat., is regular in Greek with vbs. of commanding, and is frequent also with παρασκευάζω; elsewhere it is very rare.

60 προσεκύνουν: contrast the following aor., προσεκύνησαν. The vb. denotes the oriental manner of saluting a superior by prostrating oneself before him; cf. Dan. II, 46, and elsewhere in the Old Testament.

καὶ τότε . . . καίπερ, *even then . . . although*. καίπερ (*although*) takes a partic.; καίτοι (*and yet*) a vb. (e.g., c. 4. 55).

11 εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο. ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσῆχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων. μετὰ ταῦτα οὔτε ζῶντα Ὀρόνταν οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· ἦκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

65

1 VII. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμούς τρεῖς παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἔω ἦξειν βασιλέα σὺν τῷ στρατεύματι μαχούμενον· καὶ ἐκέλευε Κλέαρ- 5 χον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τοῦ εὐωνύμου, 2 αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ

61 ἐπὶ θάνατον: limit of motion; not as ἐπὶ θανάτῳ, above.

63 οὔτε . . . ἔλεγεν, *neither alive nor dead did anyone ever see Orontas, nor could anyone say with knowledge in what manner he was put to death.* For the accumulation of negatives, cf. οὐδενί, c. 2. 152, and the note. Observe, also, the force of the neg. with the impf. (*could not or would not*); see the note on c. 4. 64. Orontas may have been buried alive, Herodotus, VII, 114.

64 ἄλλοι ἄλλως: cf. *alii aliter* (H. 704a; B. 492, note 3).

CHAPTER VII

3 ἐξέτασιν ποιεῖται: cf. c. 1. 24, and the note.

4 νύκτας: pl., as we speak of *the watches of the night.*

ἐδόκει, *he thought.* This use of δοκῶ is not very common in Attic Greek.

εἰς . . . ἔω, *next morning.* See G. 1207b; H. 796b; B. 405, and cf. II, 3, 25; III, 1, 3; and IV, 1, § 15. These phrases seem often

scarcely to differ from simple dat. of time. For the acc. ἔω, see G. 199; H. 161; B. 92, 3.

5 μαχούμενον, *to offer battle*; see the note on ἀποκτενῶν, c. 1. 12.

6 κέρως: for the form, see G. 228; H. 191; B. 115, 10; for the case, G. 1109; H. 741; B. 356. The dat. also occurs with ἡγεῖσθαι (*e. g.*, c. 4. 9; but the gen. prevails in cases where the individual is at the head of his own troops—*i. e.*, is leader *de iure*, as well as *de facto*. τὸ δεξιόν occurs, c. 2. 87, without any noun; see the note there. The right wing was the post of honor and of danger, for the side unprotected by the shield was exposed to a flank attack (see I, 8, § 13).

τοῦ εὐωνύμου: *i. e.*, of the Greek force. For the word, cf. c. 2. 88, and the note. The arrangement here given was followed in the battle (I, 8, § 4), the barbarians having their position on the Greek left.

7 ἅμα . . . ἡμέρα, *at dawn on the following day.* ἐπιούσῃ is not

ἐπιούτῃ ἡμέρᾳ ἦκον αὐτόμολοι παρὰ μεγάλου βασιλέως στρατιάς.

- 10 Κύρος δὲ συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβουλεύετό τε πῶς ἂν τὴν μάχην ποιοῖτο καὶ αὐτὸς παρήναι θαρρύνων τοιάδε. Ὡς ἄνδρες Ἕλληνες, οὐκ ἂν ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω. ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι.
- 15 διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε καὶ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίῳ. ὅπως δὲ καὶ εἰδῆτε εἰς οἶον ἔρχεσθε 4

- usually added to this common phrase, but serves to make it more explicit. For the dat., see G. 1175, 1176; H. 772c; B. 392, 3.
- 10 τοὺς στρατηγοὺς καὶ λοχαγοὺς: the art., expressed but once, shows that both groups are regarded as forming a single class.
- 11 συνεβουλεύετο, *asked their advice*; contrast the act., above, c. 6. 53.
- πῶς ἂν . . . ποιοῖτο, *how he should conduct the battle*, a potential opt., in an indir. quest. ὅπως would have been more normal than πῶς, but the dir. interrog. is often kept; see G. 1600; H. 1011; B. 580. Note the position of ἂν at the head of the clause.
- 12 τοιάδε, (*substantially*) *as follows*.
- ὦ ἄνδρες Ἕλληνες: ὦ is commonly expressed with the voc. in Greek. For ἄνδρες, cf. c. 3. 11, and the note. With this word contrast ἀνθρώπων βαρβάρων (so again in § 1), and cf. the words of Herodotus (VII, 210), regarding the Persians at Thermopylae, ὅτι πολλοὶ μὲν ἄνθρωποι εἶεν, ὀλίγοι δὲ ἄνδρες.
- 13 ἀπορῶν: causal. Trans., *it is not because I lack barbarians that I . . .* For the gen. ἀνθρώπων, see the note on c. 1. 29.
- 14 ἀμείνους . . . κρείττους, *braver . . . stronger*.
- 15 διὰ τοῦτο: resumes, with emphasis, the causal partic.
- ὅπως . . . ἔσεσθε, *see that ye be*. See G. 1352, 1353; H. 885, 886; B. 583 note 3 (cf. 593).
- 16 ἧς κέκτησθε, *which you possess*, another case of attraction.
- καὶ ἧς . . . εὐδαιμονίζω, *and for which I congratulate you*. The gen. is causal (G. 1126; H. 774; B. 366). Cyrus uses ἐγὼ with emphasis; all the Persians were accounted the slaves (δοῦλοι) of the king. Cyrus knows to whom he is speaking.
- 17 ἴστε: imv., not indie.
- ἀντὶ ὧν ἔχω πάντων, *in preference to all that I possess*. For the incorporation of the antecedent in the rel. clause, see the note on c. 1. 24.
- 18 εἰς οἶον . . . ἀγῶνα, *into what sort of a contest*, another indir. quest.

ἀγῶνα, ὑμᾶς εἰδὼς διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ πολλῇ ἐπίασιν. ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα 20 καὶ αἰσχυνεῖσθαι μοι δοκῶ οἴους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. ὑμῶν δὲ ἀνδρῶν ὄντων καὶ εὖ τῶν ἐμῶν γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἵκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν, πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.

25

- 5 Ἐνταῦθα Γαυλίτης παρὼν φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπεν· Καὶ μήν, ὦ Κῦρε, λέγουσί τινες ὅτι πολλὰ ὑπισχνῇ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος, ἂν δὲ εὖ γένηται τι, οὐ μεμνήσεσθαι σέ φασιν· ἔνιοι δὲ οὐδ' εἰ μεμνήῳ τε

20 ἐπίασιν: fut., see the note on *ιέναι*, c. 3. 2.

ταῦτα: i. e. τὸ πλῆθος καὶ τὴν κραυγὴν. τὰ ἄλλα . . . ἀνθρώπους, for the rest, I think I shall even be ashamed (to see) what sort of men you will find those in our country to be. The indir. quest., οἴους . . . γνώσεσθε, is introduced by αἰσχυνεῖσθαι; ἡμῖν is the ethical dat., and ὄντας is in indir. disc. after γνώσεσθε.

22 ὄντων . . . γενομένων: the gen. abs. in both instances expresses condition. ἀνδρῶν is emphatic, as above.

τῶν ἐμῶν is neut., my affairs.

ἐγὼ . . . ἀπελθεῖν, I (on my part) will cause those of you who wish to return home, to return as objects of envy to those at home. τὸν . . . βουλόμενον is lit. him that wishes, but the pl. is more in harmony with Eng. usage. τοῖς οἴκοι is masc.; the dat. depends upon the adj. ζηλωτόν.

25 τὰ παρ' ἐμοί, freely, what I can offer here. τῶν οἴκοι is here neut., not masc.

26 φυγὰς: an exile from a Greek

state often found an asylum at one of the Persian courts.

πιστός: not here a title, one of "the Faithful" (see c. 5. 93, and the note), but simply *trusted by*, in contrast with *φυγὰς*. There is no reason for the assumption that Gaulites spoke at Cyrus' instigation.

27 καὶ μήν, and yet.

28 διὰ τὸ . . . εἶναι, because you are in such a critical position. For the articular infin., see the note on c. 1. 35. ἐν τοιούτῳ is further explained by τοῦ κινδύνου προσιόντος, best taken as gen. abs. (*now that the danger is approaching*).

29 τι, your affairs; but the vague word is purposely chosen.

μεμνήσεσθαι; a mere fut., since μέμνημαι is a present.

ἐνιοι δέ: sc. φασί.

οὐδ' εἰ . . . ὑπισχνῇ, that, even if you should remember and should wish to, you would not be able to repay all that you promise. For the form μεμνήῳ, see G. 731, 1; H. 465a; B. 227, note. δύνασθαι ἂν represents an original δύναιο ἂν.

30 καὶ βούλοιο δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπὶσχη. ἀκούσας 6
ταῦτα ἔλεξεν ὁ Κῦρος· Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ
ἡ πατρώα πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ καῦμα οὐ δύνανται
οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὗ διὰ χειμῶνα· τὰ δ'
ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ
35 φίλοι. ἣν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους 7
τούτων ἐγκρατεῖς ποιῆσαι. ὥστε οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω
ὅ,τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω
ικανοὺς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ

31 ἔστι: not the copula, but a full vb.; hence the accent (*cf.* c. 2, 43, and the note). Trans. with *πρός*, *extends to*. Note the asseverative force of *μέν*.

ἡμῖν: dat. of advantage, not of possessor. Note the pl. of majesty.

32 μέχρι οὗ, *to a point where*.

33 τὰ δ' . . . πάντα, *all that lies between*. For this use of *μέσῳ*, see c. 4, 23.

34 σατραπεύουσιν, *administer as satraps*. In III, 4, § 31 the vb. (in the meaning, *be satrap of*) governs the more regular gen.

35 ἡμεῖς . . . ἡμετέρους: in emphatic contrast to what precedes.

36 ἐγκρατεῖς ποιῆσαι, *to put in control of*. The gen., *τούτων*, goes with this phrase, as with a vb. of ruling.

τοῦτο: when referring to a following clause, *τοῦτο* is more common than *τόδε*, despite the normal rule (see c. 1, 24, and the note).

μὴ οὐκ ἔχω, *that I shall not know (have)*. For the double neg., see G. 1362, 3; 1364; H. 887, 1033; B. 594; 432.

37 ὅ,τι δῶ, *what to give*. The deliberative subjv. appears in the

indir. quest. (G. 1358; 1490; H. 866; 3; 932; B. 577; 581). οἷς δῶ, below, is to be explained in the same way. That sentence is rel., not interrog., but in such cases the subjv. seems to follow the analogy of the subjv. in deliberative questions; see G. M. T. 572. Others explain the words as a condit. rel. clause, with *ἂν* omitted. The rel. and the interrog. are not always strictly differentiated in Greek, Lat., or Eng.

ἂν εὖ γένηται, *if all goes well*.

38 ὑμῶν δέ: possibly the whole Greek force is meant, but, more probably, only the generals and captains present at the interview. The gen. depends on *ἐκάστῳ*, both words being emphasized by their separation from one another.

στέφανον . . . χρυσοῦν: in this Cyrus is adopting a Greek custom. Among them crowns were regularly bestowed as rewards of extraordinary merit. The extravagance of Cyrus' promises is in keeping with his character as an oriental prince; yet he was doubtless sincere.

8 χρυσοῦν δώσω. οἱ δὲ ταῦτα ἀκούσαντες αὐτοί τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον.

40

Εἰσῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς ἀξιούντες εἰδέναι τί σφίσιν ἔσται, ἐὰν κρατήσωσιν. ὃ δὲ ἐμπιμπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε.

9 παρεκελεύοντο δὲ αὐτῷ πάντες ὅσοι περ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὅπισθεν ἑαυτῶν τάττεσθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρ- 45
χος ὠδέ πως ἤρετο τὸν Κῦρον. Οἷε γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν; Νῆ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου καὶ Παρυσάτιδος ἐστὶ παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταύτ' ἐγὼ λήψομαι.

10 Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν 50 Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχιλίοι

39 αὐτοί: see c. 6. 37, and the note.

40 ἐξήγγελλον: *i. e.* to those who had not been called in for consultation.

41 εἰσῆσαν: note the tense. If the following words, οἱ τε στρατηγοί, are genuine, we must assume that the generals severally sought for confirmation of the promise.

42 τί σφίσιν ἔσται: for the indir. reflexive, *cf.* οἱ, c. 1. 36, and the note. Observe, also, that in the fut. the indic. is regularly retained in an indir. statement or quest. (also in an obj. clause after a secondary tense), although the fut. opt. exists only for the needs of indir. disc.

44 μάχεσθαι: *i. e.* in person.

45 ἑαυτῶν: with ὀπισθεν. The reflexive is indir.; yet ἑαυτῶν is preferred to σφῶν, which is rarely used. According to Plutarch, *Artax.* 8, Cyrus' answer was, τί λέγεις, ὦ Κλέαρχε; σὺ κελεύεις με

τὸν βασιλείας ὀρεγόμενον (*reaching out for*) ἀνάξιον εἶναι βασιλείας.

46 οἷε γάρ, *why, do you suppose?* To the veteran Clearchus the mere fact that they have come so far without opposition is proof that the king will not dare to fight.

47 νῆ Δί': for the acc. in an oath, *cf.* μὰ τοὺς θεούς, c. 4. 51.

48 ἐμὸς δὲ ἀδελφός, *and a brother of mine.*

ἀμαχεῖ: emphatic.

ταῦτα: *i. e.* the realm, described in § 6, perhaps said with a gesture.

50 ἐξοπλισία, *muster under arms*, almost = ἐξετάσει.

ἀριθμὸς ἐγένετο, *a numbering was made* (the pass. of ἀριθμὸν ποιεῖν, c. 2. 57).

51 ἄσπις: *i. e.* ὀπλῖται. It was as easy for the Greek to use ἄσπις in this collective sense, as, *e. g.*, ἵππος. So, in Eng., we speak of so many horse. The totals here

- καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες
καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. τῶν δὲ πολεμίων 11
ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανη-
55 φόρα διακόσια. ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεῖς, ὧν Ἄρτα-
γέρσης ἦρχεν· οὗτοι δ' αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι
ἦσαν. τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες τέτταρες. 12
τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβ-
ρύας, Ἀρβάκης. τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα
60 μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα.
Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέραις πέντε, ἐκ Φοινίκης
ἐλαύνων. ταῦτα δὲ ἡγγελλον πρὸς Κύρου οἱ αὐτομολήσαντες 13
παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην
οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων ταῦτα ἡγγελλον.
- 65 Ἐντεῦθεν δὲ Κύρος ἐξελαύνει σταθμὸν ἓνα παρασάγγας 14
τρεῖς συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ
καὶ τῷ βαρβαρικῷ· ὥτετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι

given cause difficulty; see the
Introd., § 28.

52 δέκα μυριάδες: for the method
of counting, regular in Greek.
cf. c. 2. 58, and the note.

53 ἄρματα δρεπανηφόρα: described
in § 10 of the next chapter.

54 ἑκατὸν . . . μυριάδες, probably
the statement is grossly ex-
aggerated (*cf.* c. 4. 33, and the
note); Xen. gives it as a mere
rumor. Ctesias (see the In-
trod., § 30) fixed the number
as 400,000 (Plutarch, *Artax.*
13).

55 ἄλλοι, *besides*; *cf.* c. 5. 27, and
the note.

Ἄρταγέρσης: slain by Cyrus him-
self, c. 8, § 24.

56 αὖ, *on their part*.

τοῦ: with *στρατεύματος*, not with
βασιλέως.

58 Ἀβροκόμας: he seems to have

been careful to keep out of
Cyrus' way; *cf.* c. 4. 31.

61 τῆς μάχης: *gen.*, since *ὑστέρησε*
implies comparison.

ἡμέραις: *cf.* c. 2. 143, and the note.

62 ἡγγελλον . . . ἡγγελλον: the ar-
rangement, causing the sentence
to close with a word prominent
at the opening (palindromic
chiasm), throws great stress on
ἡγγελλον (*cf.* I, 10, § 3). Xen. is
careful to give the source of his
information and to assure us that
it was subsequently corrobo-
rated. Had he Ctesias' counter-
statement in mind (Rehdantz)?

64 ταῦτά: not *ταῦτα*.

66 συντεταγμένῳ τῷ στρατεύματι:
note that the *posit.* is *pred.*
This *dat.* (of accompaniment) is
especially common in military
writers (G. 1189; 1190; H. 774;
B. 392, 1.

βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν
 ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ
 15 τρεῖς. παρετέτατο δὴ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα 70
 παρασάγγας μέχρι τοῦ Μηδίας τείχους. [ἐνθα αἱ διώρυχες,
 ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσιν· εἰσὶ δὲ τέτταρες, τὸ μὲν
 εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς
 σιταγωγὰ· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ'
 ἐκάστη παρασάγγην, γέφυραι δ' ἔπεισιν.] ἦν δὲ παρὰ τὸν 75
 Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου
 16 ὡς εἴκοσι ποδῶν· ταύτην δὲ τὴν τάφρον βασιλεὺς

63 μέσον: for the position, cf. c. 2.
 41, and the note.

τάφρος . . . ὀρυκτὴ: i. e. clearly
 artificial; cf., below, ll. 77 f., βα-
 σιλεὺς ποιεῖ.

69 εὖρος ὀργυιαὶ πέντε: Plutarch
 (*Artox.* 7) gives less credible
 measurements (depth and width
 ten fathoms each).

70 παρετέτατο: for the form, see
 G. 647; H. 448ab; B. 224 note.

ἄνω, inland.

δώδεκα παρασάγγας: this agrees
 closely with Plutarch's σταδίου
 τετρακοσίους.

71 τοῦ Μηδίας τείχος: the wall is
 described in II, 4, 12, where see
 the note. It seems originally to
 have been built from river to
 river to protect Babylonia from
 northern invaders. By Xen.'s
 time the southwestern end, at
 least, must have fallen in ruins,
 so that this trench was dug to
 bar Cyrus' advance.

[ἐνθα . . . ἔπεισιν]: this passage,
 which interrupts the narrative,
 is probably a note added by
 some editor or copyist.

διώρυχες: sc. εἰσὶ.

73 πλεθριαῖαι: adj., corresponding

to the gen. of measure; cf. c. 2.
 30, and the note.

74 εἰσβάλλουσι: cf. ἐμβάλλει, c. 2. 45.

διαλείπουσι: for the force of δια-,
 cf. διαστάντες, c. 5. 11. With
 ἐκάστη, in apposition with the
 subj. of a pl. vb., cf. the use of
quisque, in Lat.

76 πάροδος: apparently Cyrus'
 rapid advance had prevented the
 completion of the trench; the
 opposite view—that the passage
 was left, in order that Cyrus
 might be enticed within—lacks
 all probability. Why this posi-
 tion, however, was not defended
 remains an unanswerable enig-
 ma. It would have been impos-
 sible for Cyrus to force it; and
 he had no supplies. Artaxerxes
 and his counselors seem to have
 been thoroughly afraid—and
 with good reason, as the sequel
 showed. Plutarch, *Artox.* 7,
 states that the king actually
 purposed abandoning the whole
 of the western part of his em-
 pire; but was dissuaded by
 Tiribazus.

77 ὡς, about, cf. c. 2. 18.

ποιεῖ: render by the Eng. plpf.,

ποιεῖ μέγας ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. ταύτην δὴ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ
 80 παρήλθε καὶ ἐγένοντο εἴσω τῆς τάφρου. ταύτῃ μὲν οὖν τῇ 17
 ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά
 ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά. ἐνταῦθα Κῦρος 18
 Σιλανὸν καλέσας τὸν Ἀμπρακιώτην μάντιν ἔδωκεν αὐτῷ δαρι-
 κούς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης ἡμέρᾳ πρότερον
 85 θυόμενος εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν,
 Κῦρος δ' εἶπεν· Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ
 μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισχνούμαί σοι
 δέκα τάλαντα. τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρήλθον
 αἱ δέκα ἡμέραι. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ 19
 90 Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις
 ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο

and cf. the note on ἐφύλαττον, c. 2
 129.

78 μέγας: the position is unusual;
 is contempt implied (Rehdantz)?

80 παρήλθε: agreement with the
 nearer of two subjs. The next
 vb. is pl.

81 ἀλλ' ὑποχωρούντων, *now, actu-
 ally in retreat*. Note the order.
 It is not strange that Cyrus
 grew careless.

82 ἦσαν . . . ἵχνη: for the agree-
 ment cf. l. 95.

85 θυόμενος: for the difference in
 meaning between the act. and
 the mid. of this vb., see the
 vocab.

εἶπεν, *had said*.

ἡμερῶν: gen. of the time within
 which; see G. 1136; H. 759; B.
 359.

86 ἔτι, *at all*.

εἰ . . . οὐ μαχεῖται: for the type
 of condition, see the note on εἰ
 πιστεύομεν, c. 3. 84. οὐ is used,
 not μή, because Cyrus is but

echoing Silanus' words, and οὐ
 μαχεῖται forms a single neg. idea
 (G. 1383; B. 600 note).

87 ἐὰν δ' ἀληθεύσης, *if you shall
 prove to have spoken the truth*.

88 δέκα τάλαντα: equivalent to the
 3,000 darics mentioned above. A
 silver talent, therefore (\$1,080),
 was worth 300 darics. On this
 basis the daric was worth only
 \$3.60, while, by the weight of
 the gold, it should be \$5.40.
 This shows that silver was
 worth half as much again, with
 reference to gold, as it is in our
 coinage, and practically three
 times as much as it is now in
 fact. The purchasing power of
 both metals was much greater
 than now.

ἀπέδωκεν: note the force of the
 prep. Cyrus is paying a debt.

89 οὐκ ἐκώλυε, *made no attempt to
 prevent*.

90 ἔδοξε: personal.

91 ἀπεγνωκέναι τοῦ μάχεσθαι, *to have*

- 20 ἡμελημένως μάλλον. τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθή-
μενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ,
τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὅπλων
τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγοντο καὶ ὑποζυγίων. 95
- 1 VIII. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλη-
σίον ἦν ὁ σταθμός ἐνθα ἔμελλε καταλύειν, ἡνίκα Πατηγίας
ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον χρηστὸς προφαίνεται ἐλαύνων
ἀνὰ κράτος ἰδρῶντι τῷ ἵππῳ, καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν
ἐβόα καὶ βαρβαρικῶς καὶ ἑλληνικῶς ὅτι βασιλεὺς σὺν στρατεύ- 5
ματι πολλῷ προσέρχεται ὥς εἰς μάχην παρεσκευασμένος. ἐνθα

given up the idea of fighting. For this neg. force of ἀπο-, cf. ἀποψηφίσονται, c. 4. 98; for the infin. with the art., see the note on τοῦ διαβαίνειν, c. 4. 96. The case is here due possibly to the idea of separation; Xen., *Hellenica* VII, 5, 7, uses the acc. with this vb.

92 ἡμελημένως: an adv. formed from the partic. ἡμελημένος. This is not overcommon; but the partic., felt as an adj., may even be compared (e. g. ἐρρωμενέστεροι, III, 1, § 42). The perf. partic. has an especially strong adjectival value.

94 τὸ δὲ πολὺ: practically = οἱ δὲ πολλοί. For such generalized neuters, see the note on τὸ . . . βαρβαρικόν, c. 2. 3.

ἀνατεταραγμένον, in a state of complete disorder.

τῶν ὅπλων: partitive gen. with πολλά.

95 τοῖς στρατιώταις: dat. of advantage; contrast αὐτῷ, above.

ἤγοντο: a common custom. The hoplite's shield, cuirass, and helmet made up a heavy weight. That Cyrus tolerated such laxity at this time shows how com-

pletely confident he was that his cause was already won. Cf. Plutarch, *Artax.* 7. Note again the pl. vb. with neut. pl. subj. Cf. I. 82, and the note on c. 2. 38.

CHAPTER VIII

1 ἀμφὶ ἀγορὰν πλήθουσαν: i. e., about the middle of the morning.

2 σταθμός, halting-place. καταλύειν, to halt, i. e. for the morning meal (ἄριστον); cf. I, 10, § 19.

4 ἀνὰ κράτος, at full speed; cf. κατὰ κράτος, below, § 19. Save in special uses ἀνὰ is scarcely used in prose, although compounds are very common.

ἰδρῶντι τῷ ἵππῳ, with his horse bathed in sweat. The notions of means, manner, and accompaniment are often blended in the dat.

5 ἐβόα: note the tense. Xenophon's description is very graphic.

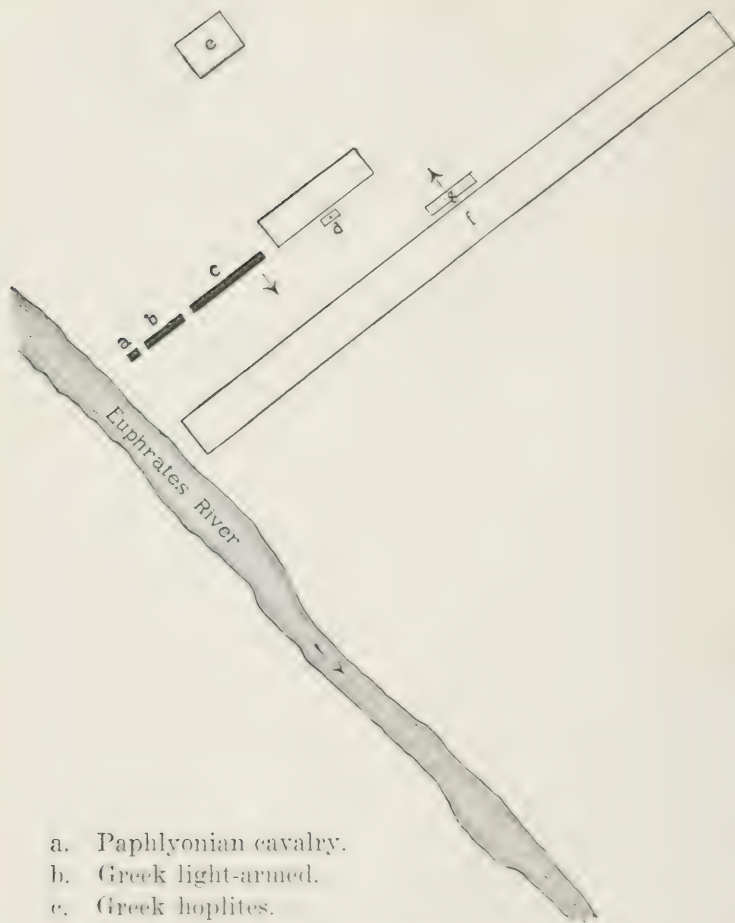
βαρβαρικῶς: i. e. in Persian.

6 προσέρχεται: the retention of the indic. adds greatly to the vividness of the passage.

ἐνθα δὲ . . . ἐγένετο, then indeed ensued a scene of great confusion. The form, τάραχος, is

BATTLE OF CUNAXA

FIRST POSITION OF THE TWO ARMIES

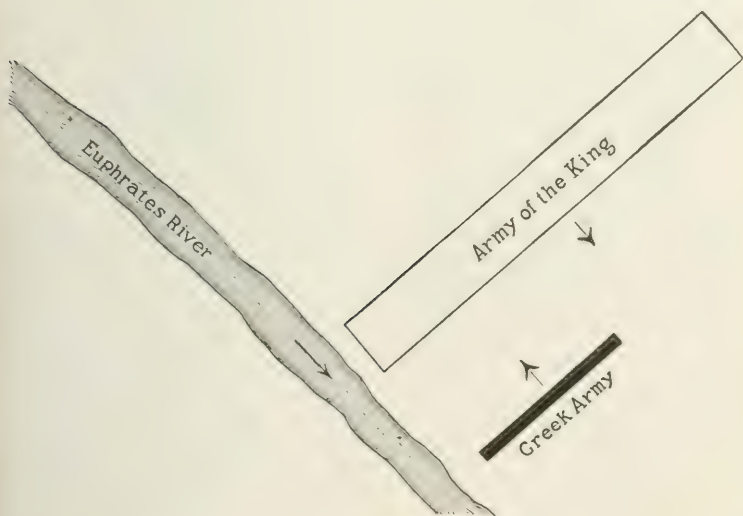


- a. Paphlygonian cavalry.
- b. Greek light-armed.
- c. Greek hoplites.
- d. Cyrus and his native troops.
- e. Cyrus' camp.
- f. Army of Artaxerxes.
- g. Position of Artaxerxes.

BATTLE OF CUNAXA

SECOND POSITION OF THE TWO ARMIES

The Greeks have advanced in pursuit of the Persians, who had fled before them. The king, whose army, save those facing the Greeks, had met with no opposition, proceeded against Cyrus' camp and pillaged it. There he was joined by Tissaphernes, who with his body of horse had ridden through the Greek peltasts. After this the king returned by the same way by which he had advanced,—*i. e.*, outside of what had originally been the left wing of Cyrus' army. The Greeks, seeing his advance, wheeled about in order to meet his attack. They therefore now face up-stream, the river being on their left, as it had before been on their right. Fearing that the king might attack them on the right flank, they were planning to fall back and bring the river in their rear (see the note on c. 10, 41); but the king meanwhile shifted his position, so as to face them.



- δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες 2
καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι· Κῦρός τε κατα- 3
πηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνεδύετο καὶ ἀναβὰς
10 ἐπὶ τὸν ἵππον τὰ παλτά εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις
πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν
ἑαυτοῦ τάξιν ἕκαστον. ἔνθα δὴ σὺν πολλῇ σπουδῇ καθί- 4
σταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ
Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δὲ ἄλλοι μετὰ
15 τοῦτον, Μένων δὲ [καὶ τὸ στράτευμα] τὸ εὐώνυμον κέρας ἔσχε
τοῦ Ἑλληνικοῦ. τοῦ δὲ βαρβαρικοῦ ἵππεις μὲν Παφλαγόνες 5
εἰς χιλίους παρὰ Κλέαρχον ἕστησαν ἐν τῷ δεξιῷ καὶ τὸ

found several times in Xen.; ταραχή is far commoner.

7 αὐτίκα: with ἐπιπεσεῖσθαι, but brought to the head of the clause for emphasis.

ἐδόκουν, they thought; cf. c. 7. 4.

8 σφίσιν: the reflexive is indirect.

ἐπιπεσεῖσθαι: the context makes clear what the subj. is. For the form, see G. 666; H. 426; B. 214.

9 τοῦ ἄρματος: the art. with this and with the following nouns is possessive.

10 τὸν ἵππον: Plutarch, *Artax.* 9 (from Ctesias; see the *Introd.*, § 30), describes Cyrus' horse as γενναῖον (*high-bred*), ἄστομον (*hard-mouthed*), and ὕβριστήν (*fiery*); cf. Alexander's *Bucephalus*.

τὰ παλτά: cf. c. 5. 92.

τοῖς τε ἄλλοις . . . ἕκαστον: for ἕκαστον, after a pl., see the note on ἐκάστοις, c. 1. 25; and for the acc., after a dat., on λαβόντι, c. 2. 4.

11 ἐξοπλίζεσθαι: they were unarmed and had broken ranks.

13 τὰ δεξιὰ τοῦ κέρατος, the extreme right; see the plan and the *Introd.*, § 30. The Greeks, as a body, formed the δεξιὸν κέρας of the whole force. With the form κέρατος contrast κέρως, c. 7. 6.

14 ἐχόμενος, next to him (sc. αὐτοῦ, partitive gen.).

15 [καὶ τὸ στράτευμα]: if these words are genuine, they must refer to Menon's own force. The text is, however, uncertain. For ἔσχε we should have expected εἶχε, although the context may perhaps justify the ingressive form.

16 τοῦ Ἑλληνικοῦ: added, because this was not the left of the whole force.

τοῦ δὲ βαρβαρικοῦ: brought by its position into strong contrast with the preceding Ἑλληνικοῦ. The gen. is partitive with ἵππεις.

17 εἰς, to the number of; cf. c. 2. 15.

παρὰ Κλέαρχον: acc., since ἕστησαν expresses motion.

ἐν τῷ δεξιῷ: these troops were, therefore, between Clearchus' hoplites and the river.

Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου
 6 ὑπαρχος καὶ τὸ ἄλλο βαρβαρικόν, Κῦρος δὲ καὶ ἵππεῖς τούτου
 ὅσον ἑξακόσιοι <κατὰ τὸ μέσον>, ὅπλισμένοι θώραξι μὲν αὐτοὶ 20
 καὶ παραμηριδίοις καὶ κράνεσι πάντες πλὴν Κύρου· Κῦρος δὲ
 7 ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο. οἱ δ'
 ἵπποι πάντες εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον
 δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

8 Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν 25
 οἱ πολέμιοι· ἠνίκα δὲ δειλὴ ἐγίγνετο, ἐφάνη κοινορτὸς ὥσπερ
 νεφέλη λευκή, χρόνῳ δὲ συχνῶ ὕστερον ὥσπερ μελανία τις ἐν
 τῷ πεδίῳ ἐπὶ πολὺ. ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ
 χαλκός τις ἤστραπτε καὶ λόγχαι καὶ αἱ τάξεις καταφανεῖς
 9 ἐγίγνοντο. καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐω- 30

18 τῷ εὐωνύμῳ: *i. e.*, of the whole force.

Ἀριαῖος: see the *Intro.*, § 32.

19 καὶ ἵππεῖς τούτου, *and horsemen of his, a body-guard of horsemen.*

20 ὅσον, *about*; see the note on c. 2. 15.

<κατὰ τὸ μέσον>: these words are conjecturally inserted as required by the sense. We must supply ἔστησαν.

αὐτοί: contrasted with οἱ δ' ἵπποι, below, l. 22.

21 πλὴν Κύρου: this has reference to the helmet alone, as the context shows. Cyrus was otherwise fully armed.

22 ψιλὴν: *pred.* The word is emphasized by its position. Plutarch (*Artax.* 11) states that Cyrus wore the tiara—the badge of kingly authority.

οἱ δ' ἵπποι: δέ answers to μέν, above, l. 20. That cavalry horses should be protected by armor is recommended by Xen. in his

treatise *De Re Equestri* XII, 8 (*cf.*, also, *Cyrop.* VI, 4, 1). It seems not to have been a Greek custom.

25 ἤδη τε ἦν . . . καί: *cf.* the opening words of the chapter.

26 δειλὴ, (*early*) *afternoon*. In III, 3, § 11, the word means *evening*. When doubt might exist in the mind of the hearer or reader, the adj. *πρωτὰ* (*early*) might be added.

ἐγίγνετο, *was getting to be*.

ἐφάνη, *there appeared*. Retain the Greek order in this graphic description.

27 λευκή: a cloud of dust, seen in the distance, seems white in the sunshine.

χρόνῳ . . . πολὺ, *and, some time afterward, a sort of (τις) blackness on the plain, extending over a great distance*.

28 καὶ χαλκός τις ἤστραπτε, *their bronze (armor) too (καί) began to flash here and there (τις)*.

30 λευκοθώρακες: probably these

νύμου τῶν πολεμίων· Τισσαφέρνης ἐλέγετο τούτων ἄρχειν·
 ἐχόμενοι δὲ γερροφόροι, ἐχόμενοι δὲ ὀπλίται σὺν ποδῆρσι
 ξυλίναις ἀσπίσιν. Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ'
 ἰππεῖς, ἄλλοι τοξόται. πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ
 35 πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύοντο. πρὸ δὲ αὐτῶν 10
 ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα
 καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον
 ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὥς δια-
 κόπτειν ὅτῳ ἐντυγχάνοιεν. ἡ δὲ γνώμη ἦν ὥς εἰς τὰς τάξεις
 40 τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντα. ὁ μέντοι Κῦρος εἶπεν 11
 ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλησι τὴν κραυγὴν τῶν βαρ-

cuirasses were of linen (IV, 7, § 15).

31 Τισσαφέρνης: normal asyndeton.

32 ἐχόμενοι: cf. ἐχόμενος, above, l. 14, and the note.

γερροφόροι: i.e., the Persian infantry. These wicker shields and the wooden Egyptian shields are mentioned (II, 1, § 6) as found in great quantities on the battlefield next day.

33 Αἰγύπτιοι: as Egypt was at this time in revolt, these may be assumed to be descendants of the Egyptians whom Cyrus the Great had settled in Persia (Xen., *Cyrop.* VII, 1, 45).

34 πάντες . . . ἐπορεύοντο, all of these were marching nation by nation (a Persian custom), each nation in a solid square. ἕκαστον τὸ ἔθνος is in apposition with οὗτοι.

36 ἄρματα: retain the Greek order, and observe that ἄρματα has no article, while τὰ δὴ δρεπανηφόρα is purposely postponed. For the partic. καλούμενα, cf. c. 2. 79.

διαλείποντα . . . ἀλλήλων, at con-

siderable intervals from one another. See the note on διαστάντες, c. 5. 11.

37 εἶχον: for the pl., cf. c. 7. 95, and the note. With the description here given cf. Xen. *Cyrop.* VI, 1. 29 and 30.

εἰς πλάγιον ἀποτεταμένα, extending out slantwise.

38 ὥς διακόπτειν: ὥς for ὥστε; cf. c. 5. 64, and the note.

39 ὅτῳ ἐντυγχάνοιεν: for ὅτῳ ἀν ἐντυγχάνωσι, after the implied indir. disc. See the note on c. 3. 19.

ἡ δὲ γνώμη . . . διακόψοντα, the purpose was that they should drive through the ranks of the Greeks and cut them down. The partic., ἐλῶντα and διακόψοντα, are in the acc. abs., a construction unusual, save with impers. vbs.

40 ὁ μέντοι . . . εἶπεν: cf. c. 7. 20. The antecedent is τοῦτο, below.

41 τοῖς Ἑλλησι: dat. with παρεκελεύετο, the obj. of καλέσας being unexpressed. This is regular in Greek.

βάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγὴ ἀλλὰ σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως προσῆσαν.

- 12 Καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλέαρχῳ ἐβόα ἄγειν 45 τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς
13 εἶη· καὶ τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται. ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στῆφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ εὐωνύμου βασιλεία—τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν—ἀλλ' ὅμως 50 ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθεῖν ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλει ὅπως καλῶς ἔχοι.

42 τοῦτο, *in this*, acc. of specification.

οὐ γὰρ κραυγῇ: dat. of manner. Cyrus' expectation was, however, a reasonable one and is corroborated by what we are told of the advance of the Persians at Plataea (Herod. IX, 59) and again at Issus and at Arbela. Plutarch (*Artax.* 7) also speaks of the Greek surprise at the orderly advance of the Persians. σιγῇ ὡς ἀνυστόν, *as quietly as possible*. ἀνυστόν is a poetical equivalent of δυνατόν.

43 ἐν ἴσῳ, *in even line*; cf. ὁμαλῶς, l. 55.

44 αὐτός, *by himself*, i. e. *unattended*. In such cases αὐτός practically=μόνος.

45 ἐβόα, *kept crying out to*. The vb. is construed as a vb. of commanding.

46 ὅτι . . . εἶη: a causal sentence, with the construction of indir. disc.; cf. c. 5. 90, and the note. The more vivid form of direct speech is at once resumed.

47 πεποιήται: perf. for fut. perf.,

with a distinct gain in vividness; see G. 1264; H. 848; B. 537. ἡμῖν is dat. of the agent (G. 1186; H. 769; B. 380).

ὁρῶν, *although he saw*; so ἀκούων, below.

48 τὸ μέσον στῆφος, *the solid body at the centre* (i. e. the 6,000, mentioned, c. 7. 55).

Κύρου: cf. Τισσαφέρους, c. 2. 26, and the note.

ὄντα: cf. c. 2. 126, and the note.

49 πλήθει: for the case, see G. 1182; H. 780; B. 390.

50 τοῦ: with εὐωνύμου, not with Κύρου. The former is governed by ἔξω; the latter is possessive.

ἀλλ' ὅμως, *despite all this*, resuming the concessive partic. above.

51 οὐκ ἤθελεν, *would not*. A Greek commander kept his right flank (the shieldless side) protected, if possible. Spartan generals were often overcautious.

53 ὅτι αὐτῷ μέλει, *that he was taking care*. Our idiom would more naturally have, *he would see*; but the Greek is pres., not fut.

ὅπως καλῶς ἔχοι, *that all should be*

Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα 14
 55 ὁμαλῶς προήει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνε-
 τάττετο ἐκ τῶν ἔτι προσιόντων. καὶ ὁ Κῦρος παρελαύνων οὐ
 πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεθεάτο ἐκατέρωσε ἀπο-
 βλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. ἰδὼν δὲ αὐτὸν 15
 ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, πελάσας ὡς συναν-
 60 τῆσαι ἤρετο εἴ τι παραγγέλλοι. ὃ δ' ἐπιστήσας εἶπε καὶ
 λέγειν ἐκέλευε πᾶσιν ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλὰ.
 ταῦτα δὲ λέγων θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ 16
 ἤρετο τίς ὁ θόρυβος εἴη. ὃ δὲ εἶπεν ὅτι σύνθημα παρέρχεται

well. For the opt. in the obj. clause, see the note on *ὡς εἶσαν*, c. 1. 21. Plutarch (*Artow.* 8), after remarking that Clearchus, if inclined to be as cautious as this, ought to have remained at home, adds, *ὁ δὲ* (*i. e.* Κλέαρχος) αὐτῷ μέλειν εἰπὼν ὅπως ἔξει κάλλιστα, τὸ πᾶν διέφθειρεν. In this view modern scholars have generally concurred.

54 τὸ μὲν βαρβαρικὸν στράτευμα: *i. e.* the king's army.

55 ὁμαλῶς: *cf.* ἐν ἱσφ, above, l. 43. συνετάττετο, *was completing its formation.*

56 τῶν ἔτι προσιόντων: the army marched in column, so that the line was long.

οὐ πάνυ πρὸς, *at some little distance from.*

57 κατεθεάτο: attentive observation from a point of outlook (*κατα-*).

59 Ξενοφῶν Ἀθηναῖος: the first mention of Xen. in the *Anabasis*. For his position in the army, see III, 1, §§ 4 ff., and the *Introd.*, § 4. Note the modest omission of the art. with Ἀθηναῖος.

πελάσας ὡς συναντῆσαι, *coming up*

to meet him. πελάσας is one of Xen.'s poetic words. ὡς stands here for ὥστε, as above, l. 38.

60 εἴ τι παραγγέλλοι, *whether he had any commands to give.*

ἐπιστήσας, *reining in (his horse).*

61 τὰ ἱερὰ: omens (according to the old interpretation) drawn from the appearance of the vital organs, while σφάγια were omens drawn from the movements of the victims. It is now held that *ἱερὰ* was the general term for sacrifice and that σφάγια denoted special or propitiatory sacrifices. The Greek offered sacrifice before all important undertakings; if the omens at the first were unfavorable, he persisted in his sacrifice; see II, 2, § 3, and the note. Observe here the emphatic repetition of καλὰ.

62 ταῦτα . . . λέγων, *while saying this; note the tense.*

θορύβου . . . ἰόντος: for the case, see G. 1102; H. 742; B. 356. The partic. is not in indir. disc. (G. 1582; 1583; H. 968; B. 661 note 1, end).

63 τίς . . . εἴη: dir. interrog., in an indir. ques. Just below we have

δεύτερον ἤδη. καὶ ὃς ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο
 ὅ,τι εἶη τὸ σύνθημα. ὃ δ' ἀπεκρίνατο Ζεὺς σωτὴρ καὶ νίκη. 65
 17 ὃ δὲ Κῦρος ἀκούσας Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω.
 ταῦτα δ' εἰπὼν εἰς τὴν αὐτοῦ χώραν ἀπήλανε.

Καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὸ φάλαγγε
 ἀπ' ἀλλήλων ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ ἤρχοντο
 18 ἀντίοι ἰέναι τοῖς πολεμίοις. ὥς δὲ πορευομένων ἐξεκύμινε τι τὸ
 τῆς φάλαγγος, τὸ ὑπολειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα
 ἐφθέγγαντο πάντες οἶον τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ
 ἔθεον. λέγουσι δέ τινες ὥς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα

ὅ,τι εἶη. Both forms are common.
 Note, also, the free use of the
 indic., instead of the opt., in this
 section.

64 δεύτερον: the watchword was
 passed down the line and back
 again.

ἤδη: brought into prominence by
 its postponement.

καὶ ὃς, and he (Cyrus). The rel.
 with demonstrative force is
 found chiefly in this phrase (G.
 1023, 2; H. 655a; B. 144a).

ἐθαύμασε: he himself should have
 been the one to give it.

66 ἀλλὰ δέχομαι, well, I accept it.
 τοῦτο ἔστω, so be it. This probably
 means no more than *be this the*
watchword; not as some have
 assumed, *may victory be ours*.

67 χώραν: cf. c. 5. 101. Where was
 Cyrus' position?

68 τῷ φάλαγγε: for the form τῷ, as
 a fem., see G. 388; H. 272a; B. 144.

69 ἐπαιάνιζον: see the Introd., § 30.

ἤρχοντο: these augmented forms
 are always, in Attic prose, to
 be referred to ἔρχομαι, never to
 ἔρχομαι.

70 ἀντίοι: see the note on προτέρα,
 c. 2. 142.

πορευομένων: sc. αὐτῶν; cf. προϊόντων,
 c. 2. 99, and the note.

ἐξεκύμινε . . . φάλαγγος, a part of
 the phalanx billowed out. The
 metaphor is graphic, but was
 natural to the Greek; cf. ὥσπερ
 θάλαττα, c. 5. 4, and the note.

71 τὸ ὑπολειπόμενον: the neut. is all
 the more natural, because of the
 preceding τι. In general, how-
 ever, such phrases are common;
 see the note on τὸ βαρβαρικόν,
 c. 2. 3.

δρόμῳ θεῖν, to charge at double
 quick. The use of θεῖν is almost
 limited to this phrase in most
 prose writers. In Xen. it has a
 wider range (in IV, 8, § 28 there
 is no military connotation). The
 Greeks regularly charged the
 enemy on the run; see Herodo-
 tus' account of Marathon (VI,
 112).

72 οἶον, such a shout as, inner obj.

Ἐνναλίῳ: an epithet of Ares, the
 destroyer; cf. V, 2, § 14.

ἐλελίζουσι: the vb. is formed
 directly from the cry ἐλελεῦ
 (hurrah). This is the case with
 many vbs. in -ζω.

73 λέγουσι δέ τινες: probably an-

ἔδούπησαν φόβον ποιοῦντες τοῖς ἵπποις. πρὶν δὲ τόξευμα 19
 75 ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ ἐν-
 ταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ
 ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπρεσθαι. τὰ δ' 20
 ἄρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ
 διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προΐδοιεν, διίσ-
 80 ταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ
 ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ'
 ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς
 οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.

Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ 21
 85 διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ

other interpolated note, not by Xen. On this view *τινες* designates other historians; others consider that Xen. is quoting statements made by certain of the Greeks themselves after the battle, which seems very unlikely. With the whole passage cf. IV, 5, § 18.

74 ἔδούπησαν is a poetic word; Xen. has also the noun *δοῦπος*, II, 2, § 19.

πρὶν δὲ . . . ἐξικνεῖσθαι, freely, before the Greeks were within bow-shot of them. For the syntax of *πρὶν*, see the note on c. 2. 153.

76 κατὰ κράτος: cf. *ἀνὰ κράτος*, above, l. 4.

ἐβόων: cf. l. 5.

77 θεῖν δρόμῳ: here the phrase implies breaking ranks.

τὰ δ' ἄρματα . . . τὰ μὲν . . . τὰ δέ: partitive apposition (G. 914; H. 624d; B. 319).

78 ἐφέροντο: the vb. often denotes violent, uncontrollable motion; cf. IV, 2, § 3. The pl. vb. (see the note on c. 2. 38) is perhaps to be explained by the assumption

that Xen. thinks of the chariots severally, rather than collectively.

79 κενὰ ἡνιόχων: the gen. as with *ἔρημος*, c. 3. 30.

ἐπεὶ προΐδοιεν: see the note on *ὅποτε βούλοιο*, c. 2. 40.

διίσταντο, opened ranks. Note the prep., and cf. *διαλείποντα*, above, l. 36.

80 ἔστι δ' ὅστις, there was one man who. The Greek expresses the indefinite idea by the rel.; Eng. by the antecedent. In these phrases the vb. is generally present, even in cases where the past would seem more logical. Cf. the note on *ἦν οὖς*, c. 5. 35. Xen. plainly refers to a single individual; cf. *τοῦτον*, below.

καί, actually.

81 ἐκπλαγεῖς, scared out of his wits. οὐδέ . . . οὐδέ, not even . . . nor.

82 οὐδεὶς οὐδέν: indef. words assume neg. form in a neg. sentence; see the note on *οὐδέν*, c. 2. 152.

84 τὸ καθ' αὐτούς, those opposite them, another collective neut.

85 ἡδόμενος . . . προσκυνούμενος:

- τῶν ἀμφ' αὐτόν. οὐδ' ὥς ἐξήχθη διώκειν. ἀλλὰ συνεσπειρα-
 μένην ἔχων τὴν τῶν σὺν αὐτῷ ἑξακοσίων ἱππέων τάξιν ἐπεμε-
 λείτο ὅ,τι ποιήσει βασιλεὺς. καὶ γὰρ ᾗδαι αὐτὸν ὅτι μέσον
 22 ἔχοι τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ τῶν βαρ-
 βάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγούνται, νομίζοντες 90
 οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἢ ἡ ἰσχύς αὐτῶν ἐκατέ-
 ρωθεν, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθά-
 23 νεσθαι τὸ στρατεύμα. καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς
 αὐτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος.
 ἐπεὶ δ' οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ 95
 τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὥς εἰς κύκλωσιν.
 24 Ἐνθα δὲ Κύρος δέισας μὴ ὀπισθεν γενόμενος κατακόψῃ
 τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις
 νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς
 ἑξακισχιλίους. καὶ ἀποκτείναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ 100

both concessive. For the latter vb., cf. c. G. 60.

86 οὐδ' ὥς, *not even thus*, resuming the preceding parties. For the use of ὥς (always accented) in the sense of οὕτως, see G. 138, 3; H. 120. It survives in prose only after an intensive, καὶ or οὐδέ (μηδέ).

συνεσπειραμένην ἔχων, *keeping in close order*.

87 ἐπεμελείτο, *waited to see*, followed by an indir. ques.

88 ᾗδαι αὐτόν ὅτι, *knew that he*. For the prolepsis, see c. I. 20, and the note.

90 μέσον . . . αὐτῶν, *holding the centre of their own force*.

91 οὕτω: resumes the partic., and is itself explained by the following condit. clause.

ἣν ἢ: the condit. is general (G. 1393, 1; H. 894; B. 609).

92 καὶ εἴ . . . χρήζοιεν, *and, should they wish to give any orders*.

Note the change to the ideal form (less vivid fut.).

ἡμίσει . . . χρόνῳ: the dat. of time commonly has the prep.

ἂν . . . αἰσθάνεσθαι: direct, ἂν . . . αἰσθάνοιτο: see the note on ἂν εἶναι, c. 3. 29.

93 καὶ . . . δὴ τότε, *and so in this case*. δὴ often introduces the particular instance of a general truth. Cf. c. 3. 65.

95 αὐτοῦ: with ἔμπροσθεν.

96 ὥς εἰς κύκλωσιν, *as if to surround* (the enemy). For this movement, see the second position on the plan.

98 τοῖς ἑξακοσίοις: see I. 20.

99 τοὺς ἑξακισχιλίους: see c. 7. 55 f. The words are postponed to emphasize the contrast—six hundred men routed six thousand.

100 αὐτὸς . . . χειρὶ, *himself with his own hand*. αὐτὸς is redundant but forcible (G. 997; H. 688; B. 473).

Ἄρταγέρσην τὸν ἄρχοντα αὐτῶν. ὥς δ' ἡ τροπὴ ἐγένετο, 25
 διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὀρμήσαντες,
 πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμο-
 τράπεζοι καλούμενοι. σὺν τούτοις δὲ ὧν καθορᾷ βασιλέα καὶ 26
 105 τὸ ἀμφ' ἐκείνουν στίφος· καὶ εὐθύς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν,
 Τὸν ἄνδρα ὁρῶ, ἵετο ἐπ' αὐτὸν καὶ παίει κατὰ τὸ στέρνον καὶ
 τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἰατρός, καὶ
 ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.

Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν 27
 110 βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ
 ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα
 ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος δὲ

101 Ἄρταγέρσην: see Plutarch, *Artax.* 9, for an account of the combat between the two.

102 εἰς τὸ διώκειν, *in pursuit*.

103 πλὴν: the conjunc., not the prep.; see the note on c. 2. 140.

οἱ ὁμοτράπεζοι καλούμενοι, *his table companions, so called*. This was a title of honor among the Persians for the king's most trusted and most devoted followers. They were allowed to dine in the same room with the king, or in one immediately adjoining. No one might sit at the king's own table. In I, 9, 31 they are called *συντράπεζοι*.

104 καθορᾷ, *he caught sight of* (properly used of one looking down [κατα-] from a point of vantage).

105 στίφος: doubtless the king's ὁμοτράπεζοι, loyally rallying to his defense, although the main body of the 6,000 had fled.

οὐκ ἠνέσχετο, *lost control of himself*. For the double augment, see G. 544; H. 361a; B. 175 note.

107 Κτησίας: see the *Introd.*, § 30.

He was for years the Persian court physician. Xen. mentions him only here and below, l. 112.

καὶ ἰᾶσθαι . . . φησι, *and declares that he himself healed the wound*. It is not necessary to assume that the rel. *ὃς* has fallen out after *ἰατρός*. *ἰᾶσθαι*, if right, is the impf. infin. (G. 1285, 1; H. 853a; B. 671; G. M. T. 119). Some read, on conjecture, *ἰάσασθαι*.

109 τις: Mithradates, in Ctesias' account.

110 μαχόμενοι: translate as if gen. abs. The structure of the sentence shifts, so that, instead of the expected vb., we have the indir. ques., *ὅποσοι ἀπέθνησκον*. Diodorus, perhaps drawing from Ephorus, a historian of the fourth century B. C., states that over 15,000 fell on the side of Artaxerxes, and 3,000 of Cyrus' barbarian troops.

112 ἀπέθνησκον . . . ἀπέθανε: the

αὐτός τε ἀπέθανε καὶ ὁκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο
 28 ἐπ' αὐτῷ. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν σκηπτούχων
 θεράπων λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κύρον, καταπηδήσας 115
 29 ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. καὶ οἱ μὲν φασὶ βασιλέα
 κελεύσαι τινα ἐπισφάζαι αὐτὸν Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφά-
 ξασθαι σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ
 στρεπτόν δ' ἐφόρει καὶ ψέλια καὶ τὰλλα ὥσπερ οἱ ἄριστοι
 Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πισ- 120
 τότητα.

1 IX. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν
 μετὰ Κύρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν
 ἀξιώτατος, ὥς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων

imperf. of the multitude, the aor.
 of the individual.

113 ἔκειντο: κείμαι is a passive of
 τίθηναι: *were laid low*.

114 Ἀρταπάτης: see c. 6. 61.

116 περιπεσεῖν, *to have flung him-
 self about him*.

αὐτῷ: the dat. is due to the com-
 pound vb. (G. 1179; H. 775; B.
 394); cf. Κύρῳ, below.

117 ἑαυτὸν ἐπισφάξασθαι: the re-
 flexive is redundant with the
 mid. vb., but serves to empha-
 size the reflexive idea (cf. αὐτὸς
 . . . ἑαυτοῦ χειρί, l. 100). As a
 rule, the simple mid. is used
 of actions that are normal or
 natural, the act. with the re-
 flexive of actions that are ab-
 normal.

119 ἐφόρει, *wore*. φορῶ is the fre-
 quentative of φέρω.

ὥσπερ . . . Περσῶν: for the dress
 and decorations of the Persian
 noble, see I, 2, § 27, and I, 5, § 8.

CHAPTER IX

This chapter is noteworthy as
 being, perhaps, the oldest bio-

graphical sketch in literature. It
 is, of course, idealized. Xen. por-
 trays only the favorable sides of
 his hero's character; yet modern
 historians have generally followed
 him. It is striking that Xen. in-
 terrupts his account of the battle in
 order to introduce this sketch. Cf.
 the biographical sketches in II, 6.

1 ἀνὴρ ὢν, *a man who was*.

Περσῶν: partit. gen. with the fol-
 lowing superlatives.

τῶν . . . γενομένων: note the effect
 of the third attrib. position; see
 the note on c. 5. 7, and cf. Κύρον
 τὸν ἀρχαῖον, below.

2 Κύρον τὸν ἀρχαῖον: Cyrus the
 Great, the founder of the Per-
 sian Empire (B.C. 560-529). Of
 his character and training Xen.
 gives an account in his *Cyropaedia*.

3 παρὰ: of the agent, like the nor-
 mal ὑπό; cf. ἐκ, c. 1. 28, and II, 6,
 § 1, in an exactly parallel phrase.

τῶν . . . γενέσθαι, *who are reputed
 to have been intimately ac-
 quainted with Cyrus*.

ἐν πείρᾳ γενέσθαι. πρῶτον μὲν γὰρ ἔτι παῖς ὢν ὅτ' ἐπαιδεύετο 2
 5 καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισί, πάντων πάντα
 κράτιστος ἐνομιζέτο. πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν 3
 παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλὰ μὲν
 σωφροσύνην καταμάθαι ἄν τις, αἰσχρὸν δ' οὐδὲν οὐτ' ἀκούσαι
 οὐτ' ἰδεῖν ἔστι. θεῶνται δ' οἱ παῖδες καὶ τιμωμένους ὑπὸ βασι- 4
 10 λέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθὺς παῖδες
 ὄντες μαθαίνουσιν ἄρχειν τε καὶ ἄρχεσθαι· ἔνθα Κῦρος αἰδη- 5
 μονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε
 πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι,
 ἔπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι· ἔκρινον
 15 δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τῶν τε καὶ ἀκοντί-
 6 σεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. ἐπεὶ δὲ τῇ
 ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι
 φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν,

4 πρῶτον μὲν: continued by ἐπεὶ δέ, in § 6 and again in § 7.

ἔτι παῖς ὢν, while still a boy.

5 πάντα, in everything. The paronomasia (πάντων πάντα) seems to have been pleasing to the Greek ear; occurrences are common.

7 θύραις: cf. c. 2. 69, and the note.

8 σωφροσύνην: this was the prime virtue in the eyes of the Greek. We have no equivalent word. It may be rendered, in various connections, by *temperance, modesty, self-control*, or even *wisdom*. Note the stress that falls on the obj. because of its position; cf. αἰσχρὸν δ' οὐδέν, below.

9 ἔστι: for the meaning and the accent, see the notes on c. 2. 43 and c. 5. 11. We may question whether this statement is literally true.

τιμωμένους: sc. τινάς.

11 αἰδημονέστατος: note the em-

phatic position. The word would naturally follow πρῶτον μὲν.

12 τοῖς τε . . . πείθεσθαι, and to be even (καὶ) more obedient to his elders than his inferiors (were). τε, standing alone, without a balancing word (τε, καὶ, οὔτε, or μήτε), is unusual in prose.

14 φιλιππότατος: sc. ἐδόκει εἶναι.

χρῆσθαι, to manage; sc. ἐδόκει, simply.

ἔκρινον: the indef. third pers.; so, very commonly φασί, they say.

15 ἔργων: the gen. depends on the following adjs. (G. 1142; H. 751a; B. 351).

16 ἐπεὶ . . . ἔπρεπε, freely, when he was of the proper age.

18 ἄρκτον: the word is epicene (G. 158; H. 127).

ἐπιφερομένην: cf. ἐφέροντο, l. 78, and the note.

οὐκ ἔτρεσεν: a poetic vb. in a pregnant sense (did not flee from).

ἀλλὰ συμπεσὼν κατεσπίασθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὦν καὶ τὰς ὠτειλὰς εἶχεν, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον 20 μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

7 Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίου ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστου ποιοῖτο, 25 εἴ τῳ σπείσαιο καὶ εἴ τῳ συνθοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, 8 μηδαμῶς ψεύδεσθαι. καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπείσασθαι Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς

19 συμπεσὼν, *grappling with it* (the bear). Cf. περιπεσεῖν, l. 116.

τὰ μὲν . . . τέλος δέ: not infrequently some other word than τὰ stands with δέ, balancing τὰ μὲν. τέλος is adv. acc.

20 κατέκανε: for this poetic vb., see the note on c. 6. 8.

καὶ . . . μέντοι, *and yet*; i. e. despite the fact that help had been unnecessary.

21 πολλοῖς . . . ἐποίησεν: see c. 7. 24, and the note.

22 κατεπέμφθη: i. e. down to the coast.

σατράπης, as satrap; see c. 1. 15, and the *Introd.*, § 24.

23 Φρυγίας τῆς μεγάλης: i. e. the Persian province, as contrasted with the region in N. W. Asia Minor, also called Phrygia by the Greeks. Consult the map. Note again the third attributive position.

στρατηγὸς δὲ καί: emphatic; cf. c. 1. 6.

24 πάντων . . . οἷς: in the parallel passage, just cited, we have more exactly πάντων ὅσοι.

οἷς καθήκει, *whose duty it is*.

25 πρῶτον μὲν: *balanced, loosely*, by φανερός δέ in l. 36.

ἐπέδειξεν αὐτὸν ὅτι: for the prolepsis see the note on τῶν βαρβάρων, c. 1. 20.

περὶ πλείστου ποιοῖτο, *counted it of the utmost importance*. Cf. *περὶ παντός*, in l. 57. In these phrases the old sense of *περί*, *above*, survives. The following conditions are all general, and would have *ἐάν* with the subjv. in direct speech. Note the climax: a public contract, a private contract, a mere promise.

26 τῳ: i. e. *τινι*; see G. 416, 1; H. 277; B. 148.

συνθοῖτο: for the form, see G. 741; H. 445b; B. 170, 4; cf. *προῖτο* (*προΐημι*) l. 34.

27 καὶ γάρ, *and (this policy had its effect) for*.

ἐπίστευον μὲν . . . ἐπίστευον δ': an instance of anaphora (see the *Introd.*, § 39), a figure much affected in rhetorical passages. The Greek order may be retained, if we render, *he won the confidence of*.

29 μηδὲν ἂν . . . παθεῖν: *direct*,

- 30 παθεῖν. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ 9
 πόλεις ἐκοῦσαι Κῦρον εἴλοντο ἀντὶ Τισσαφέρνους πλὴν Μιλη-
 σίων· οὗτοι δὲ ὅτι οὐκ ἠθέλε τοὺς φεύγοντας προέσθαι ἐφοβούντο
 αὐτόν. καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε 10
 προοίτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους
 35 γένοιντο, ἔτι δὲ κάκιον πράξειαν.

Φανερός δ' ἦν καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, 11
 νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον ὡς εὐχοίτο
 τοσοῦτον χρόνον ζῆν ἔστε νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποι-

οὐδέν ἂν . . . πάθοιμι. The change
 of the neg. from οὐδέν to μηδέν is
 due to the vb. of belief, ἐπίστευε;
cf. μὴ παύσασθαι, c. 2. 12.

παρά, *contrary to*.

31 ἐκοῦσαι: *cf.* προτέρα, c. 2. 142,
 and the note.

Μιλησίων: by metonymy for the
 less personal Μιλήτων. For the
 facts, see c. 1. 32 ff., and the In-
 trod., § 26.

33 καὶ γὰρ . . . ἔλεγεν, *freely, he
 showed both by word and deed*.

34 προοίτο: see the note on συν-
 θοίτο, above, l. 26. The potential
 opt. with the neg. is often the
 strongest form of denial.

ἅπαξ: often used with temporal
 and conditional particles, like
 the Eng. *once*. It is to be dis-
 tinguished from the indef. ποτέ,
once upon a time.

οὐδ' εἰ . . . πράξειαν, *no, not though
 they should become still fewer
 (in numbers) and should be in
 still greater straits*. For this
 use of πράττω, see the vocab.
 The opts. are due to the condit.,
 not to indir. disc. Note the an-
 aphora, ἔτι μὲν . . . ἔτι δέ.

36 φανερός δ' ἦν . . . πειρώμενος, *it
 was plain, also . . . that he en-*

deavored. *Cf.* the use of δηλός,
 c. 2. 70, and the note. Greek
 strongly prefers personal con-
 structions.

εἴ τις . . . ποιήσειεν: a past gen-
 eral condition. This, with the
 corresponding relative and tem-
 poral constructions, is of fre-
 quent occurrence in this chapter,
 as was to be expected from the
 character of the subject-matter.
 The student will do well to re-
 view the matter in the grammar
 (G. 1393, 2; 1431, 2; H. 894, 2;
 914B, 2; B. 610; 625). Note the
 ease with which ποιῶ takes two
 accs., the inner and the outer
 obj. (G. 1073; H. 725a; B. 340);
cf. l. 38, where the advs. εὖ and
 κακῶς supply the place of one
 acc.

37 καὶ εὐχὴν δέ . . . ὡς εὐχοίτο, *and
 a prayer of his, too, men used to
 report, how he prayed*. Exactly
 similar is Acts 20:35, *Remember
 the words . . . how he said*.

38 τοσοῦτον χρόνον . . . ἔστε, *long
 enough to*. ἔστε, *until*, is one of
 Xen.'s poetic words. It has no
 footing in any other prose author
 of the classic period. The same
 may be said of ἄχρι (II, 3, § 2).

- 12 οὐντας ἀλεξόμενος. καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ
τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ 40
13 ἑαυτῶν σώματα προέσθαι. οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι ὡς
τοὺς κακούργους καὶ ἀδίκους εἶα καταγελᾶν, ἀλλὰ ἀφειδέστατα
πάντων ἐτιμωρεῖτο· πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας
ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώ-
πους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἑλληνι καὶ βαρ- 45
βάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅπη τις ἤθελεν, ἔχοντι
ὅ,τι προχωροίη.

ἔως is the normal word, although μέχρι also occurs, and πρὶν is regular after real or implied negatives.

39 ἀλεξόμενος, *paying like for like*, another poetic word (see c. 3. 31, and the note).

πλείστοι δὴ, *by far the greatest number*.

αὐτῷ . . . ἐφ' ἡμῶν, *to him above all other men of our time*. The dat. follows προέσθαι, below. ἐνὶ γε ἀνδρὶ stands in apposition with αὐτῷ. It adds a superlative force; hence the partit. gen. τῶν ἐφ' ἡμῶν.

40 χρήματα . . . σώματα: note the climax.

41 προέσθαι, *entrust*. Contrast the meaning, *abandon*, above, l. 34; yet note that both usages come from the same original meaning.

οὐ μὲν δὴ . . . ὥς, *not, however, that any one might say this, that*. In connection with δὴ, μὲν often retains its original force as a particle of asseveration (= μήν). τοῦτο, in such phrases, regularly looks forward; cf. c. 7. 36.

42 κακούργους καὶ ἀδίκους: one class, hence the art. is expressed but once; cf. c. 7. 10, and the note.

καταγελᾶν: the word implies *with impunity*; cf. II, 4, § 4.

43 ἦν ἰδεῖν: see c. 4. 24; 5. 11, and cf. ἐγένετο, below, l. 45.

44 ὁδοὺς: the Persians maintained a system of roads connecting the different satrapies, although no other people in antiquity built roads as the Romans did. The Greeks themselves were not road-builders, using their ships as a means of communication; hence Greek writers often remark upon the Persian highways.

ποδῶν: this and the following gens. depend upon στερομένους. Barbarous mutilations have characterized oriental methods of punishment in all ages.

46 μηδὲν ἀδικοῦντι: the neg., μηδέν, shows that the partic. is conditional.

ὅπη τις ἤθελεν, *wherever he chose*. Note the indic. ἤθελεν. With words indefinite in themselves the indic. is often found, instead of the subjv. (with ἄν), or the opt.; see G. 1432; H. 918 (cf. 891c). Cf. ἀφικνεῖτο, c. 1. 18.

47 ὅ,τι προχωροίη, *whatsoever it was to his interest (to have)*.

Τοὺς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὁμολόγητο διαφε- 14
 ρόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πισίδας
 50 καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας
 οὓς ἑώρα ἐθελόντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἥς
 κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δώροισ' ἐτίμα· ὥστε 15
 φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς
 δούλους τούτων ἀξίως εἶναι. τοιγαροῦν πολλή ἦν ἀφθονία
 55 αὐτῷ τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθη-
 σεσθαι. εἷς γε μὴν δικαιοσύνην εἴ τις φανερός γένοιτο ἐπιδείκ- 16
 νυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρως
 ζῆν ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. καὶ γὰρ οὖν 17
 ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι ἀλη-

48 τοὺς γε μέντοι . . . τιμᾶν: the emphasis due to the order is best retained by the Eng. periphrasis, *it was, however, the brave that he honored especially*. ὁμολόγητο is personal. It may be rendered by a subordinate clause, *as all men acknowledged*. Note that, when the pres. of a vb. denotes a state, the perf. (or plpf.) is merely intensive.

διαφερόντως: an adv. formed from the partic. See the note on ἡμελημένως, c. 7. 92.

49 πρῶτον μὲν: these words go, in effect, with ἄρχοντας ἐποίει, below, l. 51, and are balanced by ἔπειτα δέ, l. 52. The clause, ἦν . . . πόλεμος, may be made subordinate in translating.

50 καὶ αὐτός, *in his own person*. In this phrase καὶ is regular, but may rarely be translated.

51 ἑώρα: indic., as ἤθελεν, above.

ἥς . . . χώρας: incorporation; cf. c. 1. 24, and the note.

55 ὅπου . . . οἶοιτο: see the note on εἴ τις . . . ποιήσειεν, l. 36.

Κῦρον: note the force of the proper name used instead of the pronoun.

56 εἷς γε μὴν δικαιοσύνην: with ἐπιδείκνυσθαι (*show himself conspicuous in*), but doubly emphasized by its position and by the parts. Note that the sentence closes with the words τῶν . . . φιλοκερδούντων, thus contrasting the opposite ideas.

φανερός: cf. c. 2. 70, and the note.

57 περὶ παντὸς ἐποιεῖτο: cf. περὶ πλείστον ποιοῖτο, l. 25.

τούτους: after the general τις, as πάντας after ὅστις, c. 1. 18.

πλουσιωτέρως: a rare form of the comp. adv., G. 369; 370, 2; H. 259 with a; B. 138. The text is, however, conjectural.

58 ζῆν: governed by ποιεῖν.

ἐκ τοῦ ἀδίκου: cf. ἐκ τοῦ δικαίου, below, l. 66. ἐκ gives the source, and so, not infrequently, the means. Cf. its use of the agent, c. 1. 28.

59 δικαίως, *faithfully*.

αὐτῷ: dat. of advantage, not of the agent.

- θινῷ ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοί, οὐ χρημάτων 60
 ἕνεκα πρὸς ἐκείνον ἔπλευσαν, ἔγνωσαν κερδαλεώτερον εἶναι
 18 Κύρῳ καλῶς ὑπάρχειν ἢ τὸ κατὰ μῆνα κέρδος. ἀλλὰ μὴν εἴ
 τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσκειν, οὐδενὶ πώποτε
 ἀχάριστον εἶασεν τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ ὑπη-
 ρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. 65
- 19 Εἰ δέ τινα ὀρώη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου καὶ
 κατασκευάζοντά τε ἧς ἄρχοι χώρας καὶ προσόδους ποιῶντα,
 οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' ἀεὶ πλείω προσεδίδου· ὥστε
 καὶ ἡδέως ἐπόνουν καὶ θαρραλέως ἐκτῶντο καὶ ὃ ἐπέπατο αὐτὸς
 ἦκιστα Κύρον ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερώς πλου- 70

καί: singling out an important
 fact after ἄλλα; cf. c. 3. 13, and
 the note.

ἀληθινῷ, *worthy of the name*. The
 Greek army is meant, as is
 shown by what follows.

60 ἐχρήσατο, *acquired, secured*.
 The aor. is ingressive; cf. the
 note on ἡγάσθη, c. 1. 45. Con-
 trast διεχείριζετο, above.

61 ἔπλευσαν: the means of motion
 is normally expressed in Greek;
 hence the frequent use of πλεῖν.

ἔγνωσαν: again ingressive, al-
 though second aor.; cf. ἔσχον
 and ἔστην.

62 ὑπάρχειν, *to serve*.

κατὰ μῆνα, *monthly*.

63 τι: inner obj. of ὑπηρετήσκειν.

οὐδενὶ . . . προθυμίαν, *in the case*
of no one did he ever allow his
zeal to go unrewarded.

64 κράτιστοι δὴ: cf. πλεῖστοι δὴ,
 1. 39.

65 ἐλέχθησαν: personal in Greek,
 impersonal in Eng. Render, *it*
was said that Cyrus had. Κύρῳ
 is dat. of possessor.

66 ὄντα: partic. in indir. disc.; so
 the two following parties.

ἐκ τοῦ δικαίου: cf. ἐκ τοῦ ἀδίκου, 1. 58.
 Trans. as an adj. with οἰκονόμον.

67 ἧς ἄρχοι χώρας: incorporation,
 as above, 1. 52, ἧς κατεστρέφετο
 χώρας, but here the antecedent
 is attracted to the case of the
 rel. ἄρχοι follows, of course, the
 construction of ὀρώη.

68 οὐδένα . . . ἀφείλετο, *he would*
never deprive him of it. The ἂν
 is iterative (G. 1296; H. 835a; B.
 568). Note that this gives the
 aor. the force of an impf.; with
 an impf. ἂν, in this sense, is some-
 times found, but is never neces-
 sary. For οὐδένα, after τινα, cf.
 the note on οὐδενὶ, above, 1. 63.
 Observe that pl. vbs. follow.
 For the two accs. (χώραν being
 understood), see G. 1069; H.
 724; B. 340. Cf. ἔκρυπτεν, below,
 1. 70.

69 ἐπέπατο: a poetic vb. used sev-
 eral times by Xen. (again in III,
 3, § 18). For the tense, see the
 note on κέκτησθε, c. 7. 16.

70 οὐ γὰρ φθονῶν . . . πειρώμενος,
for he plainly did not envy . . .
but sought. Distinguish between
 φαίνεσθαι with the infin. (*seem to*

τοῦσιν ἐφαίμετο, ἀλλὰ ¹⁰⁰πειρώμενος ¹⁰¹χρηῆσθαι τοῖς τῶν ἀποκρυπ-
τομένων χρήμασι.

Φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖρους γνοίῃ ὄντας καὶ 20
ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὅ.τι τυγχάνοι βουλόμενος κατερ-
73 γάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος εἶη γενέσθαι
θεραπεύειν. καὶ γὰρ αὐτὸ τοῦτο οὐπὲρ αὐτὸς ἕνεκα φίλων 21
ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειράτο συνεργὸς
τοῖς φίλοις κράτιστος εἶναι τούτου ὅτου αἰσθάνοιτο ἕκαστον
ἐπιθυμοῦντα. δῶρα δὲ πλείστα μὲν οἶμαι εἰς γε ἀνὴρ ἐλάμ- 22
80 βανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διε-
δίδου. πρὸς τοὺς τρόπους ἐκάστου σκοπῶν καὶ ὅτου μάλιστα
ὀρώῃ ἕκαστον δεόμενον. καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον 23
πέμποι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ περι

be) and φαίνεσθαι with the partic.
(manifestly to be).

73 φίλους: doubly emphasized by
its position and by the following
parts. It is the obj. of θεραπεύειν,
l. 76.

ὅσους: the rel. is conditional;
hence the opts.

ὄντας: quoted after γνοίῃ.

74 ἱκανοὺς . . . κατεργάζεσθαι, *judged
to be adequate co-workers in
whatever he might wish to ac-
complish.*

75 πρὸς πάντων: πρὸς, of the agent,
is rare.

76 αὐτὸ τοῦτο . . . ἐπιθυμοῦντα, *the
very thing, on account of which
he thought he had need of
friends, namely, that he might
have co-workers, he on his own
part (καὶ αὐτός) sought to bring
about by being a most energetic
co-worker with his friends in
whatever he saw that each of
them desired. αὐτὸ τοῦτο is obj.
acc., but, instead of expressing
the governing vb. (e.g. πράττειν or*

παρέχειν), the writer substitutes
the more explicit phrase, συνε-
ργὸς . . . εἶναι κ. τ. λ. Exactly simi-
lar is III, 5, §5. In Eng. the sen-
tence may be rendered as above
or αὐτὸ τοῦτο οὐπὲρ . . . ἕνεκα may
be rendered, *for the very reason
for which.* In that case ἐπειράτο
. . . εἶναι follows naturally. οὐπὲρ
is used, not the simple οὐ, because
of the preceding intensive, αὐτό.
τούτου is governed by συνεργὸς,
ὅτου by ἐπιθυμοῦντα.

79 εἰς γε ἀνὴρ: cf. l. 39, ἐνὶ γε ἀνδρὶ.
80 πάντων δὴ μάλιστα, *above all
men.*

διεδίδου: force of the prep.? Cf.
c. 5. 11.

81 ὅτου: i. e. πρὸς τοῦτο ὅτου. The
gen. depends on δεόμενον.

83 ὡς . . . ὡς: giving the idea of
the sender.

καὶ . . . ἔφασαν, *also in the case
of these they (i. e. people gener-
ally) said that he was wont to
say. λέγειν is impf. infin. Cf.
ἰᾶσθαι, c. 8. 108, and the note.*

τούτων λέγειν αὐτὸν ἔφασαν ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν
 δύναίτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμη- 85
 24 μένους μέγιστον κόσμον ἀνδρὶ νομίζοι. καὶ τὸ μὲν τὰ μεγάλα
 νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ
 δυνατότερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ
 25 τῷ προθυμείσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ
 εἶναι. Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις 90
 ὁπότε πάνυ ἡδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου
 τούτου ἡδίου οἶνω ἐπιτύχοι· τοῦτον οὖν σοὶ ἔπεμψε καὶ
 δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς.
 26 πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεα καὶ
 ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα, Τούτους ἥσθη 95
 27 Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. ὅπου δὲ χιλὸς
 σπάνιος πάνυ εἴη, αὐτὸς δὲ δύναίτο παρασκευάσασθαι διὰ τὸ
 πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων
 ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις

84 οὐκ ἂν δύναίτο: potential opt.;
 νομίζοι, opt. in indir. disc.

86 καὶ τὸ μὲν . . . θαυμαστόν, now
 for him to outdo his friends in
 conferring great benefits was
 nothing strange. τὰ μεγάλα is
 emphasized by its separation
 from εὖ ποιοῦντα, of which it is the
 inner obj.

89 τῷ προθυμείσθαι: dat. of respect,
 as the preceding ἐπιμελείᾳ.

ταῦτα: resuming τὸ . . . περιεῖναι,
 which, owing to the two explan-
 atory dats., has the effect of a
 pl. ἀγαστός, used several times
 by Xen., is rare in Attic Greek.

91 οὐπω . . . χρόνου, not for a long
 time. For the gen., see G. 1136;
 H. 759; B. 359.

92 τούτου: the gen. follows the
 comp. ἡδίονι.

ἐπιτύχοι: direct, ἐπέτυχον, as said
 by Cyrus.

ἔπεμψε: the tense used by the mes-
 senger; cf. the epistolary impf.
 in Lat. With the shift from
 ἔπεμψε to δεῖται, cf. that from ἥσθη
 to βούλεται below, l. 96.

93 σὺν οἷς: i. e. σὺν τούτοις οἷς.

95 ἐπιλέγειν, to say (in addition to
 the gift).

96 τούτων: partit. gen. with γεύ-
 σασθαι. Cf. ζώνης, c. 6. 57. To re-
 ceive gifts from the king's table
 was accounted a high honor.

97 σπάνιος πάνυ: the adv. gains
 force by its postponement. Cf.
 2. 121.

διὰ τὸ . . . ἔχειν: parallel with
 ἐπιμέλειαν. Cf. above, l. 89. The
 matter of supplies was carefully
 attended to by Persian military
 officials.

99 ἄγουσιν: partic., in agreement
 with ἵπποις. σώματα is its obj.
 Observe that ἑαυτῶν refers to

- 100 ἐμβάλλειν τοῦτον τὸν χιλόν, ὥς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους
 ἄγωσιν. εἰ δὲ δὴ ποτε πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσ- 28
 θαι, προσκαλὼν τοὺς φίλους ἐσπουδαιολογεῖτο, ὥς δηλοῖ ὅς
 τιμᾷ. ὥστε ἐγὼ μὲν γε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόνων
 πεφιλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. τεκμήριον δὲ
 105 τούτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπῆει 29
 πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὅν
 ᾤετο πιστόν οἱ εἶναι ταχὺ αὐτὸν ἡῦρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ·
 παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπῆλθον, ἐπειδὴ πολέ-
 μοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ
 110 ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιοτέρας ἂν 30
 τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. μέγα δὲ τεκμήριον καὶ τὸ ἐν 30
 τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον ὅτι καὶ αὐτὸς ἦν ἀγαθὸς
 καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βασιλικοὺς.

φίλους, but ἑαυτοῦ, two lines below, to Cyrus. The context makes the reference of a reflexive clear.

101 ὄψεσθαι: the infin. after μέλλω is most commonly fut., although the pres. also occurs and, very rarely, the aor. Save for this use, the fut. infin. is found chiefly in indir. disc.

102 ἐσπουδαιολογεῖτο = σπουδῇ διελέγετο. The word is a rare one, occurring in Xen. alone of classic writers (Rehd.).

οὗς τιμᾷ: more definite than οὗς τιμῇ. In rel. clauses in which the direct form has the indic., not ἂν with the subjv., the change to the opt. is avoided.

104 Ἑλλήνων . . . βαρβάρων: both gens. go with οὐδένα. The separation adds emphasis.

τεκμήριον . . . τόδε: ἐστὶ is regularly omitted with this word. Note the exact use of the prons.

105 δούλου ὄντος, *slave though he was*. See the note on c. 7. 16.

106 οὗτος δὴ: contemptuous. For the facts, see c. 6. 18.

107 οἱ: indir. reflexive, see c. 1. 36, and the note. It is governed by πιστόν.

αὐτόν: here resuming the preceding rel. For this οὗτος is the usual word. It was perhaps avoided here, because it occurs just above, designating the main subj.

φιλαίτερον: G. 352; H. 250b; cf. B. 132. 2. The form is a rare one. We have μάλλον φίλους, c. 1. 19.

109 ὑπ' αὐτοῦ: i. e. the king.

110 ἀγαπώμενοι, *beloved*, and therefore *honored*.

ὄντες: equivalent to εἰ εἶεν.

ἂν . . . τυγχάνειν: direct, ἂν τυγχάνοιμεθα.

111 τὸ . . . γενόμενον, *that which happened*. With τεκμήριον, ἐστὶ is again omitted.

113 τοὺς: expressed but once with the three adjs., since they designate a single class. Cf. φίλοι καὶ συντράπεζοι, ll. 114 f.

31 ἀποθνήσκοντος γὰρ αὐτοῦ πάντες οἱ περὶ αὐτὸν φίλοι καὶ συν-
 τράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος 115
 δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἵππικοῦ ἄρχων·
 ὥς δ' ἦσθετο Κύρον πεπτωκότα, ἔφυγεν ἔχων καὶ τὸ στράτευμα
 πᾶν οὐ ἡγείτο.

1 X. Ἐνταῦθα δὴ Κύρου ἀποτέμενεται ἡ κεφαλὴ καὶ ἡ χεὶρ ἡ
 δεξιὰ. βασιλεὺς δὲ [καὶ οἱ σὺν αὐτῷ] διώκων εἰσπίπτει εἰς τὸ
 Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται
 ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν
 ὥρμηντο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. 5
 2 βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι

114 συντράπεζοι: cf. ὁμοτράπεζοι, c. 8.
 103.

115 πλὴν: how different from πλὴν,
 above, l. 106.

116 τεταγμένος . . . εὐωνύμῳ: see the
 plan, facing p. 76. For the use
 of the partic., cf. παρὼν ἐτύγχανε,
 c. 1. 4.

τοῦ ἵππικοῦ: gen. with ἄρχων. Ari-
 aeus is elsewhere spoken of as
 commanding the whole of Cy-
 rus' barbarian force. We can
 hardly assume that all were
 mounted.

118 οὐ ἡγείτο: for the force of the
 gen., as contrasted with the dat.,
 after ἡγοῦμαι, see c. 4. 9 and the
 note.

CHAPTER X

1 ἐνταῦθα: the adv. resumes the
 narrative interrupted by c. 9.

ἀποτέμενεται: according to Persian
 custom; yet to the Greeks it
 seemed wanton barbarity. Cf.
 III, 1, § 17.

2 [καὶ οἱ σὺν αὐτῷ]: these words
 may be an interpolation. If gen-
 uine, they are to be regarded as
 parenthetical, since both vb. and

partic. are in the sing., agreeing
 with βασιλεὺς.

3 Κύρειον: equivalent to Κύρον. The
 use of the adj. instead of the
 gen. is common in poetry, but, in
 the case of proper names, is very
 rare in prose. It occurs also
 in English poets (Tennyson, *A
 Niobe Daughter*).

οἱ μὲν μετὰ Ἀριαίου: in the Greek
 of Xen.'s day such a phrase in-
 cluded the individual (*Ariæus
 and his men*); later it became a
 somewhat pompous phrase for
 the individual alone. Above, l. 2,
 and below, l. 6, we have βασιλεὺς
 δὲ καὶ οἱ σὺν αὐτῷ, where the indi-
 vidual is brought into greater
 prominence.

4 ἔνθεν ὥρμηντο: i. e. on that morn-
 ing. Some temporal adv. may
 have fallen out.

5 τῆς ὁδοῦ: for the case, see the
 note on στρατιᾶς, c. 4. 34. The
 clause affords a good instance of
 the Greek fondness for personal
 constructions.

6 διαρπάζουσι . . . λαμβάνει: the
 former vb. expresses an act of
 the whole force, the latter an act

καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν
 λεγομένην εἶναι λαμβάνει. ἡ δὲ Μιλησία ληφθεῖσα ὑπὸ τῶν ::
 ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων, οἱ ἔτυχον
 10 ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες καὶ ἀντιταχθέντες πολλοὺς
 μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον·
 οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ τᾶλλα ὅποσα
 ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν.
 ἐνταῦθα διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριά- 4
 15 κοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς, οἱ δ' ἀρπά-
 ζοντες ὡς ἤδη πάντα νικῶντες.

Ἐπεὶ δ' ἦσθοντο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς σὺν τῷ 5
 στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε
 Τισσαφέρνους ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' αὐτοὺς καὶ εἰς τὸ

of the king's, *i. e.* one done at his bidding; hence the change of number.

τά τε ἄλλα . . . καί: a common phrase, throwing strong emphasis on the second member. Similarly ἄλλως τε καὶ means, *especially*. See c. 3. 12, and the note.

7 τὴν Φωκαΐδα: alluded to as one well known. She is said to have been called Milto, from her rosy cheeks (*ῥήμιλος* = *red ochre*), but Cyrus called her Aspasia, after the famous consort of Pericles (Plut. *Artox.* 26; *Pericles* 24; Aelian, *Varia Historia* XII, 1).

σοφὴν: not *witty*; Aelian speaks of her intelligence (*σύνεσις*) and states that Cyrus often turned to her for counsel.

9 γυμνὴ: *i. e.* without her outer garment, which was doubtless torn from her in her struggles to free herself.

πρὸς τῶν Ἑλλήνων, *towards the Greeks* (cf. II, 2, § 4). Others regard the gen. as partitive and

supply *τούτους* or *τινας*; but such omission could scarcely be paralleled.

11 οἱ δὲ καὶ αὐτῶν: this balances πολλοὺς μὲν, with a shift of construction.

12 οὐ μὴν ἔφυγόν γε: spoken with the pride of a Greek. *μὴν* should always be felt as a particle of asseveration.

ταύτην: *i. e.* τὴν Μιλησίαν.

ὅποσα: the antecedent is πάντα, postponed for emphasis.

13 ἐγένοντο: the pl. is here due to the vicinity of ἄνθρωποι.

ἔσωσαν: repeated to emphasize the achievement of this handful of Greeks. See also the note on ἡγγελλον, c. 7. 62.

14 διέσχον: cf. διειχέτην, c. 8. 68.

15 οἱ μὲν διώκοντες: *i. e.* the Greeks. The order is, therefore, chiasmic.

18 αὖ, *on his part*.

19 Τισσαφέρνους: for the case, see c. 2. 26. Here the *ὅτι*-clause supplies the place of the acc.

νικῶεν . . . οἰχονται: the shift of

πρόσθεν οἷχονται διώκοντες, ἔνθα δὲ βασιλεὺς μὲν ἀθροίζει τε 20
 τοὺς ἑαυτοῦ καὶ συντάττεται, ὁ δὲ Κλέαρχος ἐβουλευέτο Ἠρό-
 ξενον καλέσας, πλησιαίτατος γὰρ ἦν, εἰ πέμπειν τινας ἢ
 6 πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες. ἐν τούτῳ καὶ
 βασιλεὺς δῆλος ἦν προσίων πάλιν ὥς ἐδόκει ὅπισθεν. καὶ οἱ
 μὲν Ἕλληνες στραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιόντος 25
 καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἀπῆγεν, ἥ δὲ
 παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος ταύτῃ καὶ ἀπῆγεν, ἀνα-
 λαβὼν καὶ τοὺς ἐν τῇ μάχῃ πρὸς τοὺς Ἕλληνας αὐτομολή-
 7 σαντας καὶ Τισσαφέρην καὶ τοὺς σὺν αὐτῷ. ὁ γὰρ Τισσα-
 φέρης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ 30
 τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ
 κατέκανε μὲν οὐδένα, διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ

mood is virtually a change from indirect to the more vivid direct speech. This is very common. To begin with the indic. and later to change to the opt. is much less so.

21 ὁ δὲ Κλέαρχος: the order is again chiasmatic—Greeks, king, king, Clearchus.

22 πλησιαίτατος: for the form, cf. φιλαίτερον, c. 9, 107.

εἰ . . . ἢ: an alternative indir. ques. (G. 1606; H. 1017; B. 579). The vbs. in direc. ques. would have been subjvs. (G. 1358; 1490; H. 866, 3; 932, 2; B. 577; 581).

23 ἀρήξοντες: a poetic vb.

ἐν τούτῳ: is the asyndeton felt?

24 δῆλος ἦν προσίων: cf. c. 2, 70, and the note. The king's force is meant. He himself had been wounded, and cannot have led them.

25 στραφέντες: *wheeling*; not simply "about face," but by a countermarch, so that the companies had the same men as before in their front ranks. The Greeks

now face up-stream; see the plan facing p. 76.

ὡς: both with προσιόντος (gen. abs.; sc. αὐτοῦ) in the expectation that, and with δεξόμενοι, with the intention of.

27 παρῆλθεν: plpf. in Eng. For the fact, see c. 8, 96.

εὐωνύμου: referring to the original position of the Greeks. See the plan.

ταύτῃ: this postponement of the antecedent, very common in Greek, is rare in Eng.

καὶ . . . καὶ . . . καί: the first two only are co-ordinate.

28 αὐτομολήσαντας: many had doubtless deserted, thinking that Cyrus was victor. Cf. II, 1, § 6.

29 ὁ γὰρ T., for, you remember, Tiss.—resuming the narrative of c. 8.

30 δι-, παρά, κατά: note the prepositions. Where were the Greek peltasts stationed?

32 κατέκανε: see c. 6, 8, and the note. διαστάντες, opening their ranks.

ἡκόντιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἤρχε τῶν πελ-
ταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι.

- 35 Ὁ δ' οὖν Τισσαφέρνης ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλή-
νων ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι
ἐπορεύοντο. ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, 9
ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτύ-
40 ξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς
ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὀπισθεν τὸν ποταμόν.
ἐν ᾧ δὲ ταῦτα ἐβουλευόντο, καὶ δὴ βασιλεὺς παραμειψάμενός 10
εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα ὥσπερ τὸ
πρῶτον μαχούμενος συνήει. ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε
45 ὄντας καὶ παρατεταγμένους, αὐτίς παιανίσαντες ἐπῆσαν πολὺ
προθυμότερον ἢ πρόσθεν. οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλὰ 11

33 Ἀμφιπολίτης: where was Amphipolis?

34 γενέσθαι, to have shown himself.

35 ὡς . . . ἀπηλλάγη, having come off with the worst of it. For the phrase μείον ἔχων, cf. III, 2, § 17; III, 4, § 18. ἀπαλλάττομαι generally implies being well rid of a thing.

πάλιν . . . ἀναστρέφει: he dared not charge the Greeks again. Note the emphatic position of οὐκ.

37 ὁμοῦ δὴ: sarcastic.

38 τὸ εὐώνυμον: see the note on c. 2. 88.

39 ἔδεισαν: ingressive aor.

προσάγοιεν . . . κατακόψειαν: see the references cited in the note on μὴ ἐπιθῇ, c. 3. 50. περιπτύσσω is a poetic vb. So, too, ἀναπτύσσω, below.

41 ἀναπτύσσειν: what the proposed manoeuvre was cannot be determined with certainty. The most

plausible view is that the Greeks, menaced with an attack upon their right flank, purposed to wheel so that their line should be parallel to the river instead of at right angles to it. The vb. ἀναπτύσσειν (fold back) admits of this view, and the phrase ποιήσασθαι ὀπισθεν τὸν ποταμόν distinctly favors it. Others, understanding the vb. to mean *fold out*, *unfold*, assume an extension of the wing; and still others imagine that the wing alone wheeled, not the whole line, so that the Greek front presented the appearance of two sides of a hollow square. The following phrase ἐν ᾧ . . . ἐβουλευόντο has led many to the belief that the projected manoeuvre was not carried out.

45 ὄντας . . . παρατεταγμένους: tactics, in indir. disc.

46 ἐδέχοντο: note the tense: they could not bring themselves to.

ἐκ πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης
 12 τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κώμης
 γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν
 οὐκέτι, τῶν δὲ ἵππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον 50
 μὴ γινώσκειν· καὶ τὸ βασίλειον σημεῖον ὁρᾶν ἔφασαν αἰετόν
 13 τινα χρυσοῦν ἐπὶ πέλτῃ ἀνατεταμένον· ἐπεὶ δὲ καὶ ἐνταῦθ'
 ἐχώρουν οἱ Ἕλληνες, λείπουνσι δὴ καὶ τὸν λόφον οἱ ἵππεις· οὐ
 μὴν ἔτι ἀθρόοι ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν
 14 ἵππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν· ὁ οὖν Κλέαρχος 55
 οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπ' αὐτὸν στήσας τὸ στρά-

47 ἐκ πλέονος, *when at a greater distance.*

κώμης τινός: perhaps Cunaxa; see Plut. Artox. 8.

49 ἀνεστράφησαν, *rallied*; note the prep.

οἱ ἀμφὶ βασιλέα: according to Diodorus (XIV, 23), Tissaphernes was their leader.

50 τῶν δ' ἵππέων: a slight shift of construction, permissible also in Eng.

ὥστε . . . γινώσκειν: see the note on c. 1. 19. Tendency may include result, and when ὥστε takes the infin. there is no indication that the result does not follow. When used with the indic., however, there is positive indication that it does.

τὸ ποιούμενον, *what was going on.* As a rule, γίνεσθαι supplies the pass. to ποιῶ, ποιεῖσθαι being used strictly of what is put into poetry.

51 ἔφασαν: does this indicate that Xen. was not with the main body? Cf. II, 1, § 14.

52 τινα, *a sort of.* Cf. μελανία τις, c. 8. 27. The Persian standard is again described by Xen. in *Cyrop.* VII, 1, 4, as ἀετὸς χρυσοῦς

ἐπὶ δόρατος μακροῦ ἀνατεταμένος. From this it would appear that πέλτῃ here means, not a *target*, but a *lance*; and in the Greek lexicographers it is glossed by δόρυ, ἀκόντιον, and λόγχη. But these may be mere guesses from this passage. (Does ἐπὶ πελτῇ mean *against a background in the shape of a shield*? [Smith].) A bas-relief, representing such a standard, has been found at Kuyunjik, the ancient Nineveh. See, further, Curtius, III, 3, 16. ἀνατεταμένον: Curtius has *pinnas extendenti*.

ἐνταῦθ': loosely used of the limit, as *there* in Eng.

53 δῆ: contemptuous again.

54 ἄλλοι ἄλλοθεν: the Greek, as often, expresses the "whence" idea. In Eng. we prefer to state the direction. For the phrase, see the note on ἄλλοι ἄλλως, c. 6. 64.

ἐψιλοῦτο: the tense paints the progress of the action; contrast ἀπεχώρησαν, below.

56 ἀνεβίβαζεν: apparently intrans., but the obj. supplies itself.

ὑπ' αὐτόν, *at its foot.* στήσας and στάς must be distinguished.

τευμα πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον
καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου τί ἐστὶν ἀπαγγεῖλαι.
καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ 15
60 κράτος. σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο.

Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὄπλα ἀνε- 16
παύοντο· καὶ ἅμα μὲν ἐθαυμάζον ὅτι οὐδαμοῦ Κῦρος φαίνεται
οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρῖει· οὐ γὰρ ἤδεσαν αὐτὸν τεθνη-
κότα, ἀλλ' ἤκαζον ἢ διώκοντα οἴχεσθαι ἢ καταληψόμενόν τι
65 προεληλακέναι· καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μείναντες τὰ 17
σκευοφόρα ἐνταῦθα ἄγειντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδο-
ξεν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δορπηστὸν ἐπὶ τὰς
σκηνάς. ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. κατα- 18

58 κατιδόντας: καθορᾶν is regularly used of a scout or lookout. He looks down from some point of vantage. Cf. c. 8. 104.

ὑπέρ, beyond.

τί ἐστίν: τί sums up the preceding τὰ; it refers to the whole, as τὰ to the details. The clause is best construed with κατιδόντας (prolepsis).

59 ἀνὰ κράτος: see c. 8. 4, and the note.

60 σχεδὸν . . . ἦν, freely, about this time. καὶ marks the two events as parallel.

ἥλιος: with such words the art. is generally omitted.

61 θέμενοι τὰ ὄπλα: see c. 5. 88 and the note.

62 φαίνοιτο: opt. in a causal sentence; cf. c. 5. 90. With the whole cf. II, 1, § 2.

63 τεθνηκότα: indir. disc. In the perf. and plpf. the simple vb. is common.

64 ἤκαζον . . . προεληλακέναι, they fancied that they had either gone off in pursuit or had

pushed forward to seize some position. οἴχομαι has, as usual, the force of a perf.

65 εἰ . . . ἦ: cf. I. 22.

αὐτοῦ, where they were.

66 ἔδοξεν: the asyndeton is striking here. Cf. its normal use, e. g. c. 3. 102.

67 ἀμφὶ δορπηστὸν, about supper time. The phrase is probably an old one. δειπνον was the Attic word for the evening meal—the chief meal of the day. (δορπον is common in Homer, and δορπηστὸς occurs once in Aristophanes *Wasps* 103). In Greece, as in Europe to-day, there were but two regular meals daily—the ἀριστον (*déjeuner à la fourchette*), taken a little before noon, and the δειπνον. A barley cake, dipped in unmixed wine, was eaten on rising, and supplied the place of the modern café. On this subject, see Gulick, *Life of the Ancient Greeks* 141-52.

68 ταύτης μὲν: μὲν concludes the

λαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλείστα διηρπασ-
 μένα καὶ εἴ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἀμάξας μεστὰς ἀλεύρων 70
 καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα εἴ ποτε σφόδρα τὸ στρά-
 τευμα λάβοι ἔνδεια, διαδιδοίη τοῖς Ἑλλησιν—ἦσαν δ' αὐταὶ
 τετρακόσiai ὥς ἐλέγοντο ἅμαξαι — καὶ ταύτας τότε οἱ σὺν βασι-
 19 λεί διηρπασαν. ὥστε ἄδειπνοι ἦσαν οἱ πλείστοι τῶν Ἑλλήνων·
 ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα 75
 πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω
 διεγένοντο.

episode, as so often. Cf. μὲν δὴ, c. 1. 16, and μὲν οὖν, below, l. 76.

70 εἴ τι . . . ἦν, *whatever there was to eat or drink*. Cf. c. 5. 4f., with the note. σιτίον is much rarer than σίτος.

τὰς ἀμάξας: obj. of διηρπασαν. l. 74. After the parenthesis it is resumed by καὶ ταύτας.

μεστὰς, *which had been full of*; but the ellipsis of οὔσας, the impf. partic. (G. 1289; H. 853a; B. 542. 1), is hardly felt.

73 ὥς ἐλέγοντο: a striking instance of the pers. construction.

74 ἦσαν . . . ἀνάριστοι: an emphatic clause. The chiasm heightens the effect.

75 καταλῦσαι: cf. c. 8. 2.

77 διεγέγοντο: cf. c. 5. 34, and the note. μὲν in this clause is balanced by δέ in II. 1, § 2. The originally connected narrative is interrupted by the later division into books and the introductory paragraph prefixed to Book II; see the next note. The part of the work properly called the *Anabasis* ends here.

BOOK II

I. [Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικὸν ὅτε ἐπὶ 1
τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ
ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κύρος ἐτελεύτησε καὶ
ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν
5 οἰόμενοι τὰ πάντα νικᾶν καὶ Κύρον ζῆν, ἐν τῇ πρόσθεν λόγῳ
δεδήλωται.] ἅμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύ- 2
μαζον ὅτι Κύρος οὔτε ἄλλον πέμπει σηματούντα ὅ,τι χρὴ ποιεῖν
οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις ἅ
εἶχον καὶ ἐξοπλισαμένοις προῖέναι εἰς τὸ πρόσθεν ἕως Κύρῳ
10 συμμείξειαν. ἤδη δὲ ἐν ὁρμῇ ὄντων ἅμα ἡλίῳ ἀνέχοντι ἦλθε 3
Προκλῆς ὁ Τευθρανίας ἄρχων, γεγωνὼς ἀπὸ Δαμαράτου τοῦ

CHAPTER I

The first section gives a recapitulation of Book I and is all but certainly not by Xen. The work was probably not divided into books until the time of the Alexandrian grammarians (third and second centuries B.C.), and the introductions, which are now found prefixed to all the books except the sixth, were probably added at that time or even later. The close connection between I, 10, §19 and II, 1, §2 (μέν—δέ) has been noted above.

- 3 *ὥς, how.* The five indirect questions in this section are subjs. of δεδήλωται.
5 *νικᾶν, be victorious,* has often the force of a perf., *to have conquered* (G. 1256; H. 827; B. 521).
6 *δεδήλωται, stands recorded.*
7 *σηματούντα: purpose.*

ὅ,τι χρὴ ποιεῖν: direct, τί χρὴ, a frequent substitute for the deliberative subjy.

8 *συσκευασαμένοις: for the case of this and the following partic., see the note on λαβόντι, I, 2, 4 f.*

9 *εἰς τὸ πρόσθεν: cf. I, 10, 19 f.* The direction was presumably toward Babylon.

ἕως . . . συμμείξειαν: direct, ἕως ἂν συμμείξωμεν.

10 *ἤδη . . . ὄντων, when they were now on the point of starting,* gen. abs. with omitted subj. Cf. προϊόντων, I, 2, 99.

ἡλίῳ, cf. I, 10, 60, and the note.

11 *Τευθρανίας: see the map.* This district had been given to Damaratus by Darius.

γεγωνὼς ἀπό: he may well have been the grandson of Damaratus. For the latter, see the vocab.

Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρβάρων ὅθεν τῇ προτεραίᾳ ὤρμητο, καὶ λέγει ὅτι ταύτην μὲν τὴν ἡμέραν περιμένειεν αὐτούς, εἰ μέλλοιεν ἥκειν. 15
 4 τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ ἦλθε. ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες πυνθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν. Ἀλλ' ὥφελε μὲν Κῦρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς νικῶμέν τε βασιλέα καὶ ὡς ὁρᾶτε οὐδεὶς ἔτι ἡμῖν μάχεται, 20 καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. ἐπαγγελλόμεθα δὲ Ἀριαίῳ, εἰ ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ μάχην νικῶντων καὶ τὸ
 5 ἄρχειν ἐστί. ταῦτα εἰπὼν ἀποστέλλει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ 25 γὰρ αὐτὸς Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου.

12 Γλοῦς: cf. I, 4, 104. He seems suddenly to have changed sides.

Ταμώ: cf. I, 4, 9. For the form of the gen., see G. 196; H. 159; B. 92.

ἔλεγον ὅτι: introducing indir. disc. which continues to the end of the section. τέθνηκεν (direct form retained), εἶη and λέγει (with φαίη which resumes it) are quoted after ἔλεγον ὅτι. λέγει ὅτι governs περιμένειεν (direct, περιμένομεν) and ἀπιέναι depends upon φαίη. We have, therefore, double indir. disc.

13 πεφευγὼς: partic., not an opt. with εἶη. Render, *had fled and was*.

σταθμῷ: cf. I, 8, 2.

15 μέλλοιεν: direct, μέλλουσι.

16 τῇ δὲ ἄλλῃ, *on the next*.

ἀπιέναι: a fut. See on I, 3, 2.

ἐπὶ, *towards*.

17 ἀκούσαντες . . . πυνθανόμενοι: note the chiasm.

18 βαρέως ἔφερον: cf. I, 3, 11.

ἀλλ' ὥφελε . . . ζῆν, *Well, would that Cyrus were alive*. See G. 1512; H. 871a; B. 588.

20 ἡμεῖς: said with pride in contrast with the dead Cyrus.

21 εἰ μὴ . . . ἦλθετε, ἐπορευόμεθα ἂν: note the tenses, and see G. 1397; H. 895; B. 606.

22 ἐπαγγελλόμεθα: the mid. marks the act as voluntary.

23 βασιλείου: the adj. and the gen. stand close together; see, however, the note on Κύριον, I, 10, 3.

καθιεῖν: for the formation of such futures, see G. 665, 3; H. 425; B. 215.

νικῶντων: possess. gen. with ἐστί. Cf. Τισσαφέρνους, I, 1, 28.

25 Χειρίσοφον: see the Introd., § 27. As a representative of the most powerful state in Greece he was wisely chosen.

26 φίλος καὶ ξένος: each word has

Οἱ μὲν ὄχοντο, Κλέαρχος δὲ περιέμενε· τὸ δὲ στράτευμα 6
ἐπορίζετο σίτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων κόπτοντες τοὺς
βοῦς καὶ ὄνους· ξύλοις δὲ ἐχρῶντο μικρὸν προϊόντες ἀπὸ τῆς
30 φάλαγγος οὗ ἡ μάχη ἐγένετο τοῖς τε οἰστοῖς πολλοῖς οὖσιν, οὓς
ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ
βασιλέως, καὶ τοῖς γέροισι καὶ ταῖς ἀσπίσι ταῖς ξυλίναις ταῖς
Αἰγυπτίαις· πολλαὶ δὲ καὶ πέλται καὶ ἅμαξαι ἦσαν φέρεσθαι
ἐρημοί· οἷς πᾶσι χρώμενοι κρέα ἔψοντες ἥσθιον ἐκείνην τὴν
35 ἡμέραν.

Καὶ ἤδη τε ἦν ἀμφὶ πλήθουσιν ἀγορὰν καὶ ἔρχονται παρὰ 7
βασιλέως καὶ Τισσαφέρνους κήρυκες οἱ μὲν ἄλλοι βάρβαροι, ἦν
δ' αὐτῶν Φαλῖνος εἰς Ἕλληνα, ὃς ἐτύγχανε παρὰ Τισσαφέρνει
ῶν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι

its own force. For *ξένος*, see the vocab. and I, 1, 53.

27 οἱ μὲν: a somewhat striking asyndeton.

περιέμενε: this compound is in place when the one waiting has nothing to do; cf. the colloquial Eng., *loaf around*.

28 σίτον: here *food*, in the broadest sense.

ὅπως ἐδύνατο, *as best it could*. ὅπως is here the rel. adv. With this passage cf. the similar one, I, 5, § 6 end.

κόπτοντες: pl., because *στράτευμα* implies *στρατιῶται*.

τοὺς βοῦς καὶ ὄνους: the art. expressed but once; cf. I, 7, 10, and the note.

29 ξύλοις, *as fuel*, in appos. with *οἰστοῖς*, *γέροισι*, and *ἀσπίσι*, all of which are governed by *ἐχρῶντο*, the intervening clauses being parenthetical.

31 ἠνάγκαζον: trans. as if in plpf. ἐκβάλλειν: *i. e.* out of their quivers. αὐτομολοῦντας: cf. I, 7, 62.

33 ἦσαν φέρεσθαι: a somewhat rare use of the infin., in prose, at least; but one showing clearly its dat. force. See G. M. T. 772c. For the omitted *οὔσαι* with *ἐρημοί*, cf. I, 10, 70.

34 κρέα, *bits of meat*. The obj. is, as usual, expressed with but one of the two governing words (*ἔψοντες ἥσθιον*).

36 καὶ ἤδη τε ἦν: cf. I, 8, 1.

παρὰ βασιλέως: the others, Glus and Tamos, had come from Ariaeus, whom the Greeks considered their friend.

37 οἱ μὲν ἄλλοι: in appos. with *κήρυκες*. This would naturally be followed by *εἰς δ' αὐτῶν Φαλῖνος Ἕλληνα*, but the order chosen is more pointed. This passage contradicts the statement of Ctesias (Plut. *Artax.* 13) that he himself was a member of the embassy.

39 ἐντίμως ἔχων: equivalent to *ἐντιμῶς ὦν*; cf. *εὐνοϊκῶς ἔχοιεν*, I, 1, 21. προσεποιεῖτο: Xen. seems to believe him an impostor.

- 8 τῶν ἀμφὶ τάξεις τε καὶ ὀπλομαχίαν. οὗτοι δὲ προσελθόντες 40
καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασι-
λεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον
ἀπέκτονε, παραδόντας τὰ ὄπλα ἴοντας ἐπὶ βασιλέως θύρας
9 εὐρίσκεσθαι ἂν τι δύνωνται ἀγαθόν. ταῦτα μὲν εἶπον οἱ βασι-
λέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ 45
Κλέαρχος τοσοῦτον εἶπεν ὅτι οὐ τῶν νικῶντων εἴη τὰ ὄπλα
παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί, τοῦτοις
ἀποκρίνασθε ὅτι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ
αὐτίκα ἤξω. ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι
τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θνόμενος. 50
- 10 Ἐνθα δὴ ἀπεκρίνατο Κλεάνωρ ὁ Ἀρκὰς πρεσβύτατος ὢν
ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίησαν· Πρόξενος

40 τῶν ἀμφὶ τάξεις: for the gen., see G. 1142; H. 754a; B. 351.

ἐπιστήμων is used especially of scientific knowledge.

41 λέγουσιν ὅτι: the histor. pres. is a secondary tense, yet none of the following vbs. have been changed to the opt. The message is more peremptory in the direct form.

43 βασιλέως θύρας: cf. I, 2, 69, and the note.

44 ἂν τι . . . ἀγαθόν, *whatever favor they could*. See the note on εἰ δέ τι, I, 5, 4.

45 βαρέως, *with anger*, rather than *with heavy hearts*.

46 τοσοῦτον, (*only*) *thus much*, an example of Spartan brevity. Cf. I, 3, 76.

τῶν νικῶντων: cf. I, 1, 28.

47 ἀλλά: with this Clearchus turns from the envoys to the Greeks. Xen. gives his words in direct form, ἔφη (*said he*) being parenthetical.

48 κάλλιστόν τε καὶ ἄριστον, *most*

to your honor and to your advantage.

49 αὐτίκα, *presently*. The scant deference Clearchus shows to the envoys was politic. He was a wily Greek (cf. §§ 16, 17, and 23; II, 3, § 9; and II, 4, § 26), yet in the end he was completely hoodwinked by Tiss.

50 ἐξηρημένα, *which had been taken out (from the victim)*. The inspection of the entrails, especially the nobler organs, was considered of great importance.

θνόμενος: cf. I, 7, 85, and the note.

51 Κλεάνωρ: see the Introd., § 38. πρεσβύτατος must have reference to honor and influence rather than to age, as in V, 3, § 1 Philisius and Sophænetus are called the oldest. Cleanor is often brought into prominence. For precedence given to age, cf. III, 1, § 34, and Xenophon's words regarding himself, III, 1, § 25 end.

52 ὅτι . . . παραδοίησαν, *that they*

δε ὁ Θηβαῖος. Ἀλλ' ἐγὼ, ἔφη, ὦ Φαλίνε, θαυμάζω πότῃ ὥς
 κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὥς διὰ φιλίαν δῶρα. εἰ μὲν
 55 γὰρ ὥς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ
 πείσας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, ἐὰν
 αὐτῷ ταῦτα χαρίσωνται. πρὸς ταῦτα Φαλῖνος εἶπε· Βασιλεῖς 11
 νικᾶν ἡγείται, ἐπεὶ Κύρον ἀπέκτεινε. τίς γὰρ αὐτῷ ἔτι τῆς
 ἀρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν
 60 μέσῃ τῇ ἑαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων καὶ πλῆθος
 ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι
 ὑμῖν δύνασθε ἂν ἀποκτεῖναι. μετὰ τούτων Θεόπομπος Ἀθη-
 ναῖος εἶπεν· ὦ Φαλίνε, νῦν, ὥς σὺ ὀρᾷς, ἡμῖν οὐδὲν ἔστιν 12
 ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετή. ὄπλα μὲν οἶν ἔχοιτες
 65 οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν ταῦτα καὶ
 τῶν σωμάτων στερηθῆναι. μὴ οἶν οἴου τὰ μόνα ἀγαθὰ ἡμῖν
 ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων
 ἀγαθῶν μαχοῦμεθα. ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ 13
 εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν εἰκας, ὦ νεανίσκε, καὶ λέγεις οὐκ

*would die before they would
 give up their arms. ἂν goes
 with both vbs.*

Πρόξενος: Xenophon's friend. See
 the *Introd.*, §38, and *III*, 1,
 §§4-10.

53 ὥς κρατῶν: gives the view of
 the king, not that of the Greeks;
 so, below, ὥς διὰ φιλίαν δῶρα, as
 gifts, alleging that he is our
 friend.

56 πείσας: contrasted with ὥς κρα-
 τῶν.

ἐὰν . . . χαρίσωνται, *if they grant
 him this favor.* With the whole
 sentence cf. *I*, 7, 42.

58 αὐτῷ: dat. after the vb. of con-
 tending (*G.* 1177; *H.* 772; *B.*
 376).

59 ἀρχῆς: *G.* 1128; *H.* 739a; *B.* 366.
ἑαυτοῦ: cf. *νικῶντων*, l. 46.

ἔχων: causal, as *δυνάμενος*, below.

60 μέση: for the position, see *I*, 2,
 41, and the note.

61 ὅσον . . . ἀποκτεῖναι, *so great
 that, even if he should put them
 in your power, you would not
 be able to slay them.*

62 Θεόπομπος: mentioned only
 here. The inferior MSS. give
Ξενοφῶν; yet see the note on
ἔφασαν, below, l. 72.

63 ὥς σὺ ὀρᾷς, *as you can see for
 yourself.*

64 εἰ μὴ, *except.* Cf. *I*, 4, 112.

ἔχοντες: equivalent to *εἰ ἔχομεν*;
cf. παραδόντες, below.

65 ἂν: with *χρῆσθαι*; similarly the
 next ἂν goes with *στερηθῆναι*.
 Consult the note on *I*, 3, 29.

67 παραδώσειν: *sc. ἡμᾶς*, easily sup-
 plied from the preceding *ἡμῖν*.

68 ἐγέλασε, *burst into a laugh*, an
 ingressive aor.

- ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶε τὴν ὑμετέραν ἀρετὴν 70
 14 περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. ἄλλους δέ τινας
 ἔφασαν λέγειν ὑπομαλακίζομένους ὥς καὶ Κύρῳ πιστοὶ ἐγένοντο
 καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι γένοιντο, εἰ βούλοιτο φίλος
 γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι εἴτ' ἔπ' Αἴγυπτον
 στρατεύειν, συγκαταστρέψαιντ' ἂν αὐτῷ. 75
- 15 Ἐν τούτῳ Κλέαρχος ἦκε, καὶ ἡρώτησεν εἰ ἤδη ἀποκεκρι-
 μένοι εἶεν. Φαλῖνος δὲ ὑπολαβὼν εἶπεν· Οὗτοι μὲν, ὦ Κλέαρχε,
 16 ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἶπέ τί λέγεις. ὁ δ' εἶπεν· Ἐγώ
 σε, ὦ Φαλῖνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες·
 σύ τε γὰρ Ἑλληὴν εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες ὅσους σὺ ὀράς· ἐν 80
 τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι τί χρὴ ποιεῖν

69 ἀλλά, *well*.

φιλοσόφῳ: *i. e.* one trained in argument, but unfitted for action.

70 ἀχάριστα: *ironical*, as we might say, *You argue very prettily*.

ἴσθι . . . ὢν, *know that you are*. See G. 1588; H. 982 B. 661.

71 περιγενέσθαι ἂν, *could (possibly) get the better of*. Cf. I, 1, 56, and the notes.

72 ἔφασαν: Xen. again appears to give the narrative at second hand; cf. I, 8, 73.

λέγειν: *imperf. infin.*, as I, 8, 107.

ὑπομαλακίζομένους: *force of the prep.?*

74 ἄλλο τι: *inner obj. for anything else*.

θέλοι: *for this form, see the vocab.*

75 συγκαταστρέψαιντο: *instead of a conclusion that would follow equally well after either suggestion, we have a special phrase suiting the second one only*. Cf. I, 9, 76 ff., and the note. Egypt, subdued by Cambyses, had revolted during the reign of Darius Nothus, and had not yet been permanently reconquered.

76 ἐν τούτῳ: *asyndeton of rapid narrative; observe that Phalinus' answer is not given*.

εἰ, *whether*.

77 ὑπολαβὼν: *absolute, as often, interrupting*.

οὗτοι . . . ἄλλος ἄλλα λέγει: *partit. appos.* See the note on I, 8, 77. Here the vb. agrees with ἄλλος; the opposite agreement is found, *e. g.* I, 6, 61.

78 εἰπέ: *for the accent, see G. 131, 2; H. 387b; B. 210 note*.

λέγεις, *have to say, think*.

ἐγώ: *emphatic, balancing σύ, above*.

79 ἄσμενος: *adj.*, where we use the *adv.* Cf. *προτέρα*, I, 2, 142, and the note.

οἶμαι: *without influence on the construction. In this use the form οἶμαι is preferred; elsewhere οἴομαι*.

80 τοσοῦτοι ὄντες ὅσους: *stronger than πάντες ὅσους*. Ἑλληνές ἐσμεν *is easily supplied*.

81 πράγμασι, *troubles, plight*.

συμβουλευόμεθα: *note the meanings of the act. and the mid. of this vb. τί, as to what, indir. ques.*

περὶ ὧν λέγεις. σὺ οὖν πρὸς θεῶν συμβούλευσον ἡμῖν ὅτι σοι 17
 δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσκει εἰς τὸν
 ἔπειτα χρόνον ἀεὶ λεγόμενον, ὅτι Φαλίῖνος ποτε πεμφθεὶς παρὰ
 85 βασιλέως κελεύσων τοὺς Ἕλληνας τὰ ὅπλα παραδοῦναι ξυμβου-
 λευομένοις ξυμβούλευσεν αὐτοῖς τάδε. οἶσθα δὲ ὅτι ἀνάγκη
 λέγεσθαι ἐν τῇ Ἑλλάδι ἅ ἂν ξυμβουλεύσης. ὁ δὲ Κλέαρχος 18
 ταῦτα ὑπήγετο βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσ-
 βεύοντα ξυμβουλεύσαι μὴ παραδοῦναι τὰ ὅπλα, ὅπως εὐέλπιδες
 90 μᾶλλον εἶεν οἱ Ἕλληνες. Φαλίῖνος δὲ ὑποστρέψας παρὰ τὴν
 δόξαν αὐτοῦ εἶπεν. Ἐγώ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις 19
 ὑμῖν ἐστι σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παρα-
 διδόναι τὰ ὅπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς
 ἄκοντος βασιλέως, ξυμβουλεύω σφῆζεσθαι ὑμῖν ὅπη δυνατὸν.
 95 Κλέαρχος δὲ πρὸς ταῦτα εἶπεν. Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· 20
 παρ' ἡμῶν δὲ ἀπάγγελλε τάδε ὅτι ἡμεῖς οἴόμεθα, εἰ μὲν δέοι
 βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ

82 πρὸς θεῶν: he is put upon oath,
 as it were.

ὅ,τι . . . καὶ ὃ, *whatever . . . and
 a thing which*, a shift from the
 general to the particular.

83 εἰς . . . χρόνον, *for all future
 time*.

84 ἀεὶ λεγόμενον, *when from time to
 time told*. The text is uncertain.

Φαλίῖνος: far more effective than
 σὺ. Xen. is giving the words of
 the supposed future narrator.

86 τάδε, *thus and so*. The actual
 advice is of course not given.

ἀνάγκη: for the omission of ἐστὶ,
 see I, 3, 21, and the note.

88 ταῦτα ὑπήγετο, *sought cun-
 ningly (ὑπο-) to draw him on in
 this*. ταῦτα is the inner obj.

καὶ αὐτὸν τὸν . . . πρεσβεύοντα, *even
 the very one who was serving
 as ambassador*.

90 ὑποστρέψας, *cunningly evading*

him. The metaphor is from
 wrestling.

παρὰ, *contrary to*.

91 τῶν μυρίων ἐλπίδων: the art.
 marks the numeral as the ordi-
 nary or proper one (a round
 number); it should not be trans-
 lated.

μία τις, *a single one*.

92 σωθῆναι: the infin. depends
 upon ἐλπίς, understood with μία
 τις. Below we have σωτηρίας in
 a corresponding phrase.

94 ἄκοντος βασιλέως: *cf.* I, 3, 89,
 and the note.

95 μὲν δὴ: the matter is thus dis-
 missed. Note the exact use of
 ταῦτα and τάδε with the emphatic
 pronouns σὺ and ἡμεῖς. *Cf.* *iste*
 and *hic*.

97 πλείονος: *cf.* πολλοῦ, I, 3, 57.

ἂν . . . εἶναι: direct, ἂν εἶμεν; so ἂν
 πολεμεῖν, below, representing ἂν

ὅπλα ἢ παραδόντες ἄλλω, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν
 21 πολεμεῖν ἔχοντες τὰ ὅπλα ἢ ἄλλω παραδόντες. ὁ δὲ Φαλῖνος
 εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν 100
 ἐκέλευσε βασιλεὺς ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν,
 προῖοῦσι δὲ καὶ ἀπιούσι πόλεμος. εἶπατε οὖν καὶ περὶ τούτου
 πότερα μενεῖτε καὶ σπονδαὶ εἰσιν ἢ ὡς πολέμου ὄντος παρ' ὑμῶν
 22 ἀπαγγείλω. Κλέαρχος δ' ἔλεξεν· Ἀπάγγελτε τοίνυν καὶ περὶ
 τούτου ὅτι καὶ ἡμῖν ταῦτα δοκεῖ ἅπερ καὶ βασιλεῖ. Τί οὖν 105
 ταῦτά ἐστιν; ἔφη ὁ Φαλῖνος. ἀπεκρίθη ὁ Κλέαρχος· Ἦν μὲν
 23 μένωμεν, σπονδαί, ἀπιούσι δὲ καὶ προῖοῦσι πόλεμος. ὁ δὲ
 πάλιν ἠρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγείλω; Κλέαρχος δὲ
 ταῦτα πάλιν ἀπεκρίνατο· Σπονδαὶ μένουσιν, ἀπιούσι δὲ ἢ
 προῖοῦσι πόλεμος. ὅ,τι δὲ ποιήσοι οὐ διεσήμνηε. 110

1 II. Φαλῖνος μὲν δὴ ὄχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ παρὰ
 Ἀριαίου ἦκον Προκλῆς καὶ Χειρίσοφος· Μένων δὲ αὐτοῦ ἔμενε
 παρὰ Ἀριαίῳ· οὗτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη ὁ Ἀριαῖος εἶναι
 Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύ-

πολεμοῖμεν. The partic. *ἔχοντες*
 and *παραδόντες* supply in each
 case a new protasis.

101 μένουσι: conditional, as *προῖ-*
οῦσι, and *ἀπιούσι*, below.

εἴησαν: direct *εἰσί*. The pres. often
 covers the fut.; cf. *εἰσιν*, two lines
 below. Do not trans., *would be*.

102 εἶπατε: in the forms *εἶπας* and
εἶπατε (indic. or inv.) this second
 aor. often has the first aor. vowel.

103 ὡς πολέμου ὄντος, *that there is*
war. See I, 3, 31, and the note.

104 ἀπαγγείλω: observe that the
 subjv. question is followed by
 an inv. answer.

105 καὶ ἡμῖν . . . καὶ βασιλεῖ: a rel.
 indicating sameness is regularly
 followed by *καί*. Often, as here,
καί is expressed in both clauses
 emphasizing the parallelism.

106 ἀπεκρίθη: one of Xen.'s un-

classic forms: *ἀπεκρίνατο* would
 be regular. Note the asyndeton;
 the answer comes quickly.

107 σπονδαί . . . πόλεμος: note the
 chiasm.

110 ποιήσοι: fut. opts. are always
 due to indir. disc. (G. 1287; H.
 855a; B. 548).

CHAPTER II

2 ἦκον, *came back*.

αὐτοῦ: the adv. (cf. I, 3, 11), further
 explained by *παρὰ Ἀριαίῳ*. For
 the relations of the two men
 to one another, see c. 1. 26.

3 ἔλεγον . . . φαίη: the former of
 these vbs. has, in the act., almost
 invariably the construction with
ὅτι; the latter virtually only the
 infin.

πολλούς: emphatic position.

4 βελτίους: *i. e.* in rank; cf. *ἀρίστοις*,

- 5 οντος· ἀλλ' εἰ βούλεισθε συναπιῖναι, ἦκειν ἤδη κελεύει τῆς
 νυκτός· εἰ δὲ μὴ, αἴρουν πρὸς ἀπιῖναι φησύν. ὁ δὲ Κλέαρχος 2
 εἶπεν· Ἄλλ' οὕτω χρὴ ποιεῖν· ἐὰν μὲν ἦκωμεν, ὥσπερ λέγετε·
 εἰ δὲ μὴ, πράττετε ὅποῖον ἂν τι ὑμῖν οἴησθε μάλιστα συμφέρειν.
 ὅ,τι δὲ ποιήσοι οὐδὲ τούτοις εἶπε.
- 10 Μετὰ ταῦτα ἦδη ἡλίου δύοντος συγκαλέσας στρατηγούς καὶ 3
 λοχαγούς ἔλεξε τοιαῦδε· Ἐμοί, ὦ ἄνδρες, θυομένῳ ἵεναι ἐπὶ
 βασιλέα οὐκ ἐγίγνετο τὰ ἱερά· καὶ εἰκότως ἄρα οὐκ ἐγίγνετο·
 ὥς γὰρ ἐγὼ νῦν πυνθάνομαι· ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης
 ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων δια-
 15 βῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν ἔη αὐτοῦ γε μένειν
 οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἵεναι δὲ παρὰ τοῦ

I, 5, 39. Xen. uses comparative forms both with and without the *ν*.

οὓς . . . βασιλεύοντος, *who would not endure his being king*. The influence of *φαίη* extends (exceptionally) even to the subordinate rel. clause. See G. 1524; H. 947; B. 671 note. The direct form was οἱ οὐκ ἂν ἀνάσχοιντο. αὐτοῦ βασιλεύοντος is gen. abs. Cf. αὐτῶν πολεμούντων, I, 1, 40.

5 ἀλλ' εἰ βούλεισθε: a sudden shift to direct speech.

τῆς νυκτός: for the gen. of time, see the note on ἡμερῶν, I, 7, 85.

6 εἰ δὲ μὴ, *otherwise*. The phrase reverses a preceding assumption of whatever type, positive or negative. Here it is equivalent to ἐὰν δὲ μὴ ἦκητε, and below, I. 8, it follows ἐὰν with the subj. See G. 1417; H. 906; B. 616, 3.

ἀπιῖναι: fut., not pres. Cf. I, 3, 2, and the note.

7 ὥσπερ λέγετε: the ellipsis is easily supplied.

8 πράττετε: the impv. is more vivid than a clause with *χρῆ*.

ὅποῖον . . . τι: τι is often added to indefinite words.

9 ὅ,τι . . . εἶπε: retain the order in translating and remember οὐδέ is more than *not*.

10 δύοντος: an Ionic form: cf. below, I. 62. The mid. is normal; cf. ἐδύετο, I, 10, 60.

11 ἵεναι: dat. infin. of purpose; cf. φέρεσθαι, c. I. 33.

12 οὐκ ἐγίγνετο, *would not prove favorable, i. e. after repeated trials*. Contrast the aor. in IV, 5, § 8, ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφάγια.

ἄρα, *as I now see*, a constant use with the impl.

13 ἐν μέσῳ, *between*. Cf. I. 7, 34.

Τίγρης: Clearchus must have been misinformed, or he mistakes some canal for the river.

15 πλοῖα: note the emphatic position, and cf. τὰ γὰρ ἐπιτήδεια, below.

οὐ μὲν δὴ: *not that it is*.

16 οἶόν τε: see G. 1024b; H. 1000;

- 4 Κύρου φίλους πάνυ καλὰ ἡμῖν τὰ ἱερὰ ἦν. ὦδε οὖν χρὴ ποιεῖν· ἀπιόντας δειπνεῖν ὅτι τις ἔχει· ἐπειδὰν δὲ σημήνῃ τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν 20
- 5 ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔξω. ταῦτ' ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποιοῦν οὕτω. καὶ τὸ λοιπὸν ὃ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο. οὐχ ἐλόμενοι, ἀλλὰ ὀρώντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δ' ἄλλοι ἄπει- 6
- 6 ροι ἦσαν. [ἀριθμὸς τῆς ὁδοῦ ἦν ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας 25 μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἐξήκοντα καὶ τριακόσιοι.]

B. 641. The neut. has reference to circumstances; the personal masc. or fem., as a rule, to character.

εἶναι: cf. I. 11.

18 σημήνῃ: the vb. contains its own subj. Cf. ἐσάπιγξε, I, 2, 98.

τῷ κέρατι: an isolated use. Greek military signals were ordinarily given with the σάλπιγξ.

ὥς: Clearchus plans to deceive the enemy.

20 τῷ ἡγουμένῳ, *the van*, a collective neut.

21 πρὸς, *on the side of*.

τὰ δὲ ὄπλα = τοὺς ὀπλίτας, as often.

22 ἀπῆλθον . . . ἐποιοῦν: contrast the tenses.

23 τὸ λοιπόν, *in future*. In this general sense the gen., τοῦ λοιποῦ (e. g. V, 7, § 34), is somewhat commoner. The acc. often means *the rest of*, and may have a dependent gen. (e. g. III, 4, § 16).

δ μὲν: i. e. Clearchus; see the *Introd.*, § 38.

24 ἐφρόνει: the vb. is past indic.,

rather than opt., since the narrator looks back over the past.

25 ἀριθμὸς: this section is probably spurious. It reads like an interpolation and its figures do not agree in all particulars with those of Book I.

τῆς Ἰωνίας: a regular use of the gen. with local words.

26 μάχης, *battlefield*; so again below.

τρεῖς καὶ ἐνενήκοντα: eighty-four, according to Book I. Allowance must, of course, be made for the fact that Ephesus, not Sardis, is here taken as the starting-point. From Ephesus to Sardis was, however, only a three days' journey, so that a discrepancy of six σταθμοὶ remains. It will be noted that, if we allow eighteen parasangs for the additional three days' journey, we have, in this particular, complete agreement, as 517 is the total number according to Book I.

28 ἐλέγοντο: of this Xen. could

30 Ἐντεῦθεν ἐπεὶ σκότος ἐγένετο Μιλοκύθης μὲν ὁ Θρηῆξ ἔχων τ
τοὺς τε ἱππέας τοὺς μεθ' αὐτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν
Θρακῶν ὡς τριακοσίους ὑπομόλησε πρὸς βασιλέα.

Κλέαρχος δὲ τοῖς ἄλλοις ἡγείτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἴποντο· καὶ ἀφικροῦνται εἰς τὸν πρῶτον σταθμὸν παρ' Ἀρι-
35 αῖον καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει
θέμενοι τὰ ὄπλα ξυνήλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλή-
νων παρ' Ἀριαίων· καὶ ὤμοσαν οἳ τε Ἕλληνες καὶ ὁ Ἀριαῖος
καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μήτε προδώσειν ἀλλήλους σύμ-
μαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἡγήσεσθαι
40 ἀδόλως. ταῦτα δὲ ὤμοσαν, σφάξαντες ταῦρον καὶ κάπρον καὶ 9
κρίον εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρ-
βαροι λόγχην. ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· 10

speak only from hearsay. Plut. *Artax.* 8, gives the distance as 500 stadia.

30 ἐντεῦθεν: *i. e.* from the plundered camp.

31 ἱππέας: see the note on I, 5, 82 f. εἰς: *cf.* I, 2, 15, and the note.

35 μέσας νύκτας: for the pl., see I, 7, 4, and the note.

36 θέμενοι τὰ ὄπλα: see I, 5, 83, and the note. The partic. includes the troops, although agreeing with *στρατηγοὶ* and *λοχαγοί*.

38 μήτε . . . τε, *not . . . but*. The parallelism calls for *τε . . . τε*, even when one clause is neg. In such cases Eng. generally uses the adversative, *but*. Note that vbs. of swearing, although usually taking the construction of indir. disc., have the neg. *μή*, never *οὐ*.

39 προσώμοσαν καί, *swore in addition that they would also*.

40 ἀδόλως, *without guile*. The word occurs often in treaties; *cf.* II, 3, § 26.

41 εἰς ἀσπίδα, *so that the blood ran into a shield*. *Cf.* εἰς ποταμόν, IV, 3, § 18. In solemn compacts three gods were often invoked and three victims slain (*cf.* the *suovetaurilia* of the Romans). The dipping of a weapon in the blood is doubtless symbolic: the one giving the oath invokes a like fate upon himself, if he prove faithless (Vollbrecht). The corrector of the Paris MS. adds a wolf to the list of victims, and, according to Plutarch, the wolf was the proper victim to sacrifice to Ahriman, the power of evil and darkness.

This is the most solemn compact recorded in the *Anabasis*. In most instances the oath and the giving of the hand suffice. (*e. g.* I, 6, 35, and II, 3, § 28). Perhaps Xen. wished to make the subsequent treachery of Ariaeus appear the more black.

42 ἐγένετο, *had been exchanged*. γίγνομαι must be translated as

"Αγε δὴ, ὦ Ἀριαίε, ἐπείπερ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπὲ τίνα γνώμην ἔχεις περὶ τῆς πορείας, πότερον ἄπιμεν ἢνπερ
 11 ἤλθομεν ἢ ἄλλην τινὰ ἐννεονηκέναι δοκεῖς ὁδὸν κρείττω. ὁ δὲ 45
 εἶπεν· "Ἦν μὲν ἤλθομεν ἀπιόντες παντελῶς ἂν ὑπὸ λιμοῦ ἀπο-
 λοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. ἑπτακαί-
 δεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας
 οὐδὲν εἴχομεν λαμβάνειν· ἔνθα δέ τι ἦν, ἡμεῖς διαπορευόμενοι
 κατεδαπανήσαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν 50
 12 μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. πορευτέον δ' ἡμῖν τοὺς
 πρώτους σταθμοὺς ὡς ἂν δυνάμεθα μακροτάτους, ἵνα ὡς πλεῖ-
 στον ἀποσπάσωμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ
 δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασι-
 λεὺς ἡμᾶς καταλαβεῖν. ὀλίγῳ μὲν γὰρ στρατεύματι οὐ τολμή- 55
 σει ἐφέπεσθαι· πολλὴν δ' ἔχων στόλον οὐ δυνήσεται ταχέως
 πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. ταύτην, ἔφη,
 τὴν γνώμην ἔχω ἔγωγε.

13 "Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι

the context demands. It may supply a passive to almost any vb.

43 ἄγε δὴ, *come now*.

44 ἢνπερ, *the same as*; *sc. ὁδόν*.

46 ὑπὸ λιμοῦ: a slight personification, common with this word. *Cf. I, 5, 26*.

47 ὑπάρχει, *have to count upon*, more than = ἔστι.

48 σταθμῶν: *gen. of time*.

ἐγγυτάτω: *adv. as an attributive*.

49 εἴχομεν, *were we able*.

50 κατεδαπανήσαμεν: *for the force of the prep., cf. καθηδυνάθησα, I, 3, 15*,

μακροτέραν: *sc. ὁδόν*.

51 ἐπιτηδείων: *gen. with a word expressing want*.

πορευτέον: *verb. adj. in the impersonal construction, with acc. of*

the inner obj. (G. 1597; H. 990; B. 665). *Trans., we must make. Cf. I, 5, 35*.

52 ὡς ἂν . . . μακροτάτους, *as long as possible*.

53 ἅπαξ: *cf. I, 9, 34*.

54 ἡμερῶν: *gen. of measure, with ὁδόν*.

οὐκέτι μὴ δύνηται: *emphatic neg. of the fut. (G. 1360; H. 1032; B. 569, 2)*.

57 σπανιεῖ: *for the form, cf. καθιεῖν, c. 1, 23*.

58 ἔγωγε, *I, for my part*. Note, also, the emphatic postponement of the word.

59 ἦν . . . δυναμένη, *now this was a form of generalship which amounted to nothing else*. The resolved vb. form (for ἐδύνατο) brings the partic. into stronger

60 ἡ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. ἐπεὶ γὰρ ἡμέρα
 ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν
 ἅμα ἡλίῳ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο
 μὲν οὐκ ἐψεύσθησαν. ἔτι δὲ ἀμφὶ δειλὴν ἔδοξαν πολεμίους 14
 ὄραν ἱππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν
 65 ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος, ἐτύγχανε γὰρ ἐφ' ἀμά-
 ξης πορευόμενος διότι ἐτέτρωτο, καταβὰς ἐθωρακίζετο καὶ οἱ σὺν
 αὐτῷ, ἐν ᾧ οἱ ὀπλίζοντο ἤκουον λέγοντες οἱ προπεμφθέντες 15
 σκοποὶ ὅτι οὐχ ἱππεῖς εἶεν ἀλλ' ὑποζύγια νέμοιντο. καὶ εὐθὺς
 ἔγνωσαν πάντες ὅτι ἐγγὺς πον ἐστρατοπεδεύετο βασιλεῖς· καὶ
 70 γὰρ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω.

Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἤγεν· ἦρει γὰρ 16
 καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἡδὴ δὲ
 καὶ ὀψὲ ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος μὴ δοκοίη
 φεύγειν, ἀλλ' εὐθύωρον ἄγων ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυ-
 75 τάτω κώμας τοὺς πρῶτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο
 ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν
 ξύλα. οἱ μὲν οἶν πρῶτοι ὁμοῦ τρόπῳ τινὶ ἐστρατοπεδεύσαντο, 17
 οἱ δὲ ὕστεροι σκοταῖσι προσιόντες ὡς ἐτύγχανον ἕκαστοι ἡλι-

relief. Cf. εἶναι φυλάττων, I, 2,
 122 f. For this use of δύναμαι, cf.
 I, 5, 33.

ἀποδράναι . . . ἀποφυγεῖν: cf. I, 4, 49.

60 τύχη: almost personified.

62 δύνοντι: cf. I, 10, and the note.

τοῦτο . . . ἐψεύσθησαν: cf. I, 8, 42.

63 δειλὴν: cf. I, 8, 26, and the note.

It was not yet sunset, § 16.

ἔδοξαν, they thought. Cf. I, 7, 4,
 and the note.

64 οἱ μὴ ἔτυχον: the neg. shows
 that the rel. is indefinite.

65 ἐφ' ἀμάξης: cf. I, 7, 92.

67 ἐν ᾧ: cf. I, 2, 117, and the note.

68 εἶεν . . . νέμοιντο: opt., since λέ-
 γοντες takes the time of ἤκου.
 For the pl. vb. with neut. pl.
 subj., cf. I, 2, 33, and the note.

71 ἤγεν: the obj., τὸ στρατεῦμα, is
 omitted.

72 ἀπειρηκότας, were worn out. Cf.
 ἀπαγορεύουσι, I, 5, 18.

73 οὐ μέντοι οὐδὲ ἀπέκλινε, however
 he did not even turn aside either.

74 εὐθύωρον, straight on, a poetic
 word. The adj. supplies the
 place of an inner obj.

75 ἐξ ὧν . . . ξύλα: retain the or-
 der, from which there had been
 taken . . . even the very timbers.
 For the pregnant use of the
 prep., cf. παρά, I, 1, 18, and the
 note.

77 τρόπῳ τινί, after a fashion.

78 σκοταῖσι: adj. for adv. again.

ἡλίζοντο: the circumstances ac-
 count for the choice of the

- ζοντο, καὶ κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε
καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολε- 80
μίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. δῆλον δὲ τοῦτο τῇ
18 ὑστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε
στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δέ, ὡς
ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδήλωσε δὲ
19 τοῦτο οἷς τῇ ὑστεραίᾳ ἔπραττε. προϊούσης μέντοι τῆς νυκτὸς 85
ταύτης καὶ τοῖς Ἑλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦ-
20 πος ἦν οἷον εἰκὸς φόβου ἐμπεσόντος γίνεσθαι. Κλέαρχος δὲ
Τολμίδην Ἡλείου, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄρι-
στον τῶν τότε, ἀνειπεῖν ἐκέλευσε σιγὴν κηρύξαντα ὅτι προαγο-
ρεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα 90
21 μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον. ἐπεὶ δὲ ταῦτα ἐκηρύχθη,
ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἶη καὶ οἱ ἄρχοντες
σῶοι. ἅμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ
ὄπλα τίθεσθαι τοὺς Ἑλλήνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.
1 III. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ,
τῷδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὄπλα
παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλλοντι κήρυκας
2 ἔπεμψε περὶ σπονδῶν. οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας,

durative tense. Contrast the
aor. ἐστρατοπεδεύσαντο, I, 77.

81 καὶ ἔφυγον, *actually fled*.

83 ἐξεπλάγη: cf. ἐκπλαγείς, I, 8, 81.

The word is a strong one, and is
further emphasized by its posi-
tion.

86 δοῦπος: a poetic word. Cf.
ἐδοῦπησαν, I, 8, 74.

87 οἷον: masc., not neut. With
εἰκὸς supply ἐστι.

89 τῶν τότε: sc. κηρύκων.

90 ὃς ἂν . . . μηνύσῃ: a condit. rel.
clause, forming a part of the
indir. disc. despite its position
before δτι. Cf. I, 6, 6 f., and the
note.

τὸν ὄνον: i. e. the generals make

nothing of the matter. A very
similar story is told of the Athe-
nian general Iphicrates in Po-
lyaeus III, 9, 4.

91 τάλαντον: a large reward.

93 τὰ ὄπλα: the heavy arms were,
as a rule, stacked in one place.

94 ἥπερ εἶχον, *just as they stood*.

CHAPTER III

1 ὁ . . . ἔγραψα: see c. 2. 83 f.

2 πέμπων: used without an obj., as
send may be in Eng.

3 ἐκέλευε: with this vb. there is
often a tendency to use the impf.,
rather than the aor.

4 περὶ σπονδῶν: a decided change

- 5 ἐξήτουν τοὺς ἄρχοντας. ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος τυχὼν τότε τὰς τάξεις ἐπισκοπῶν εἶπεν τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρι ἂν σχολάσῃ. ἐπεὶ 3 δὲ κατέστησε τὸ στράτευμα ὥστε καλῶς ἔχειν ὁράσθαι πάντη φάλαγγα πυκνήν. ἐκτὸς τῶν ὅπλων δὲ μηδὲνα καταφανῆ εἶναι.
- 10 ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτὰ ἔφρασεν. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγ- 4 γέλοις, ἀνηρώτα τί βούλονται. οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἦκοιεν ἄνδρες οἵτινες ἱκανοὶ ἔσονται τὰ τε παρὰ βασιλέως τοῖς
- 15 Ἑλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. ὃ δὲ ἀπεκρίνατο· Ἀπαγγέλλετε τοῖνυν αὐτῷ ὅτι μάχης δεῖ-5 πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ τολμήσων περὶ σπονδῶν

in the king's attitude, commented on in III, 1, § 23.

6 ἐπισκοπῶν: supplementary partic. with τυχὼν.

7 ἄχρι, *until*. This word lacks prose warrant. It has been assumed that Xen. means to represent Clearchus as speaking in his own dialect; but, in view of our author's many poeticisms, this is, at best, highly uncertain. Cf. his use of ἔστε, below I. 30, a word used by no other prose author.

8 ὥστε . . . ὁράσθαι, *so that it presented a fine appearance*. This phrase is further explained by πάντη φάλαγγα πυκνήν. ὁράσθαι limits and defines καλῶς (*for the looking*). See G. 1528; H. 952; B. 641. The act. infin. is regular in these phrases (cf. ὁρᾶν στεγνός [II, 6, § 9]), so that it may be regarded as doubtful whether we have here the pass., or the un-Attic mid. in the sense of the act.

9 ἐκτὸς τῶν ὅπλων, *except the armed*

men. The closed ranks of the hoplites in front would prevent the unarmed from being seen.

10 αὐτὸς τε: correlative with καὶ τοῖς ἄλλοις, below; the intervening τε and καὶ connect the adjs.

12 ταῦτά: *i. e.* they were to follow his example.

14 ἦκοιεν, *had come*, since ἦσω is in force a perf.

οἵτινες . . . ἔσονται: a rel. clause of purpose. Cf. ὅστις . . . ἀπάξει, I. 3. 70 f. Observe that in such a clause the indic. is usually retained, even after a secondary tense.

τά τε παρὰ: *i. e.* proposals. The context supplies the noun.

16 μάχης . . . πρῶτον: both words are emphasized by their position.

17 ἄριστον . . . ἄριστον: for the order, cf. ἡγεῖσθαι . . . ἡγεῖσθαι, I, 7, 62 ff., and the note.

ἔστιν: for the accent, see G. 144.5; H. 480; B. 262, 1.

ὁ τολμήσων *(sc. ἔστιν)*, *nor lies there a man who will dare*.

6 λέγειν τοῖς Ἑλλησι μὴ πορίσας ἄριστον. ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλυνον. καὶ ἦκον ταχύ· ὃ καὶ δῆλον ἦν ὅτι ἐγγύς που βασιλεὺς ἦν ἢ ἄλλος τις ὃ ἐπετέτακτο ταῦτα πράττειν. 20 ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες οἱ αὐτοὺς, ἐὰν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξουσι 7 τὰ ἐπιτήδεια. ὃ δὲ ἡρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς ἰοῦσι καὶ ἀπιοῦσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. οἱ δέ, Ἄπασιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελῇ. 25 8 ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιεῖσθαι ταχὺ καὶ καθ' ἥσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν καμὸν ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι μὴ ἀποδόξῃ ἡμῖν 30 τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια.

18 μὴ πορίσας: conditional, as is shown by the neg. Clearchus keeps up his bold bearing, and with success; the envoys are ready enough to procure supplies.

19 ὃ, *whereby*.

20 ὃ ἐπετέτακτο, *to whom commands had been given*. See I, 6, 59, and the note.

21 δοκοῖεν . . . ἤκοιεν . . . ἔξουσι: direct, δοκεῖτε . . . ἤκομεν . . . ἔξετε. Note the rapid shift of subj., always easy in Greek.

23 αὐτοῖς: practically = *μόνοις*. Cf. I, 8, 44, and the note.

σπένδοιτο: cf. εἶσαν, c. 1. 101, and the note.

24 τοῖς ἰοῦσι: *i. e.* those going with the Persian envoys to obtain supplies. As a matter of fact, Clearchus leads the whole army (§ 6).

25 μέχρι ἂν . . . διαγγελῇ: in this chapter we have already had ἄχρι in the sense of *until* (l. 7, where see the note) and ἔστε occurs below, l. 30, μέχρι is not rare in prose, but is not nearly as common as ἔως. After negs. πρὶν is regular; see I, 2, 12.

26 μεταστησάμενος αὐτούς, *having them retire*. Cf., with change of voice, μεταστάντες, below (l. 86).

27 ἐδόκει: *i. e.* to the deliberating generals. Clearchus' own opinion follows.

30 ὀκνήσωσιν: *ingressive*.

ἀποδόξῃ: for the neg. force of the prep., cf. ἀποψηφίσονται, I, 4, 98.

31 οἶμαι . . . παρέσεσθαι: these words show that Clearchus, despite his bold front, was not unaware of the gravity of their situation.

33 σπένδοιτο: he said σπένδομαι.

- 35 Καὶ οἱ μὲν ἡγοῦντο. Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν 10
 σπονδὰς ποιησάμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς
 ὠπισθοφυλάκει. καὶ ἐνετύγχανον τάφροις καὶ ἀλλῶσιν ὕδατος
 πλήρεσιν ὥς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν. ἀλλ'
 40 τοὺς δὲ καὶ ἐξέκοπτον. καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν 11
 ὥς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ
 δεξιᾷ βακτηρίαν. καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγ-
 μένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν, καὶ
 ἅμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων. ὥστε πᾶσιν
 45 αἰσχύνην εἶναι μὴ οὐ συσπουδάξειν. καὶ ἐτάχθησαν πρὸς αὐτὸ 12
 οἱ εἰς τριάκοντα ἔτη γεγονότες. ἐπεὶ δὲ Κλέαρχον ἐώρων σπου-

35 μέντοι balances μὲν, but is more strongly adversative than δέ.

36 ποιησάμενος: concessive.

ἐν τάξει: ready, in case of an attack. He feared treachery.

37 ἐνετύγχανον: frequentative.

ἀλλῶσιν: doubtless smaller ditches intersecting the τάφροι. The whole represents an elaborate system of irrigation, whereby the natural fertility of Babylonia was greatly enhanced. Cf. II. 4, § 13. From § 13 we infer that these had been flooded, in order to impede the progress of the Greeks.

38 ὥς μὴ δύνασθαι: cf. I, 5, 64, and the note.

39 διαβάσεις: cf. I, 5, 73, and the note. Many editors omit the word, as γεφύρας readily supplies itself as the obj.

οἱ ἦσαν ἐκπεπτωκότες, which lay there, fallen. The phrase is not a mere plpf. (= ἐξεπεπτώκεσαν); each element has its own force. Cf. the note on εἶναι . . . φυλάττων, I, 2, 122 f.

40 Κλέαρχον: prolepsis; see on τῶν βαρβάρων, I, 1, 20.

41 τῇ ἀριστερᾷ χειρὶ: he is not cumbered with a shield, but carries his spear (τὸ δόρυ) in the left hand, leaving the right free to wield a stick (no art.). For the stick, see I, 5, 70, and for Clearchus as a disciplinarian, II, 6, § 8.

42 εἰ . . . δοκοίη . . . ἔπαισεν ἄν: the ἄν is frequentative (see I, 9, 68) and the condition is general.

44 εἰς τὸν πηλόν: cf. I, 5, 49.

45 μὴ οὐ συσπουδάξειν, not to be equally zealous. Such an infin. has regularly the neg. μὴ; it takes μὴ οὐ only when the leading vb. is neg.; see G. 1616; H. 1034; B. 434. Here the phrase ὥστε αἰσχύνην εἶναι implies negation. See G. M. T. 817, and cf. Anab. III. 1. § 13, where, however, the question, τί ἐμποδῶν, is equivalent to οὐδὲν ἐμποδῶν. Such cases are exceptional.

πρὸς αὐτό: αὐτός is often used of the matter in hand.

- 13 δάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδεν· ἀλλ' ἵνα ἤδη πολλὰ προφαίνοιτο τοῖς Ἑλλησι δεινὰ εἰς τὴν πορείαν, 50 τούτου ἕνεκα βασιλέα ὑπόπτευσεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέναι.
- 14 Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνὴν δὲ σῖτος πολὺς καὶ οἶνος 55 15 φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. αὐταὶ δὲ αἱ βάλανοι 55 τῶν φοινίκων οἷας μὲν ἐν τοῖς Ἑλλησιν ἔστιν ἰδεῖν τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσαι τοῦ κάλλους καὶ μεγέθους, ἣ δὲ ὄψις ἡλέκτρον οὐδὲν

46 οἱ . . . γεγονότες, *those thirty years old and under.*

47 οἱ πρεσβύτεροι: observe how the chiasmic order emphasizes this word.

48 ὑποπτεύων μὴ . . . εἶναι: for the neg., see the note on μηδὲν ἂν . . . παθεῖν, I, 9, 29. Some explain by assuming that the direct form was interrog., μὴ αἰεὶ εἰσιν;

49 οἷα . . . ἄρδεν: cf. the use of the infin. with ὥστε, οἷός τε, and οἷόν τε (G. 1526; H. 1000; B. 641; G. M. T. 759). The time for irrigation was summer; it was now October.

50 ἤδη, *at the start.*

51 τούτου ἕνεκα: resuming the final clause.

54 οἶνος φοινίκων, *palm-wine.* Cf. I, 5, 66, and the note.

55 ὄξος . . . αὐτῶν: presumably, after the juice had been pressed out for wine, the residue was boiled and an inferior drink made.

βάλανοι: cf. I, 5, 66, and the note. For the partitive appos. see the

note on ἄρματα, I, 8, 78. Here the partitive gen. at the head of the sentence would have given an awkward succession of genitives.

56 ἐν τοῖς Ἑλλησιν: even when the name of a country is in common use (as ἡ Ἑλλάς) the Greek often prefers to use the name of the people in the pl. Cf. ἐς Πισιδας, I, 1, 62, and the note.

ἔστιν: cf. I, 5, 17, and the note.

57 ἀπέκειντο, *were laid aside.* κεῖμαι often supplies a pass. to τίθημι.

58 κάλλους . . . μεγέθους: causal gens. (G. 1126; H. 744; B. 366).

ἡλέκτρον: i. e. ἡλέκτρον ὀψεως. This shorter form of comparison is often preferred. Cf. III, 1, § 23, σώματα ἱκανώτερα τούτων, and see G. 1178; H. 773b. For ἡλεκτρον, see the vocab. Amber would seem a natural rendering here, but these dates were also called χρυσοβάλανοι; so that Xen. very probably had in mind the metal.

- διέφερον· τὰς δέ τινες ξηραίνοντες τραγήματα ἀπετίθεσαν. καὶ
 60 ἦν καὶ παρὰ πότον ἡδὺν μὲν, κεφαλαλγὲς δέ. ἐνταῦθα καὶ τὸν 16
 ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ
 πολλοὶ ἐθαύμαζον τό τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς. ἦν
 δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. ὁ δὲ φοῖνιξ ὅθεν ἐξαιρεθείη
 ὁ ἐγκέφαλος ὅλος ἡλαίνεται.
- 65 Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως 17
 ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς καὶ
 ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἶποντο. ἐπεὶ δὲ
 ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοί, ἔλεγε πρῶτος
 Τισσαφέρνης δι' ἑρμηνέως τοιάδε. Ἐγώ, ὦ ἄνδρες Ἕλληνες, 18
 70 γείτων οἰκῶ τῇ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ καὶ
 ἀμήχανα πεπτωκότας, εὕρημα ἐποιησάμην εἰ πως δυναίμην
 παρὰ βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι ὑμᾶς εἰς τὴν
 Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν οὔτε πρὸς ὑμῶν
 οὔτε πρὸς τῆς πάσης Ἑλλάδος. ταῦτα δὲ γινὺς ἡτούμην βασιλέα, 19

59 τὰς δέ τινες: *tis* is often added to ὁ μὲν and ὁ δέ; cf. III, 3, § 19.

τραγήματα, for *sweetmeats*.

60 ἦν: the subj. is probably vague.

It is unnecessary to evolve τὸ τράγημα from τραγήματα. ἡδὺ is the substant. neut. in the pred. (*a pleasant thing*); see G. 925; H. 617; B. 423; and cf. II, 5, § 9.

61 ἐγκέφαλον τοῦ φοίνικος, the *cabage of the palm*. Cf. Pliny, *H. N.*, XIII, 4. *Dulcis medulla earum (i. e. palmarum) in cacumine quod cerebrum apellant.*

πρῶτον, for *the first time*; contrast πρῶτος, below, l. 68.

62 ιδιότητα . . . ἡδονῆς, its *peculiar flavor*.

63 ἐξαιρεθείη: frequentative.

66 γυναικός: her name was Statira.

70 γείτων: remember that ἡ Ἑλλάς includes the Greek cities of Asia Minor.

πολλὰ καὶ ἀμήχανα: after forms of *πολύς*, *καί* may often be left untranslated; cf. II, 4, § 21.

71 εὕρημα ἐποιησάμην, *I counted it a piece of good fortune*.

εἰ δυναίμην: oblique for *εἰάν δύνωμαι*.

72 αἰτήσασθαι, *to win my request*.

Note the tense and the voice.

δοῦναι, *that he should grant*, obj. of αἰτήσασθαι (cf. *δοθῆναι*, I, 1, 36), and itself governing ἀποσῶσαι.

73 οἶμαι . . . ἔχειν, for *I think it would not be a thankless task*. For the position of ἂν, cf. I, 3, 29, and the note. Here ἂν precedes οὐκ because of the latter's close connection with ἀχαρίστως.

πρός: cf. I, 6, 29.

74 τῆς πάσης Ἑλλάδος: for *pās* in the attrib. position, see G. 979; H. 672; B. 455.

ἡτούμην: note the tense, and contrast αἰτήσασθαι, above.

- λέγων αὐτῷ ὅτι δικαίως ἄν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρόν τε ἐπι- 75
στρατεύοντα πρῶτος ἡγγεῖλα καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ
ἀφικόμεν, καὶ μόνος τῶν κατὰ τοὺς Ἑλλήνας τεταγμένων οὐκ
ἔφυγον, ἀλλὰ διήλασα καὶ συνέμειξα βασιλεῖ ἐν τῷ ὑμετέρῳ
στρατοπέδῳ ἔνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κῦρον ἀπέκτεινε καὶ
τοὺς ξὺν Κῦρῳ βαρβάρους ἐδίωξε σὺν τοῖσδε τοῖς παροῦσι νῦν 80
20 μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. καὶ περὶ μὲν τούτων
ὑπέσχετό μοι βουλευέσθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευεν ἐλθόντα
τίνος ἔνεκεν ἐστρατεύσατε ἐπ' αὐτόν. καὶ συμβουλεύω ὑμῖν
μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἢ ἑάν τι δύνωμαι
ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι. 85
- 21 Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο· καὶ
ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλομεν ὡς
βασιλεῖ πολεμήσοντας οὔτε ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ
πολλὰς προφάσεις Κῦρος ἡύρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα
22 ὑμᾶς τε ἀπαρασκεύους λάβοι καὶ ἡμᾶς ἐνθάδε ἀγάγοι. ἐπεὶ 90
μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἢ σχύνημεν καὶ θεοὺς
καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέ-

75 ἐπιστρατεύοντα: quoted after ἡγγεῖλα. ἀγγέλλω permits all three constructions, although the partic. is infrequent. For the fact, see I, 2, 23 ff.

78 διήλασα: cf. I, 10, 30

79 ἔνθα: cf. I, 10, 2 ff., and the note. ἀπέκτεινε: Plut. *Artox.* 14 states that the king claimed to have slain Cyrus with his own hand.

80 τοῖσδε: said with a gesture.

81 αὐτῷ: i. e. the king.

82 ἐρέσθαι: in chiastic order with βουλευέσθαι.

84 μετρίως: i. e. less haughtily than before.

εὐπρακτότερον: verbal adjs. may of course be compared. For partic., see the note on ἡμελημένως, I, 7, 92.

85 διαπράξασθαι, win. Cf. διαπε-

πραγμένος, below, l. 104. The prep. emphasizes the idea of accomplishment.

86 μεταστάντες: cf. μεταστησάμενος, above, l. 26, and note the difference in voice.

87 ἔλεγεν, was spokesman.

91 ἐν δεινῷ: at Thapsacus? See I, 5, 74 ff.

ἢ σχύνημεν . . . αὐτόν, we were ashamed both before gods and men to betray him. αἰσχύνομαι takes an acc. of the thing of which one is ashamed, and also of the person before whom one feels shame. Here we have both, προδοῦναι supplying the place of one acc. See G. 1049, 1519; H. 712, 948; B. 329, 1; 638.

92 παρέχοντες: impf. partic., as is clear from the context.

χορτες ἡμᾶς αὐτοὺς εὖ ποιεῖν. ἐπεὶ δὲ Κύρος τέθνηκεν, οὐτε 23
 βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς οὐτ' ἔστιν ὅταν ἕκαστος βουλοί-
 95 μεθα ἂν τὴν βασιλείως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀπο-
 κτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἵκαδε, εἴ τις ἡμᾶς μὴ
 λυποίῃ. ἀδικοῦντα μέντοι πειρασόμεθα συν τοῖς θεοῖς ἀμύ-
 νασθαι· ἐὰν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχη, καὶ τούτου
 εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες. ὁ μὲν οὕτως εἶπει· 24
 100 ἀκούσας δὲ ὁ Τισσαφέρνης Ταῦτα, ἔφη, ἐγὼ ἀπαγχελῶ βασιλεῖ
 καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἤκω αἱ σπονδαὶ
 μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν.

Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες 25
 ἐφρόντιζον· τῇ δὲ τρίτῃ ἡκων ἔλεγεν ὅτι διαπεπραγμένος ἦκει
 105 παρὰ βασιλέως δοθῆναι αὐτῷ σφῆξιν τοὺς Ἕλληνας, καίπερ
 πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον εἶναι βασιλεῖ ἀφείναι τοὺς ἐφ'
 ἑαυτὸν στρατευσαμένους. τέλος δὲ εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν 26
 πιστὰ λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξιν ὑμῖν τὴν χώραν

93 εὖ ποιεῖν: infin. of purpose.

94 ἀντιποιοῦμεθα: cf. c. 1. 59.

οὐτ' ἔστιν ὅτου ἔνεκα, nor is there any reason why.

βουλοίμεθα . . . ἐθέλοιμεν: the difference in meaning is not to be pushed. Xen. often chooses to vary his language; see the *Intro.*, §39. Note the potential opt. following an indic. and the chiasmic order.

96 τις: often used when a definite person is meant (cf. II, 4, §22 end). Here the threatening tone is manifest.

97 ἀδικοῦντα μέντοι, *him that wrongs us, however*. The emphatic order should be retained.

σὺν τοῖς θεοῖς, *with heaven's help*. The phrase is a common one, but does not therefore lack force. For the tone, cf. II, 5, §7; III, 2, §10.

98 καὶ εὖ ποιῶν: καὶ marks this phrase as parallel with ἀδικοῦντα. ὑπάρχη, *begin*, with supplementary partic.

καὶ τούτου: retain the order, *In his case also*. The gen. is due to the vb. of inferiority.

99 εὖ ποιοῦντες, *in doing good*, circumstantial partic. with ἡττησόμεθα.

ὁ μὲν: is the asyndeton felt?

101 ἤκω: what mood?

102 μενόντων: not a partic.

103 εἰς: cf. I, 7, 4.

104 διαπεπραγμένος: cf. διαπράσσειν, above, I. 85. Its obj. is the infin. clause.

105 δοθῆναι . . . Ἕλληνας. Cf. δοῦναι, above, I. 72.

106 ἄξιον, *becoming*.

108 πιστὰ λαβεῖν: the phrase implies a promise, and so legitimately governs the infin.

καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν παρέχοντας· ὅπου
 δ' ἂν μὴ ἦ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ 110
 27 ἐπιτήδεια. ὑμᾶς δὲ αὐτὴν ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύσεσθαι
 ὥς διὰ φιλίας ἀσινῶς σῖτα καὶ ποτὰ λαμβάνοντας ὁπόταν μὴ
 ἀγορὰν παρέχωμεν· ἦν δὲ παρέχωμεν ἀγοράν, ὠνουμένους ἔξειν
 28 τὰ ἐπιτήδεια. ταῦτα ἔδοξε, καὶ ὤμοσαν καὶ δεξιὰς ἔδωσαν αὐ
 Τισσαφέρνῃ καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν 115
 Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν
 29 Ἑλλήνων. μετὰ δὲ ταῦτα Τισσαφέρνῃ εἶπεν· Νῦν μὲν δὴ
 ἄπειμι ὥς βασιλέα· ἐπειδὴν δὲ διαπράξωμαι ἃ δέομαι, ἥξω
 συσκευασάμενος ὥς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτοὺς
 ἀπὼν ἐπὶ τὴν ἑμαυτοῦ ἀρχήν.

120

1 IV. Μετὰ ταῦτα περιέμενον Τισσαφερνὴν οἷ τε Ἕλληνες
 καὶ ὁ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι ἡμέρας πλεί-
 ους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ
 ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν

ἢ μὴν, *verily*, a stereotyped formula
 in oaths.

109 ἀδόλως: *cf.* c. 2. 40.

ἀγοράν: see the *Introd.*, § 28.

ὅπου . . . ἐάσομεν: a change to di-
 rect speech. ἦ, of course, means,
be possible.

112' διὰ φιλίας: *sc.* τῆς χώρας; *cf.*
 I, 3, 70 f., and the note.

ἀσινῶς: a poeticism. *Cf.* ἀσινέστα-
 τα, III, 3, § 3, and ἐσίνοντο, III, 4,
 § 16.

113 ὠνουμένους, *by purchase*.

ἔξειν: governed by the vb. of swear-
 ing.

114 ταῦτα ἔδοξε: the asyndeton is
 normal; *cf.* I, 3, 102.

δεξιὰς: *cf.* I, 6, 35. The Persians
 make a great show of friendliness
 at the start, doubtless in order to
 induce the Greeks to leave their
 present position, in which they
 might well have maintained

themselves indefinitely; *cf.* II,
 4, § 22, and III, 2, § 24 ff.

118 ὥς βασιλέα: *cf.* I, 2, 24, and the
 note.

ἃ δέομαι: the antecedent is defi-
 nite; contrast δ, τι ἂν δέη, I, 3, 24.

CHAPTER IV

1 περιέμενον: it was idle waiting;
cf. c. 1. 27, and the note. During
 this time, according to Diodorus,
 XIV, 26, Tiss. went to Babylon,
 whither the king had gone to
 celebrate his victory. There he
 received high honors at the
 hands of the king, being in-
 vested with the command of the
 provinces that had belonged to
 Cyrus, and receiving, besides,
 the daughter of the king as his
 wife. On his part he promised
 to destroy the Greeks.

4 ἀναγκαῖοι: *cf. necessarii*; prop-
 erly blood-relations.

- α τινες, <οἱ> παρεθάρρυνόν τε καὶ δεξιὰς εἰσὶς παρὰ βασιλέως ἔφερον μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων. τούτων ἐκ 2 γιγνομένων ἐνδηλοι ἦσαν οἱ περὶ Ἀριαίων ἦττον προσέχοντες τοῖς Ἑλλησι τὸν νοῦν· ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς 10 τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς· Τί μένομεν; ἢ οὐκ ἐπιστάμεθα 3 ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἑλλησι φόβος εἴη ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ 15 στράτευμα· ἐπὶ δὲ πάλιν ἀλίσθῃ αὐτῷ ἡ στρατιά, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. ἴσως δέ που ἢ ἀποσκάπτει τι ἢ 4

5 παρεθάρρυνον: cf. the simple vb. I, 7, 12. For the force of the prep., cf. παρακελεύομαι (I, 7, 44), and παρακαλῶ (III, 1, §44).

6 μὴ μνησικακήσειν: the infin. after δεξιὰς ἔφερον, as after πιστὰ λαβεῖν, above, c. 3. 104. The neg. must, of course, be μή.

ἐπιστρατείας: causal gen.

8 ἐνδηλοι ἦσαν . . . προσέχοντες: cf. δηλὸς ἦν ἀνιῶμενος, I, 2, 70. Heretofore they had felt that their own safety depended on their alliance with the Greeks.

9 τοῖς . . . πολλοῖς: see the note on τὸ . . . πολὺ, I, 4, 86.

10 ἤρεσκον . . . ἔλεγον: again a rapid shift of subj.

11 ἢ οὐκ: ἢ properly introduces the second member of a double question, but here the first member is not expressed.

12 περὶ παντὸς ποιήσαιτο: cf. περὶ πλείστον ποιῶτο, I, 9, 25, and the note

ἵνα . . . εἴη: a potential opt. counts as a primary tense, but the vb. of a clause depending upon it

may be assimilated to the opt. This regularly happens in the case of condit. rel. clauses (cf. ἃ δοίη, I, 3, 87, and the note); it is less frequent in the case of final clauses (cf. μὴ καταδύσῃ, I, 3, 87, and the note). Cf., however, III, 1, §18, and add to the references previously given H. 881b; B. 590, note 1.

13 στρατεύειν: after φόβος εἴη, as after φοβοῦμαι.

14 ὑπάγεται: cf. c. 1. 88, and the note.

διὰ τὸ διεσπάρθαι: cf. τῷ διεσπάρθαι, I, 5, 57.

15 ἐπὶν . . . ἀλίσθῃ: render by the fut. perf., as regularly after ἐπειδάν, cf. ἀλίσσω is one of Xen.'s poetic words; it recurs VI, 3, §3, and, in composition with σὺν, VII, 3, §48.

οὐκ ἔστιν ὅπως οὐκ, it is not possible that he will not; i. e. he certainly will. Cf. οὐκ ἦν ὅπου οὐ, IV, 5, §31.

16 τι: the inner obj., is digging some trench to cut us off (ἀπο-). Cf. I, 10, 64.

ἀποτειχίζει, ὥς ἄπορος ἢ ἡ ὁδός. οὐ γάρ ποτε ἐκὼν γε βου-
λήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὥς ἡμεῖς
τοσοῖδε ὄντες ἐνικῶμεν τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ
5 καταγελάσαντες ἀπήλθομεν. Κλέαρχος δὲ ἀπεκρίνατο τοῖς 20
ταῦτα λέγουσιν· Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ
δ' ὅτι εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς
σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν
οὐδὲ ὄθεν ἐπισιτιοῦμεθα· αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται·
καὶ ἅμα ἂν ταῦτα ποιοούντων ἡμῶν εὐθύς Ἀριαῖος ἀποσταίῃ· 25
ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες
6 πολέμιοι ἡμῖν ἔσονται. ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα
ἡμῖν ἐστι διαβατέος οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην οἶδαμεν ὅτι
ἀδύνατον διαβῆναι κωλύόντων πολεμίων. οὐ μὲν δὴ ἂν μάχεσ-
θαί γε δέῃ ἱππεῖς εἰσιν ἡμῖν ξύμμαχοι, τῶν δὲ πολεμίων ἱππεῖς 30

17 ἐκὼν γε: strongly emphatic, *not at least, if he can help it*.

19 τοσοῖδε ὄντες, *although so few*. Cf. τοσοῦτον, c. 1. 46.

ἐπὶ ταῖς θύραις, *at his very doors*, a pardonable hyperbole. For θύραις, see I, 2, 69.

20 καταγελάσαντες: cf. I, 9, 42.

21 καὶ ταῦτα πάντα, *all this and more* (Pretor).

ἐννοῶ: varied from ἐνθυμοῦμαι.

22 εἰ . . . ἄπιμεν: observe the warning tone.

ἐπὶ πολέμῳ, *on a basis of war*, rather than indicating purpose, as ordinarily rendered. Cf. ἐπὶ γάμῳ, below, § 8.

ἀπιέναι: a pres., not a fut.

24 ὄθεν, *freely, an opportunity to*. How lit.? For the fut. in such clauses, cf. ἀπάξει, I, 3, 71, and the note.

ὁ ἡγησόμενος: cf. ὁ τολμήσων, c. 3. 17, and ἡ ποιοῦσα, III, 1, § 42.

26 λελείψεται: the tense denotes the state, *we shall find that, etc.*

With the whole passage cf. III, 1, § 2.

ὄντες: sc. φίλοι.

27 ποταμός: note the emphatic position, which may be kept if the word be rendered as if it were an acc. of specification. Cf. Εὐφράτην, below, l. 28, and βασιλέα, l. 33. The word, although subj. of the interrogative clause, is put before the interrogative word; cf. l. 9, 56, and the note.

τις καὶ ἄλλος: cf. I, 3, 80.

28 διαβατέος: the personal construction (G. 1595; H. 989; B. 664).

δ' οὖν: cf. I, 2, 73, and the note.

Εὐφράτην: felt as the obj. of οἶδαμεν, rather than of διαβῆναι (prolepsis; cf. βασιλέα, below, l. 33). For the Ionic form, οἶδαμεν, see G. 821, 1; H. 491a; B. 259a.

29 πολεμίων: no art., because wholly general.

οὐ μὲν δὴ: cf. I, 9, 41.

30 ἱππεῖς: on the absence of cavalry in the Greek army, see the

εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα
 ἂν ἀποκτείναιμεν; ἡττωμένων δὲ οὐδένα οἶόν τε σωθῆναι. ἐγὼ τ
 μὲν οὖν βασιλέα, ᾧ οὕτω πολλὰ ἐστὶ τὰ σύμμαχα, εἴπερ προ-
 θυμείται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ.τι δεῖ αὐτὸν ὁμῶσαι καὶ
 35 δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα
 ποιῆσαι Ἑλλησί τε καὶ βαρβάροις. τοιαῦτα πολλὰ ἔλεγεν.

Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν ὥς 8
 εἰς οἶκον ἀπιὼν καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ
 τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ. ἐντεῦθεν δὲ ἤδη Τισσα- 9

note on I, 5, 82. The Greeks were conscious of their disadvantage in this respect (although in III, 2, § 18 Xen. tries to belittle it), and seek in a measure to make it good (III, 3, § 19). With the latter part of this section cf. III, 1, § 2 end.

τῶν δὲ . . . ἄξιοι, *while of the enemy the most numerous and the most serviceable troops are cavalry.* The statement is, of course, exaggerated; but the cavalry under Tissaphernes were the only ones who had made any show of fighting against the Greeks at Cunaxa. Some editors omit οἱ (before πλείστοι), others render, *the most, with reference to other nations*, which is impossible.

31 τίνα ἂν ἀποκτείναιμεν: the rhetorical question is quite in keeping with the tone of the whole passage, which is due, of course, to Xen., not to Clearchus.

32 ἡττωμένων: *sc. ἡμῶν.*

οὐδένα . . . σωθῆναι, *it is impossible that a single one should escape.* For οἶόν τε (*sc. ἐστίν*), cf. c. 2. 16, and the note. Observe the change from opt. to indic.,

marking the gravity of the situation.

33 βασιλέα: for the position, see the note on ποταμός, above, I. 27. Here the word is so far removed from the vb. that it is resumed by αὐτόν.

σύμμαχα: neut., because referring not to troops alone, but to situation, supplies, etc. Trans., *whom so many things conspire to help.*

εἴπερ, *assuming that.*

34 ὅ,τι δεῖ αὐτόν, *what need he has*, an indir. ques. For the acc. ὅ,τι, cf. I. 6, 36.

35 καὶ . . . καὶ . . . καὶ: the polysyndeton heightens the cumulative effect.

θεοῦς: for the case, see G. 1049; H. 712; B. 329, 1.

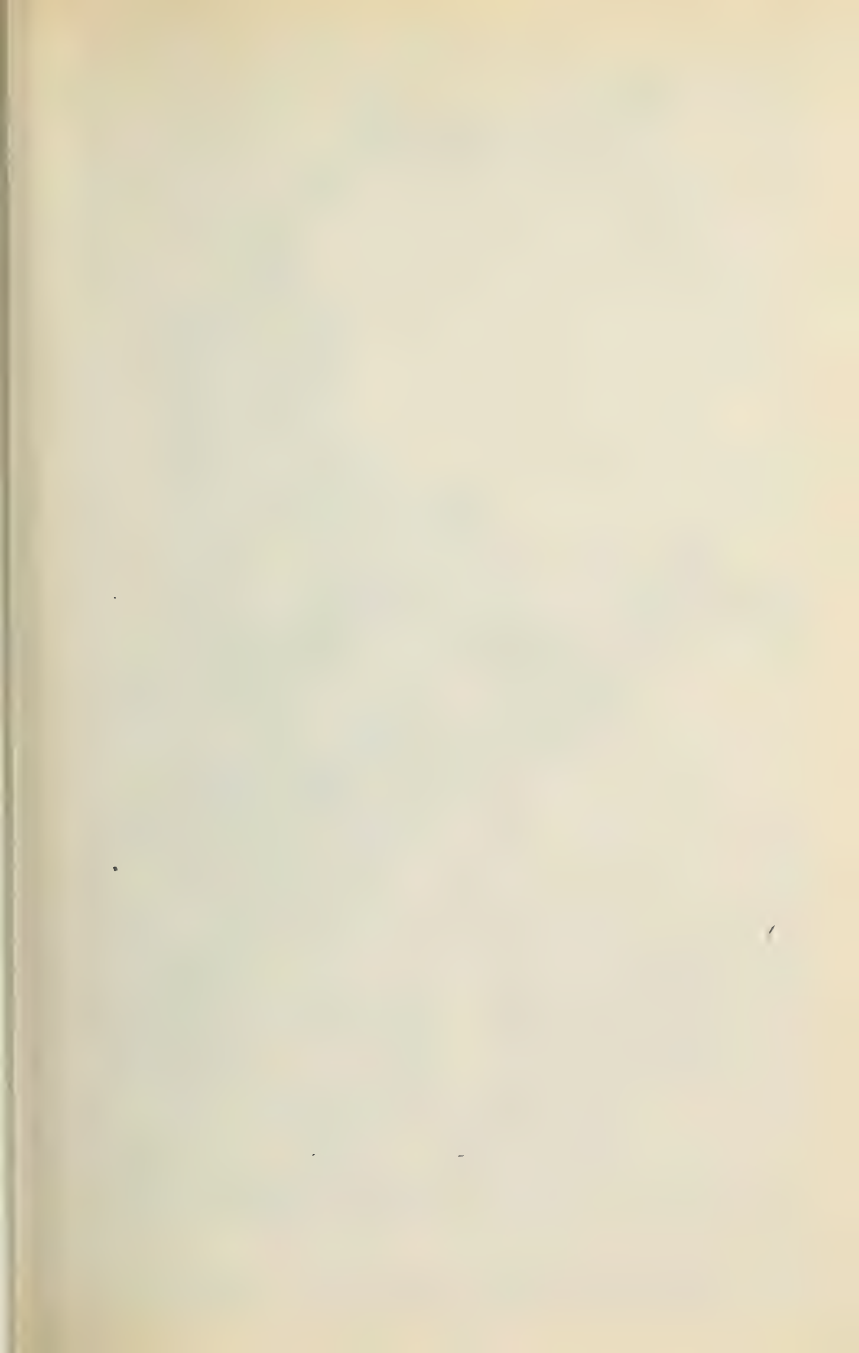
πιστὰ ἄπιστα: such instances of paronomasia are not rare in rhetorical passages.

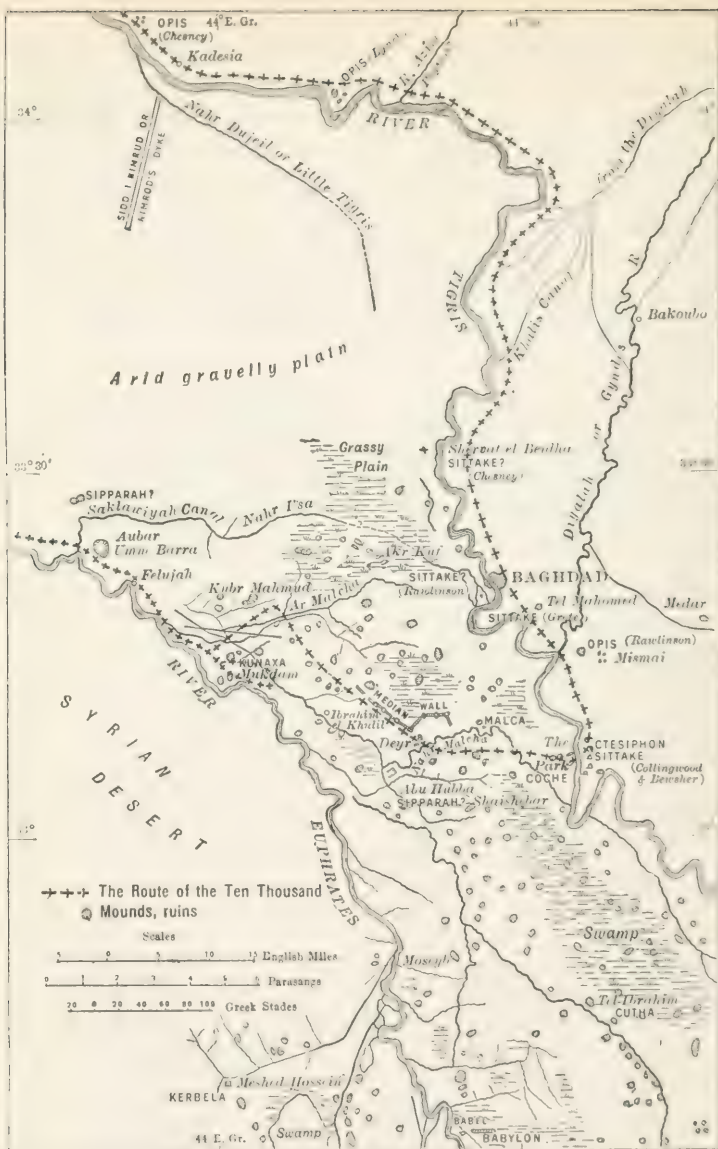
36 τοιαῦτα: asyndeton with a demonstrative.

37 ὥς . . . ἀπιὼν: this was Tissaphernes' avowed intention.

38 εἰς οἶκον, *homeward.* The art. is omitted in many old prepositional phrases.

Ὀρόντας: he was satrap of Armenia; cf. III, 5, § 17.





MAP OF A PART OF BABYLONIA

From actual survey

SHOWING MEDIAN WALL AND ROUTE OF THE TEN THOUSAND

(From Dakyns' Xenophon)

φέρνους ἡγουμένου καὶ ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο 40
 δὲ καὶ Ἀριαῖος τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα ἅμα
 Τισσαφέρνει καὶ Ὀρόντα καὶ ξυνεστρατοπεδεύετο σὺν ἐκείνοις.
 10 οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρου
 ἡγεμόνας ἔχοντες. ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες
 ἀλλήλων παρασάγγην καὶ μείον· ἐφυλάττοντο δὲ ἀμφοτέρω 45
 ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρείχεν.
 11 ἐνίοτε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα
 12 τοιαῦτα ξυλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο
 ἔχθραν παρείχε.

Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μηδίας κα- 50
 λούμενον τείχος, καὶ παρήλθον εἴσω αὐτοῦ. ἦν δὲ ὠκοδομημένον

39 τὴν θυγατέρα: her name, according to Plutarch, was *Rhodogune*.

ἐπὶ γάμῳ, as his wife. Cf. ἐπὶ πολέμῳ, above, I. 22, and the note.

40 ἐπορεύοντο, began their march. Note that the next clause begins with the same vb. (epanastrophe).

41 Ἀριαῖος: for his changed bearing, cf. §1 of this chapter.

43 ὑφορῶντες, regarding with suspicion.

αὐτοὶ ἐφ' ἑαυτῶν, alone by themselves. The intensive is often combined with the reflexive; cf. I, 8, 100. For αὐτός virtually = μόνος, cf. I, 8, 44.

45 ἀλλήλων: i. e. the Greeks on the one hand and Tiss. and Ariæus, with their armies, on the other.

μείον: so the MSS. πλέον has been conjectured, and seems to us more natural.

ἐφυλάττοντο . . . ἀλλήλους, were ever on their guard against one another.

48 πληγὰς ἐνέτεινον: of the simple vb. πλήττω only πέπληγμαi, ἐπλή-

γην, and πληγήσομαι were in common use. Other tenses were supplied by other vbs. (παίω, πατάσσω, τύπτω), or by periphrases, as I, 5, 70, and in the present case.

50 τὸ . . . τείχος: see I, 7, 71, and the note.

51 παρήλθον εἴσω αὐτοῦ, either, passed within it, i. e. from the outside, or, passed along its inner side. The former rendering is the more natural one, but it is hard to see how the Greeks, after passing the trench described on I, 7, 68 ff., could have got outside the wall again. Possibly Xen. was in error in saying that the trench actually reached the wall, or, if the wall was largely broken down, they may have passed it without his mentioning the fact. At the same time, it seems impossible that the Greeks should by this time have got so far to the West. The accompanying map, reproduced, by permission from Dakyns' *Xenophon*, sug-

πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος
 δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν. ἀπείχε
 δὲ Βαβυλῶνος οὐ πολὺ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς δύο 13
 55 παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ
 γεφύρας, τὴν δὲ ἐξευγμένην πλοίοις ἐπτά· αὗται δ' ἦσαν ἀπὸ
 τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι
 ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δὲ ἐλάττους·
 τέλος δὲ καὶ μικροὶ ὀχετοί, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίστας.
 60 Καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις
 ἦν μεγάλη καὶ πολυάνθρωπος ἣ ὄνομα Σιττάκη, ἀπέχουσα τοῦ
 ποταμοῦ σταδίους πεντεκαίδεκα. οἱ μὲν οὖν Ἕλληνες παρ' 14
 αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος
 παντοίων δένδρων, οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα·
 65 οὐ μέντοι καταφανεῖς ἦσαν. μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περι- 15
 πάτῳ ὄντες πρὸ τῶν ὅπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσ-

gests a widely different location for the wall (usually identified with the ruins known as *Sidd-i-Nimrud*) and also suits the second rendering. It shows, further, how uncertain the identifications are.

ἦν . . . ὥκοδομημένον = ὥκοδόμητο, although the forms are not always identical in meaning. In the resolved form the partic. often has an independent (adjectival) meaning. Cf. εἶναι φυλάττων, I, 2, 122 f., and the note.

52 πλίνθοις ὀπταῖς: i.e. not merely sun-dried, as often.

εἴκοσι ποδῶν: see I, 2, 30 f., and the note. εὖρος, ὕψος, and μῆκος are all acc.

54 οὐ πολὺ: this agrees with the identification given on the map, rather than with the common view.

55 διώρυχας . . . τὴν μὲν . . . τὴν δέ: partitive apposition.

56 ἐξευγμένην: cf. I, 2, 31, and the note.

58 ἐλάττους: for the form, see the note on I, 3, 35.

61 μεγάλη καὶ πολυάνθρωπος: yet the very site of Sittace is now uncertain; see the map. It was apparently on the west side of the river, as the Greeks encamp near it and do not cross until next morning (§ 24).

ὄνομα: nom., as I, 5, 21; more frequently it is acc.

63 δασέος: here construed with the gen., as an adj. of fulness; ordinarily it takes the dat. (means), as IV, 7, § 6, δασὺ πίτυσι. Others regard δασέος as abs., and the gen. as dependent on παράδεισος, which seems most unlikely.

64 οἱ δὲ βάρβαροι: sc. ἐσκήνησαν.

66 τῶν ὅπλων, the camp. Cf. III 1, § 3.

Πρόξενος καὶ Ξενοφῶν: for their

- ελθὼν ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι
 Πρόξενον ἢ Κλέαρχον. Μένωνα δὲ οὐκ ἐξήτει, καὶ ταῦτα παρ'
 16 Ἀριαίου ὡν τοῦ Μένωνος ξένου. ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι
 αὐτός εἰμι ὃν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε. "Ἐπεμψέ με 70
 Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ
 κελεύουσι φυλάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρ-
 17 βαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. καὶ
 παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι
 φυλακὴν, ὥς διανοεῖται αὐτὴν λύσαι Τισσαφέρνης τῆς νυκτός, 75
 ἐὰν δύνηται, ὥς μὴ διαβῇτε ἄλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ
 18 ποταμοῦ καὶ τῆς διώρυχος. ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν
 παρὰ τὸν Κλέαρχον καὶ φράζουσιν ἃ λέγει. ὁ δὲ Κλέαρχος
 ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβείτο.
- 19 Νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν ὥς οὐκ ἀκό- 80
 λουθα εἶη τό τε ἐπιθήσεσθαι καὶ τὸ λύσειν τὴν γέφυραν. δῆλον
 γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι. ἐὰν μὲν οὖν
 νικῶσι, τί δεῖ λύειν αὐτοὺς τὴν γέφυραν; οὐδὲ γὰρ ἂν πολλὰ

friendship see the Intro., § 38,
 and III, 1 § 4

67 ποῦ ἂν ἴδοι: potential opt. in an
 indir. ques. Cf. I, 6, 47f.

68 καὶ ταῦτα . . . ὡν: and that too,
 although he came. The circum-
 stance was in itself suspicious;
 the warning would naturally
 have been given to Menon.

69 ὅτι: introducing dir. disc.; cf.
 I, 6, 36.

70 Ἐπεμψε: for the agreement, cf.
 I, 2, 20, and the note.

71 πιστοὶ . . . εὖνοι: the chiasmic
 order is often the natural one,
 when emphasis is desired (here
 on ὑμῖν).

73 ἔστι: accented at the head of
 the sentence (G. 144, 5; H. 480, 2;
 B. 262, 1).

74 παρὰ τὴν γέφυραν: an exception
 to the rule that παρά, expressing

the limit, is, in prose, used only
 of persons.

75 ὥς διανοεῖται: causal; but, be-
 low, ὥς μὴ διαβῇτε, final.

78 φράζουσιν: φράζω regularly
 means, tell in detail; it is more
 than λέγω.

79 ἐταράχθη . . . ἐφοβείτο: note the
 tenses.

80 νεανίσκος: it has been assumed
 that this was Xen. himself, or pos-
 sibly the Theopompus of c. 1. 62.
 ἐννοήσας, on reflection.

81 τό τε . . . καὶ τὸ λύσειν, the in-
 tention of attacking and of
 destroying. For the fut. infin.,
 thus used, see G. 1277; H. 855a;
 B. 548, 549; G. M. T. 113.

δηλον γάρ: a shift to direct speech.

82 ἐπιτιθεμένους: sc. αὐτούς. It is
 equivalent to ἐὰν ἐπιτιθῶνται.

83 οὐδὲ . . . σωθῶμεν, for not even

γέφυραι ὥσπερ ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν. εἰν δὲ 20
 85 ἡμεῖς περὶ ἡμεῖς, λευμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι ὅποι
 φύγωσιν· οὐδὲ μὴν βοηθῆσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς
 δυνήσεται λευμένης τῆς γεφύρας.

Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἀγγελον πόση τις 21
 εἴη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. ὁ δὲ εἶπεν
 90 ὅτι πολλὰ καὶ κῶμαι ἔνισσι καὶ πόλεις πολλὰ καὶ μεγάλαι.
 τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, 22
 ὁκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μέναιεν ἐν τῇ
 νήσῳ ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώ-
 ρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ
 95 ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνόντων· εἶτα δὲ καὶ ἀπο-
 στροφή γένοιτο εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν.

Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὅμως 23
 φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν οὔτε πρὸς
 τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγ-
 100 γελλον. ἐπειδὴ δὲ ἔως ἐγένετο, διέβαινον τὴν γέφυραν ἐξευγμένην 24
 πλοίοις τριάκοντα καὶ ἑπτὰ ὥς οἶόν τε μάλιστα πεφυλαγμένως·
 ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρους Ἑλλήνων ὥς δια-

*though there be many bridges
 should we be able to save our-
 selves by flight. Note the blend-
 ing of two forms (G. 1421, 2; H.
 901a; B. 612, 1; G. M. T. 505).
 σωθῶμεν is the deliberative subjv.
 in an indir. ques.; so φύγωσιν,
 below. We might have had the
 opt. by assimilation; see the note
 on εἴη, above, l. 12.*

85 λευμένης τῆς γεφύρας: for the
 position and repetition of this
 phrase, cf. ἡγγελλον, I, 7, 62, and
 the note.

86 οὐδὲ μὴν, *no, nor.*

βοηθῆσαι: *emphatic position.*

ὄντων: *concessive.*

90 πολλὰ καὶ μεγάλα: cf. c. 3. 70,
 and the note.

91 ὑποπέμψαιεν: cf. ὑπήγετο, c. 2. 88,
 and ὑπόπεμptos, III, 3, § 4.

93 ἐρύματα, *as defences.* The word
 is uncommon in Attic prose.

95 οὔσης, *which was.*

καὶ . . ἐνόντων, *and in which there
 were men to till it.*

εἶτα δὲ καί, *and furthermore (fear-
 ing) that.*

ἀποστροφή, *place of refuge, "base,"*
 a poetic word.

96 τις: cf. I, 4, 80, and the note.

97 μέντοι . . ὅμως, *however . . .
 none the less.*

98 οὔτε . . ἦλθε: for the accumu-
 lation of negatives, cf. I, 2, 152,
 and I, 8, 81 f.

101 πεφυλαγμένως: from the partic.
 See the note on ἡμελημένως, I, 7, 92.

βαινόντων μέλλοιεν ἐπιθήσεται. ἀλλὰ ταῦτα μὲν ψευδῇ ἦν·
 διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν
 εἰ διαβαίνοιεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ὄχρετο ἀπελαύνων. 105
 25 Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας παρα-
 σάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου·
 ἐπὴν δὲ γέφυρα. καὶ ἐνταῦθα ᾤκειτο πόλις μεγάλη ὄνομα
 Ὀπις· πρὸς ἣν ἀπήντησε τοῖς Ἑλλησιν ὁ Κύρου καὶ Ἀρτα-
 ξέρξου νόθος ἀδελφὸς ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν 110
 πολλὴν ἄγων ὥς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ
 26 στράτευμα παρερχομένους τοὺς Ἑλληνας ἐθεώρει. ὁ δὲ Κλέ-
 αρχος ἡγείτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφ-
 ιστάμενος· ὅσον δ' οὖν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος
 ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύ- 115
 ματος γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς
 τοῖς Ἑλλησι δόξαι πάμπλου εἶναι, καὶ τὸν Πέρσην ἐκπεπλήχθαι
 27 θεωροῦντα. ἐντεῦθεν δ' ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς
 ἑρήμους ἕξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κώμας
 τῆς Κύρου καὶ βασιλέως μητρός. ταύτας Τισσαφέρνης Κύρῳ 120
 ἐπεγγελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπό-

102 Ἑλλήνων: mercenaries, doubtless. Many Greeks took service under Persian princes; cf. the instances of Gaulites (I, 7, 26), Ctesias (I, 8, 107), and Phalinus (c. 1. 38).

διαβαινόντων: gen. abs., with subj. omitted. We should have expected the dat. after ἐπιθήσεται; see, however, προΐόντων, I, 2, 99, and a more striking instance, below, I. 104, where αὐτοῖς follows.

104 σκοπῶν, to see whether. The pres. partic. (conative) may express purpose.

105 ὄχρετο ἀπελαύνων, he rode off. The circumstantial partic. with οἰχομαι often expresses the means of motion.

109 πρὸς ἣν: motion is implied.

111 βοηθήσων: he was too late, as Abrocomas was (I, 7, 61).

112 παρερχομένους: ἔρχομαι is rarely found, in prose, save in the pres. indic.

113 εἰς δύο, two abreast. With the whole passage, cf. the note on ἐπὶ τεττάρων, I, 2, 87.

114 τὸ ἡγούμενον: cf. I, 2, 3, and the note.

115 ἐπιστήσειε: frequentative.

116 καὶ αὐτοῖς τοῖς Ἑλλησι: the καὶ is intensive, not parallel with καὶ τὸν Πέρσιν.

117 ἐκπεπλήχθαι: see c. 3. 83, and the note.

121 ἐπεγγελῶν: different from καταγέλασαντες, I. 20, in that ἐπι-, in

δων. ἐνὴν δὲ σίτος πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας παρα- 28
σάγγας εἴκοσι τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. ἐν
125 δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ὀκειτο μεγάλη
καὶ εὐδαίμων ὄνομα Καίναί, ἐξ ἧς οἱ βάρβαροι διήγον ἐπὶ
σχεδίαις διφθερίναις ἄρτους, τυρούς, οἶνον.

V. Μετὰ ταῦτα ἀφικνούνται ἐπὶ τὸν Ζαπάταν ποταμόν, 1
τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς·
ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερά δὲ οὐδεμία ἐφαίνετο
ἐπιβουλή. ἔδοξεν οὖν τῷ Κλεάρχῳ συγγενέσθαι τῷ Τισσαφέρνῃ 2
5 καὶ εἴ πως δύναιτο παῦσαι τὰς ὑποψίας πρὶν ἐξ αὐτῶν πόλεμον
γενέσθαι· καὶ ἔπεμψέν τινα ἐρῶντα ὅτι συγγενέσθαι αὐτῷ
χρήζει. ὁ δὲ ἐτοίμως ἐκέλευεν ἥκειν.

Ἐπειδὴ δὲ συνηλθον, λέγει ὁ Κλέαρχος τάδε. Ἐγώ, ὦ 3
Τισσαφέρνῃ, οἶδα μὲν ἡμῖν ὅρκους γεγενημένους καὶ δεξιὰς δεδο-
10 μένας μὴ ἀδικήσῃν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς
πολεμίους ἡμᾶς καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα. ἐπεὶ 4
δὲ σκοπῶν οὐ δύναμαι οὔτε σέ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς

such compounds, denotes exultation over a fallen foe.

διαρπάσαι: cf. I, 2, 110.

πλὴν ἀνδραπόδων: i. e. they might not enslave the inhabitants.

124 ἐν δὲ . . . Καίναί: a very similar sentence occurs I, 5, 60 f.

127 σχεδίαις διφθερίναις: described in the passage just cited.

ἄρτους . . . οἶνον: asyndeton in an enumeration.

CHAPTER V

1 Ζαπάταν: at last a geographical point, the identification of which seems certain. See the map.

2 ἡμέρας τρεῖς: doubtless supplies were needed, so that the delay was not in itself a ground for suspicion.

3 ὑποψίαί: the pl. of abstract

nouns is often concrete and has a cumulative force.

4 συγγενέσθαι, to have an interview with.

5 παῦσαι: also governed by ἔδοξεν. πρὶν, before. See I, 1, 58, and the note.

8 τάδε: on this speech see the *Introd.*, § 40.

9 Τισσαφέρνῃ: a rare voc. form, as if of the first declension. Accusatives in -ην, on the other hand, are not uncommon; see e. g. Τισσαφέρνῃν, I, 1, 37.

γεγενημένους: cf. ἐγένετο, c. 2, 42.

10 ἀδικήσῃν: cf. παρέξειν, c. 3, 108.

φυλαττόμενον . . . ἀντιφυλαττόμεθα: for the order, cf. the note on ἡγγελλον, I, 7, 62. For the fact, cf. c. 4, 43 ff.

12 οὔτε σέ . . . ἐγώ τε: οὐθ' ἡμᾶς

ποιεῖν ἐγὼ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδὲ ἐπινοοῦμεν τοιοῦτον
οὐδέν, ἔδοξέ μοι εἰς λόγους σοι ἔλθειν, ὅπως εἰ δυναίμεθα ἐξέ-
5 λοιμεν ἀλλήλων τὴν ἀπιστίαν. καὶ γὰρ οἶδα ἀνθρώπους ἤδη 15
τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας οἱ φοβηθέντες
ἀλλήλους φθάσαι βουλόμενοι πρὶν παθεῖν ἐποίησαν ἀνήκεστα
κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν.
6 τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστ' ἀν
παύεσθαι ἤκω καὶ διδάσκειν σε βούλομαι ὥς σὺ ἡμῖν οὐκ ὀρθῶς 20
7 ἀπιστεῖς. πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὅρκοι
κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν
αὐτῷ παρημεληκῶς, τοῦτον ἐγὼ οὔποτ' ἀν εὐδαιμονίσαιμι. τὸν

would follow logically, but there is a shift in the thought and the latter part of the sentence is the stronger for not being exactly parallel with the former. As to the attitude and intentions of the Greeks Clearchus had certain knowledge. For the correlation of οὔτε with τε, cf. μήτε . . . τε, c. 2. 38.

14 εἰς λόγους σοι ἔλθειν: cf. εἰς χεῖρας ἔλθειν, I, 2, 152 f., and the note.

15 ἤδη, ere now.

16 οἱ . . . ἐποίησαν: rel. clause, instead of the partic. in indir. disc., due, perhaps, to the desire to avoid a cumulation of participles. Cf. III, 2, § 23. Some, however, read ὅτι, for οἷ.

17 φθάσαι . . . πρὶν: a frequent combination. Cf. πρόσθεν and πρότερον, leading up to πρὶν (c. g. I, 1, 58).

18 τοὺς . . . μέλλοντας . . . βουλομένους: obj. of ἐποίησαν κακά: cf. I, 9, 36. μέλλοντας may perhaps be rendered *intending*, though it need not be regarded as trans.

19 συνουσίαις: emphatic position.

21 πρῶτον μὲν: balanced by τῶν δ' ἀνθρωπίνων, below, I, 29.

οἱ θεῶν . . . ὅρκοι, our oaths (sworn in the name) of the gods. The gen. is objective (G. 1085, 3; H. 729c; B. 350).

22 ὅστις . . . σύνοιδεν: ὅστις, being itself indefinite, does not need the generalized construction; cf. ὅστις ἀφικνεῖτο, I, 1, 18, and the note.

τούτων: after παρημεληκῶς; cf. ἡμῶν αὐτῶν, I, 3, 52. Note the emphasis the word receives from its position. For the partic., cf. ἐψευσμένος, I, 3, 49, and the note.

23 τοῦτον: resumptive, as often.

τὸν . . . πόλεμον, a war against the gods. The gen. is better taken as objective than as subjective (the war the gods wage), although the idea of the inevitability of retribution has led many to prefer the second rendering. The perjurer is, however, in a sense, the aggressor. The acc. is to be construed with οἶδα (prolepsis), rather than with ἀποφύγοι.

γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων
 25 τις ἀποφύγοι οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ οὔθ' ὅπως ἂν
 εἰς ἐχυρὸν χωρίον ἀποσταίῃ. πάντῃ γὰρ πάντα τοῖς θεοῖς
 ὑποχα καὶ πάντων ἴσον οἱ θεοὶ κρατοῦσι. περὶ μὲν δὴ τῶν
 θεῶν τε καὶ τῶν ὄρκων οὕτω γινώσκω, παρ' οὓς ἡμεῖς τὴν
 φιλίαν συνθέμενοι κατεθέμεθα. τῶν δ' ἀνθρωπίνων σέ ἐγὼ ἐν
 30 τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. σὺν μὲν γὰρ
 σοὶ πᾶσα μὲν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν τε
 ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ
 ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος,
 πᾶς δὲ ὄχλος φοβερός, φοβερώτατον δ' ἐρημία· μεστὴ γὰρ
 35 πολλῆς ἀπορίας ἐστίν. εἰ δὲ δὴ καὶ μανέντες σε κατακτείναιμεν,
 ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν
 μέγιστον ἐφεδρον πολεμήσομεν· ὅσων δὲ δὴ καὶ οἷον ἂν ἐλπί-

24 ἀπό, *with*. Cf. I, 1, 47.

φεύγων . . . ἀποφύγοι: observe the change of tense, and cf. the note on αἰτήσασθαι, c. 3. 70.

25 ἀποδραίῃ: see the note on ἀποδεδράκασιν, I, 4, 48. For the thought, cf. Ps. cxxxix: 7-12.

26 ἐχυρόν: the form ὀχυρόν is found I, 2, 133 and 139, and IV, 7, §17.

πάντῃ . . . πάντα . . . πάντων: a noteworthy instance of paronomasia.

27 πάντων: masc., not neut. It is the obj. of κρατοῦσι.

τῶν θεῶν . . . ὄρκων: not a case of hendiadyoin (= τῶν θεῶν ὄρκων); each noun has independent value.

28 παρ' οὓς . . . κατεθέμεθα, *into whose keeping we consigned the friendship which we contracted*.

29 τῶν δ' ἀνθρωπίνων, *of things human*: neut., not masc.

30 μέγιστον . . . ἀγαθόν: ἀγαθόν has become a substantive and itself takes an adj.

σὺν . . . σοί: cf. σὺν ὑμῖν, I, 3, 29.

31 πᾶσα . . . ὁδός, *every road*; contr. st πᾶσα . . . ἡ ὁδός, below, I. 32, *all our way*.

πᾶσα μὲν . . . πᾶς δέ: for the anaphora, cf. I, 3, 16.

τῶν τε: τε, rather than δέ, is often used to add a third clause.

34 φοβερώτατον: for the neut., cf. ἡδύ, c. 3. 60. Note the chiasm.

μεστὴ . . . ἐστίν: a bold oxymoron. The literal rendering is perhaps the best.

35 εἰ δὲ δὴ καί: both δὴ and καί are intensive.

μανέντες, *in a fit of madness*; note the tense.

36 ἄλλο τι . . . ἧ = *nonne* (G. 1604; H. 1015b; B. 573, note).

κατακτείναντες: purposely chosen, in a rhetorical passage, instead of the usual ἀποκτείναντες. Xen. has also κατακαίνω (e. g. I, 6, 8).

37 ἐφεδρον, *a reserve combatant*, i. e. one who draws a bye and fights the winner of the bout.

- δων ἐμαυτὸν στερήσαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν,
 11 ταῦτα λέξω. ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι,
 νομίζων τῶν τότε ἱκανώτατον εἶναι εὐ ποιεῖν ὃν βούλοιο· σέ δὲ 40
 νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σαυτοῦ
 σφῶντα, τὴν δὲ βασιλέως δύναμιν, ἣ Κῦρος πολεμία ἐχρήτο,
 12 σοὶ ταύτην ξύμμαχον οὔσαν. τούτων δὲ τοιούτων ὄντων τίς
 οὔτω μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι; ἀλλὰ μὴν
 ἐρῶ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας καὶ σέ βουλήσεσθαι 45
 13 φίλον ἡμῖν εἶναι. οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας,
 οὓς νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρα-
 σχεῖν· οἶδα δὲ καὶ Πισιδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ
 τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ
 εὐδαιμονίᾳ. Αἰγυπτίους δέ, οἷς μάλιστα ὑμᾶς γιγνώσκω τεθυ- 50
 μωμένους, οὐχ ὁρῶ ποία δυνάμει συμμάχῳ χρησάμενοι μάλλον
 14 ἂν κολάσαισθε τῆς νῦν σὺν ἐμοὶ οὔσης. ἀλλὰ μὴν ἔν γε τοῖς

Metaphors from the games are very common.

πολεμήσομεν: more effective than the opt. with ἂν.

39 ταῦτα: resuming the indir. ques., ὅσων . . . στερήσαιμι.

40 τῶν τότε: cf. c. 2. 89.

σέ: note the position. Cf. σοί, below, l. 43.

42 ἐχρήτο: cf. II, 6, §13.

43 ξύμμαχον: fem.; see G. 304; H. 225; B. 119.

τούτων . . . ὄντων, quae cum ita sint.

44 ὅστις οὐ βούλεται: a rel. clause expressing result (G. 1445; H. 910; B. 597), where we might have looked for ὥστε μὴ βούλεσθαι. ὅστις often serves to characterize. Cf. the use of οἵτινες, below, l. 83, and ὅστις, II, 6, §6.

ἀλλὰ μὴν . . . γάρ: with ἀλλὰ γάρ there is regularly an ellipsis, as with καὶ γάρ; here, but (we can

also be of service to you) for. The irregularity consists in the fact that what, to us, is the principal vb. is contained in the γάρ-clause. Cf. III, 2, §11. For ἀλλὰ μὴν, cf. I, 9, 62, and below, l. 52.

46 οἶδα μὲν . . . οἶδα δέ: anaphora again.

Μυσοῦς: cf. III, 2, §23.

47 νομίζω ἂν: for the position of ἂν, cf. I, 3, 29, and the note.

48 ἀκούω: with the infin. of hear-say.

49 ἐνοχλοῦντα, from disturbing.

50 Αἰγυπτίους, as for the Egyptians. By so rendering we keep the emphatic order. The word is, of course, obj. of κολάσαισθε.

μάλιστα . . . τεθυμωμένους: because of their revolt; see I, 8, 33. The perf. partic. is intensive.

52 τῆς . . . οὔσης=ἡ τῇ . . . οὔση. ἀλλὰ μὴν: resuming the thought of §11.

πέριξ οἰκοῦσι σὺν εἰ μὲν βούλοιο φίλος ὥς μίγιστος ἂν εἴης, εἰ
 δέ τις σε λυποίῃ, ὥς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρε-
 55 τας, οἳ σοι οὐκ ἂν μισθοῦ ἕνεκα ὑπηρετοῖμεν ἀλλὰ καὶ τῆς
 χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. ἐμοὶ μὲν 15
 ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι τὸ σὲ
 ἡμῖν ἀπιστεῖν ὥστε καὶ ἥδιστ' ἂν ἀκούσαιμι τὸ ὄνομα τίς οὕτως
 ἐστὶ δεινὸς λέγειν ὥστε σε πείσαι λέγων ὥς ἡμεῖς σοι ἐπιβου-
 60 λεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε. Τισσαφέρνης δὲ
 ὦδε ἀπημείβετο.

Ἄλλ' ἥδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λό- 16
 γους· ταῦτα γὰρ γινώσκων εἴ τι ἐμοὶ κακὸν βουλευοίς, ἅμα ἂν
 μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. ὥς δ' ἂν μάθῃς ὅτι οὐδ'
 65 ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀιτάκουσον.
 εἴ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων 17

54 ἀναστρέφοιο, *would conduct yourself*. For the omission of *ἂν*, cf. I, 6, 9 and the note. The particle could, however, easily have been omitted by a copyist before ἀναστρέφοιο, and many insert it.

ὑπηρετας: a strong word; they would do his bidding in all things.

55 οὐκ ἂν: for the position of *ἂν*, cf. I, 3, 29, and the note.

μισθοῦ: a frank admission of the fact that they are mercenaries.

56 ἦν: ἦς, with attraction, would be more regular.

σοῦ σοί: the collocation adds emphasis, as does also the postponement of *δικαίως*. Cf. *ἡμεῖς σοί*, below, I. 59.

57 τὸ . . . ἀπιστεῖν, *your distrust of us*. The articular infin. is a favorite construction with Xen.

58 τὸ ὄνομα τίς: a blending of two constructions, *ἀκούειν τίς*, and *ἀκούειν τὸ ὄνομα τούτου ὅστις*.

59 λέγων, *by his mere words*, since proofs are lacking.

61 ἀπημείβετο: another of Xen.'s poeticisms. ἀμείβεσθαι, in this sense, has no footing in prose.

62 Ἄλλ' ἥδομαι: for ἀλλά, beginning a speech, cf. I, 7, 31.

σου: cf. I, 2, 26, and the note.

63 ἂν . . . δοκεῖς . . . εἶναι: *ἂν* goes, of course, with εἶναι; cf. I, 3, 29, and the note. Observe that the personal construction cannot here be retained in Eng. Cf., below, ἀπορεῖν . . . ἂν . . . σοι δοκοῦμεν.

64 ὥς δ' ἂν μάθῃς: Xen. stands alone among prose writers in using *ὥς ἂν*, in final clauses (G. 1367; H. 882; B. 590, note 2; G. M. T. 326, 2, and Appendix IV). Cf. his unusual fondness for *ὥς*, alone.

66 εἰ ἐβουλόμεθα: best taken as contrary to fact; see on *εἰ μὴ ἤλθετε*, c. 1. 21. Instead of the normal apodosis, Xen. has chosen

- πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως ἐν ᾗ ὑμᾶς μὲν βλάπτειν
 18 ἱκανοὶ εἶημεν ἄν, ἀντιπάσχειν δὲ οὐδείς κίνδυνος; ἀλλὰ χωρίων
 ἐπιτηδεῖων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἄν σοι δοκοῦμεν; οὐ τοσαῦτα
 μὲν πεδία ἃ ὑμεῖς φίλια ὄντα σὺν πολλῶ πόνῳ διαπορεύεσθε, 70
 τοσαῦτα δὲ ὄρη ὁρᾶτε ὑμῖν ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκα-
 ταλαβοῦσιν ἄπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ'
 ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι ὅπόσοις ἂν ὑμῶν βουλώμεθα μά-
 χεσθαι; εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ
 19 ἡμεῖς ὑμᾶς διαπορεύοιμεν. εἰ δ' ἐν πᾶσι τούτοις ἡττώμεθα, 75
 ἀλλὰ τό γέ τοι πῦρ κρείττον τοῦ καρποῦ ἐστίν· ὃν ἡμεῖς δυναί-
 μεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ' εἰ
 20 πᾶν ἀγαθοὶ εἴητε μάχεσθαι ἂν δύναισθε. πῶς ἂν οὖν ἔχοντες
 τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα
 ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτου ἂν τὸν τρώ- 80
 πον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς
 21 ἀνθρώπων αἰσχυρός; παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων

the more pointed rhetorical ques-
 tion, equally natural in Eng.

67 ἐν ᾗ, *by means of which*.

68 εἶημεν ἄν: ideal, not unreal; but
 the shift is an easy one. With
 the following οὐδείς κίνδυνος, ἂν εἴη
 is to be supplied.

ἀλλά: here best rendered by *or*.
 It anticipates objections.

69 οὐ = *nonne*. The vb. is ὁρᾶτε,
 below.

τοσαῦτα μὲν . . . τοσαῦτα δὲ . . . το-
 σοῦτοι: the anaphora is rhetori-
 cal, but vigorous.

70 φίλια ὄντα: concessive.

71 ὄντα πορευτέα: indir. disc., after
 ὁρᾶτε. For the construction of
 the verbal, see the note on δια-
 βατέος, c. 4. 28. It goes also with
 πεδία, above, both phrases being
 an extension of ὁδὸν πορεύεσθαι.

72 εἰσὶ, *are there not?* The inter-
 rog. force of οὐ is still felt.

74 εἰσὶ δ' . . . οὓς: *cf. ἦν . . . οὓς*,
 I, 5, 35, and the note.

75 διαπορεύοιμεν: no other instance
 of the occurrence of this com-
 pound in the act. is known; δια-
 βιβάζω supplies its place. The
 act. of the simple vb. occurs in
 a causative sense, but is rare in
 prose.

76 ἀλλὰ . . . ἐστίν, *yet, at any rate*,
fire, as you know, is.

77 κατακαύσαντες: Tiss.: tries this,
 III, 5, § 3. *Cf.*, also, I, 6, 3.

λιμὸν . . . ἀντιτάξαι: a fine meta-
 phor.

78 πῶς ἂν: for the position of ἂν,
cf. I, 3, 29. It is repeated below,
 l. 80.

79 μηδένα: not οὐδένα; ἔχοντες is
 felt as conditional.

81 πρὸς: *cf. I, 6, 29*.

82 ἐστὶ, *belongs to, is characteris-*
tic of. The gens. are possessive.

καὶ ἐν ἀνάγκῃ ἔχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι
 δι' ἐπιτορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πρᾶτ-
 85 τειν τι. οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἡλί-
 θιοί ἐσμεν. ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι οὐκ ἐπὶ τοῦτο 22
 ἦλθομεν; εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρως τούτου αἴτιος τὸ τοῖς Ἑλλησιν
 ἐμὲ πιστὸν γενέσθαι, καὶ ὃ Κῦρος ἀνέβη ξενικῶ διὰ μισθοδοσίας
 πιστεύων τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίαν ἰσχυρόν. ὅσα δ' 23
 90 ἐμοὶ χρήσιμοι ὑμεῖς ἐστε τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον
 ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξε-
 στιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων
 καὶ ἕτερος εὐπετῶς ἔχοι.

Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ εἶπεν· 24
 95 Οὐκοῦν, ἔφη, οἵτινες τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πει-

83 ἀνάγκῃ ἔχομένων, *the thralls of necessity*. Cf. ἀνάγκῃ κατεχομένων (II, 6, § 13).

καὶ τούτων πονηρῶν: cf. καὶ ταῦτα, I, 4, 81. Observe the climax.

οἵτινες ἐθέλουσι: as if ἀποροὶ εἰσι had preceded. We should have looked for the simple infin.; cf. the use of ὅστις, II, 6, § 6.

86 ἐξὸν: acc. abs. (G. 1569; H. 973; B. 343). Note that the acc. abs. generally expresses an adversative relation, *although we had every chance to destroy you*.

87 ἔρως, *passion, burning desire*, a strong word.

τούτου: i. e. τοῦ ἡμᾶς μὴ ἐπὶ τοῦτο ἐλθεῖν. The gen. depends on αἵτως.

τὸ . . . γενέσθαι . . . καταβῆναι: a clause, in the acc., defining the verbal noun ἔρως. Trans., *my burning desire to show myself . . . and to go down*.

88 ᾧ . . . ξενικῶ: military dat. of accompaniment; see on I, 7, 66. For the incorporation of the

noun in the rel. clause, cf. I, 2, 5 and for the order (rel. first, resumed by demonstrative), cf. I, 9, 107.

μισθοδοσίας: acc., not gen.

89 ὅσα, in what respects. Cf. the acc. with χρῶμαι, e. g. I, 3, 93.

90 ἐστε: stronger than ἔσσεθε. Note the emphatic pronouns.

εἶπας: for the form, see c. 1. 102, and the note.

91 τιάραν . . . ὀρθήν: a symbol of royalty. It is debatable whether by τὴν δ' ἐπὶ τῇ καρδίᾳ (sc. ὀρθήν) Tiss. means to indicate a desire on his part to set himself up as king with the help of the Greeks, or whether the phrase simply denotes the enjoyment of kingly power. The former view seems preferable.

93 ἕτερος: more modest than ἐγώ. Cf. the use of τις to denote a definite individual (e. g. I, 4, 80).

94 εἶπεν: the subj. is easily supplied from the preceding dat.

95 οὐκοῦν: cf. I, 6, 37, and the note.

ρῶνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς ἄξιοί εἰσι τὰ
 25 ἔσχατα παθεῖν; Καὶ ἐγὼ μὲν γε, ἔφη ὁ Τισσαφέρνης, εἰ βού-
 λεσθέ μοι οἷ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν, ἐν τῷ ἐμφανεῖ
 λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ
 26 σὺν ἐμοὶ στρατιᾷ. Ἐγὼ δέ, ἔφη ὁ Κλέαρχος, ἄξω πάντας, καὶ 100
 27 σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω. ἐκ τούτων δὴ τῶν
 λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν
 ἐκέλευε καὶ σύνδειπνον ἐποιήσατο.

Τῇ δὲ ὑστεραία ὁ Κλέαρχος ἀπελθὼν ἐπὶ τὸ στρατόπεδον
 δηλὸς τ' ἦν πάνυ φιλικῶς οἰόμενος διακεῖσθαι τῷ Τισσαφέρνει 105
 καὶ ἃ ἔλεγεν ἐκείνος ἀπήγγελλεν, ἔφη τε χρῆναι ἰέναι παρὰ
 Τισσαφέρνην οὓς ἐκέλευσεν, καὶ οἱ ἂν ἐλεγχθῶσι διαβάλλοντες
 τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλησιν

ἔφη: repeating εἶπεν; it is paren-
 thetic.

τοιοῦτων . . . ὑπαρχόντων, *when we
 have such grounds for*; see the
 note on ὑπῆρχε, I, 1, 16.

98 μοι: with ἐλθεῖν; less formal
 than πρὸς με.

οἱ . . . στρατηγοὶ . . . λοχαγοί: ap-
 position with ὑμεῖς, contained in
 the vb.; cf. I, 5, 94, and the note.
 The art. is repeated, since the two
 groups do not form one class.

ἐν τῷ ἐμφανεῖ: cf. ἐν τῷ γε φανερώ,
 I, 3, 113. Note the punctuation;
 this clause goes with λέξω, not
 with ἐλθεῖν.

101 ὅθεν = *those from whom*.

δή: the particle emphasizes the
 treachery of Tiss.

102 φιλοφρονούμενος, *with a great
 show of friendliness*.

103 σύνδειπνον ἐποιήσατο, *made him
 his guest at dinner* (note the
 mid.). This was a pledge of
 friendship among eastern peo-
 ples. Cf. ὁμοτράπεζοι, I, 8, 103 f.,

and συντράπεζοι, I, 9, 114 f., and the
 reference to the present passage
 in III, 2, §4.

105 δηλὸς τ' ἦν . . . διακεῖσθαι, *evi-
 dently thought that he stood on
 very friendly terms with*. For
 the use of δηλός with a partic., see
 I, 2, 70, and for διακεῖσθαι, ex-
 pressing a state, cf. II, 6, §12,
 and III, 1, §3. It serves as a
 pass. of διατιθέναι (cf. διατιθεῖς,
 I, 1, 19). Clearchus evidently
 felt flattered by the attention
 shown him.

107 οὓς ἐκέλευσεν: the subj. is Tiss.,
 not Clearchus.

οἱ ἂν . . . Ἑλλήνων, *whoever of the
 Greeks should be found guilty
 of making false charges*.

108 αὐτούς: less frequent in re-
 suming a rel. than τούτους . . .
 τούτους, however, would properly
 have stood at the head of the
 sentence, and would thus have
 deprived ὡς προδότας of its em-
 phatic position.

- 110 οὐτως τιμωρηθῆναι. ὑπόπτεψε δὲ εἶναι τὸν διαβάλλοντα Μένωνα, 28
 εἰδὼς αὐτὸν καὶ συγγεγενημένον Τισσαφέρνει μετ' Ἀριαίου καὶ
 στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν
 πρὸς αὐτὸν λαβὼν φίλος ᾗ Τισσαφέρνει. ἐβούλετο δὲ καὶ 29
 Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην
 καὶ τοὺς παραλυποῦντας ἐκποδὼν εἶναι. τῶν δὲ στρατιωτῶν
 115 ἀντέλεγον τινες αὐτῷ μὴ ἰέναι πάντας τοὺς λοχαγούς καὶ στρα-
 τηγούς μηδὲ πιστεύειν Τισσαφέρνει. ὁ δὲ Κλέαρχος ἰσχυρῶς 30
 κατέτεινεν, ἔστε διεπράξατο πέντε μὲν στρατηγούς ἰέναι, εἴκοσι
 δὲ λοχαγούς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων
 στρατιωτῶν ὡς διακόσιοι.
 120 Ἐπεὶ δὲ ἦσαν ἐπὶ θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ 31
 παρεκλήθησαν εἰσῶ, Πρόξενος Βοιωτίας, Μένων Θετταλός, Ἀγίας
 Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιοί· οἱ δὲ λοχαγοὶ
 ἐπὶ θύραις ἔμενον. οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ ση- 32

109 τιμωρηθῆναι: the infin. is governed by χρῆναι, above.

Μένωνα: for the strife between Clearchus and Menon, see I, 5, 68 ff. Clearchus' precedence dates from the events narrated in I, 3 (cf. I, 6, §5), and seems not to have been affected by Menon's action at Thapsacus (I, 4, §§13-17). Ctesias (see the Introd. 30) says: Κλέαρχω ἅπαντα ὁ Κύρος συνεβούλενε, τοῦ δὲ Μένωνος λόγος οὐδεὶς ἦν.

110 μετ' Ἀριαίου: for his friendship with Menon, see c. 1. 26.

111 αὐτῷ: i. e. Κλέαρχω.

112 καὶ Κλέαρχος: a remark showing Xen.'s fairness: Menon was not the only schemer.

113 ἅπαν τὸ στράτευμα: a chiasmic variation from τὸ στράτευμα ἅπαν, above.

115 ἀντέλεγον, protested, a durative tense, as κατέτεινεν, below.

The vb. takes μή, as implying a command.

116 ὁ δὲ Κλέαρχος: Ctesias' version is different. According to him, Menon was the prime mover and Clearchus was forced by the troops to go against his will. It was natural that Xen. should emphasize the activity of Clearchus, and Ctesias (in the Persian camp) that of Menon. We may well believe that each was scheming to get the other out of the way.

117 ἔστε: cf. I, 9, 38, and the note.

118 ὡς εἰς ἀγοράν: i. e. unarmed.

120 ἐπὶ θύραις . . . Τισσ.: note the position; cf. I. 1, 43f., and the note. For θύραις, cf. I, 2, 69, and the note.

123 πολλῷ: dat. of measure, but indistinguishable from the adv. πολύ.

ἀπό, at. The signal is said to have

μείου οἱ τ' ἔνδον ξυνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. μετὰ
 δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων διὰ τοῦ πεδίου ἐλαύνοντες 125
 ὧτινι ἐντυγχάνοιεν Ἑλληνι ἢ δούλῳ ἢ ἐλευθέρῳ πάντας ἔκτει-
 33 νον. οἱ δὲ Ἕλληνες τὴν τε ἰππασίαν ἐθαύμαζον ἐκ τοῦ στρατο-
 πέδου ὀρώντες καὶ ὅ,τι ἐποιοῦν ἡμφεγνόουν, πρὶν Νίκαρχος
 Ἀρκὰς ἦκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα
 34 ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. ἐκ τούτου 130
 δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι καὶ
 νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον.
 35 Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ
 Μιθραδάτης, οἳ ἦσαν Κύρῳ πιστότατοι. ὁ δὲ τῶν Ἑλλήνων
 ἑρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν 135
 καὶ γιγνώσκειν. ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρα-
 36 κισμένοι εἰς τριακοσίους. οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν
 ἐκέλευον εἴ τις εἶη τῶν Ἑλλήνων στρατηγὸς ἢ λοχαγός, ἵνα
 37 ἀπαγγείλωσι τὰ παρὰ βασιλέως. μετὰ ταῦτα ἐξῆλθον φυλατ-
 τόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ 140
 Σοφαίνετος Στυμφάλιος, ξὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως
 μάθοι τὰ περὶ Προξένου. Χειρίσοφος δὲ ἐτύχχανεν ἀπὼν ἐν

been the raising of a red flag over the tent of Tiss.

124 *ξυνελαμβάνοντο . . . κατεκόπησαν*: note the change in tense. With the whole cf. Caesar's action toward the Upsipites and Tencteri (*B. G.* IV, 13). It was thus, also, that the Parthians seized Crassus.

125 *τινὲς*: for the position, cf. III, 3, §4. It is permitted in Attic only when the subst. has an attrib. adj., but is common in Herodotus.

126 *ὧτινι ἐντυγχάνοιεν*: see the note on *ὅστις ἀφικνεῖτο*, I, 1, 18, where again *ὅστις* is followed by a pl.

ἔκτεινον: the simple vb. only here in Xen.

128 *ἐποιοῦν*: instead of *ποιοῦεν*; see I, 2, 11, and the note.

ἡμφεγνόουν: for the double augment, cf. *ἡνέσχετο*, I, 8, 105, and the note.

πρὶν: see the notes on I, 1, 53, and I, 9, 38. Here *ἡμφεγνόουν* implies a neg.

131 *ἔθεον*: see the note on *θεῖν*, I, 8, 71.

ἐκπεπληγμένοι: how different from *ἐκπλαγέντες*?

137 *προσελθεῖν*: they said, *εἴ τις ἐστι . . . προσελθέτω*.

140 *στρατηγοὶ μὲν . . . ξὺν αὐτοῖς δέ*: Xen. held no rank, hence the two groups.

142 *τὰ περί*, the news about, a common phrase, oftener with the

κώμη τινὲ ξὺν ἄλλοις ἐπισιτιζομένοις. ἐπειδὴ δὲ ἔστησαν εἰς 38
 ἐπήκοον, εἶπεν Ἀριαῖος τάδε. Κλέαρχος μὲν, ὦ ἄνδρες Ἕλλη-
 145 νες, ἐπεὶ ἐπιορκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν
 δίκην καὶ τέθηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν
 αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ βασιλεῖς
 τὰ ὄπλα ἀπαιτεῖ. αὐτοῦ γὰρ εἶναί φησιν, ἐπεὶ περ Κύρου ἦσαν
 τοῦ ἐκείνου δούλου. πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε 39
 150 δὲ Κλεάνωρ ὁ Ὀρχομένιος· ὦ κάκιστε ἀνθρώπων Ἀριαῖε καὶ
 οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ'
 ἀνθρώπους, οὔτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ
 ἐχθροὺς νομεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ
 τε καὶ πανουργοτάτῳ τοὺς τε ἄνδρας αὐτοὺς οἷς ὤμνυτε ἀπολω-
 155 λέκατε καὶ τοὺς ἄλλους ἡμῶς προδεδωκότες ξὺν τοῖς πολεμίοις
 ἐφ' ἡμᾶς ἔρχεσθε; ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν 40
 ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντῃ, καὶ
 πᾶσιν ἡμῖν τοῖς ξὺν τούτοις. ἐπὶ τούτῳ Ξενοφῶν τάδε εἶπε. 41
 Κλέαρχος μὲν τοίνυν εἰ παρὰ τοὺς ὅρκους ἔλκε τὰς σπονδὰς,
 160 τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιορκούντας·

acc. than the gen. For the friendship of Xen. and Proxenus, see the note on c. 4. 66.

Χειρίσοφος: his subsequent prominence justifies the special mention of him here.

143 ἔστησαν εἰς: motion, followed by rest.

145 ἐφάνη, was proved; cf. φανερός ἐγένετο, below, l. 157. See the note on ἐφαίνετο, I, 9, 70.

τὴν δίκην, his deserts.

148 ἀπαιτεῖ: for the two accs., see the note on I, 1, 55. Observe the emphatic position of ὑμᾶς and of αὐτοῦ, below.

ἦσαν: pl, despite the neut. ἡ subj.; see the note on I, 2, 38.

149 ἐκείνου: i. e. the king, said from the standpoint of Ariaeus.

δούλου: cf. I, 9, 105, and the note.

ἀπεκρίναντο . . . ἔλεγε: cf. c. 3. 87.

150 Κλεάνωρ: called πρεσβύτατος, c. 1. 51, and therefore entitled to take a prominent place. His words well express his outraged moral sense. Compare his words in III, 2, §§ 4 ff.

151 οἱ ἄλλοι: apposition; cf. I, 5, 94, and the note.

θεοὺς . . . ἀνθρώπους: for the case, see the note on c. 3. 91.

152 οὔτινες, seeing that you. The rel. is often causal (G. 1461; H. 910; B. 598; 619, note).

ἡμῖν: the dat. goes with ὁμόσαντες, but is felt also with τοὺς αὐτοὺς (the same as we).

155 προδεδωκότες: varied from προδόντες, above. The repetition adds emphasis.

156 γάρ, (we are not traitors) for.

- Πρόξενος δὲ καὶ Μένων ἐπέειπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ
 42 βέλτιστα συμβουλευῆσαι. πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπῆλθον οὐδὲν ἀποκρινάμενοι. 165
- 1 VI. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνῆχθησαν ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἔχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος
 2 ἐσχάτως. καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις 5 πρὸς τοὺς Ἀθηναίους παρέμενεν, ἐπειδὴ δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θρᾷκες ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν ἐφόρων ἐξέπλει ὡς πολε-
 3 μῆσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θραξίν. ἐπεὶ δὲ

γάρ is very common in answers, the context supplying *yes* or *no*. Here it may be rendered *but*.

161 Πρόξενος . . . Μένων: best regarded as a real anacolouthon (nom. abs.). The emphasis may be retained by translating, as regards *Proxenus* and *Menon*. Cf. the note on ποταμός, c. 4. 27.

CHAPTER VI

2 τὰς κεφαλὰς: acc. of the part affected (G. 1058; H. 718; B. 335; cf. III, 1, §31, τὰ ὦτα τετρυπημένον, *with his ears pierced*). Used with a pass. this suggests an act. construction ἀποτέμνειν τινὰ τὴν κεφαλὴν (cf. βάλλειν with two accs.). Instead of this we have III, 1, §17, τοῦ ἀδελφοῦ . . . ἀποτεμὼν τὴν κεφαλὴν, and I, 10, 1 the regular pass., Κύρου ἀποτέμνεται ἡ κεφαλὴ.

εἰς μὲν: balanced by Πρόξενος δέ, §16. It is a form of partitive appos. with οἱ στρατηγοί, εἰς μὲν

serving to bring the individual into stronger relief than ὁ μὲν.

3 Κλέαρχος: see the Introd., §38. ἐκ πάντων: with ὁμολογουμένως, *in the opinion of all*. For this use of ἐκ, cf. I, 1, 28, and the note.

τῶν . . . ἔχόντων, *those acquainted with him*. Cf. I, 9, 3 f.

4 δόξας, *reputed*.

5 ἐσχάτως: a strong word in emphatic position.

δῆ: a specific instance of a general truth. The two characteristics (πολεμικὸς and φιλοπόλεμος) are taken up in reverse (chiastic) order. Cf. III, 1, §20.

πόλεμος: the Peloponnesian war, 431-404 B.C.

6 παρέμενεν, *could find service at home* (Dakyns).

7 τοὺς Ἕλληνας: *i. e.* those inhabiting the Chersonesus; see the map, and I, 1, 49.

8 διαπραξάμενος: cf. c. 3. 85.

ὡς ἐδύνατο, *no matter how*. Intrigue is implied.

- 10 μεταγνόντες πως οἱ ἴφθοροι ἤδη ἔξω ὄντος ἀποστρέφειν αὐτὸν
ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὥχετο
πλέων εἰς Ἑλλάσποντον. ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν 4
ἐν Σπάρτῃ τελῶν ὡς ἀπειθῶν. ἤδη δὲ φυγὰς ὧν ἔρχεται πρὸς
Κῦρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κῦρον ἄλλη γέγραπται.
15 διδῶσι δὲ αὐτῷ Κῦρος μυρίους δαρεικούς· ὁ δὲ λαβὼν οὐκ ἐπὶ 5
ῥάθυμίαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας
στράτευμα ἐπολέμει τοῖς Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ
τούτου δὴ ἔφερε καὶ ἤγε τούτους καὶ πολεμῶν διεγένετο μέχρι
Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν ὡς ξὺν ἐκείνῳ
20 αὐ πολεμήσων. ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα 6
εἶναι, ὅστις ἐξὸν μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης
αἰρεῖται πολεμεῖν, ἐξὸν δὲ ῥάθυμῆν βούλεται πονεῖν ὥστε πολε-
μεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως αἰρεῖται πολεμῶν μείονα
ταῦτα ποιεῖν· ἐκείνος δὲ ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τιὰ
25 ἡδονὴν ἤθελε δαπανᾶν εἰς πόλεμον. οὕτω μὲν φιλοπόλεμος 7
ἦν· πολεμικὸς δὲ αὐ ταύτῃ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν

10 μεταγνόντες: cf. μεταμελεῖν, I, 6, 41, and the note.

ἤδη . . . ὄντος: sc. αὐτοῦ. For the gen. abs., where we should have looked for a case in agreement, cf. I, 2, 99, and the note.

11 Ἰσθμοῦ: the isthmus of Corinth is meant.

ἐνταῦθα: resumptive.

ὥχετο πλέων: cf. c. 4. 105, and the note.

12 καί, actually.

13 τελῶν: often used of high magistrates.

14 ἄλλη γέγραπται: note the tense. Xen. is perhaps referring to I, 1, § 9 (which section should be compared throughout), but the arguments are not given.

15 ἐπὶ ῥάθυμίαν: cf. Clearchus' own words, I, 3, 15.

16 ἀπό: cf. I, 1, 47.

17 ἀπὸ τούτου, thenceforth.

18 ἔφερε καὶ ἤγε, plundered, a standing phrase. ἔφερε has reference to inanimate objects, ἤγε to live stock. Cf. ἔφερον, IV, 1, § 8.

πολεμῶν διεγένετο: stronger than ἐπολέμει. Cf. λέγων διῆγε, I, 2, 70.

19 ἐδεήθη: for the fact, cf. 1, 2, 4.

21 ὅστις . . . αἰρεῖται: instead of αἰρεῖσθαι. See the note on οἷτινες, c. 5. 83.

ἐξόν: cf. c. 5. 86. Note the anaphora and the parallel structure.

22 ὥστε πολεμεῖν, so it be for war. See G. 1453; H. 953b; B. 596.

26 πολεμικὸς δὲ αὐ: returning to the first characteristic, mentioned at the end of § 1; see the note there.

φιλοκίνδυνός τε: parallel with καὶ . . . φρόνιμος. The intervening

- καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν τοῖς
 δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὡμολόγουν.
 8 καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου
 οἶον κακείνος εἶχεν. ἱκανὸς μὲν γὰρ ὥς τις καὶ ἄλλος φροντί- 30
 ζειν ἦν ὅπως ἔχοι ἡ στρατιὰ αὐτῷ τὰ ἐπιτήδεια καὶ παρασκευ
 ἀζειν ταῦτα, ἱκανὸς δὲ καὶ ἐμποιεῖν τοῖς παροῦσιν ὡς πειστέον
 9 εἶη Κλεάρχῳ. τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ
 ὁρᾶν στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς, ἐκόλαζέ τε ἰσχυρῶς, καὶ
 ὀργῇ ἐνίοτε, ὡς καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. καὶ γνώμη δ' 35
 10 ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγείτο ὄφελος
 εἶναι, ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην
 φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ
 φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασίστως ἰέναι
 11 πρὸς τοὺς πολεμίους. ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ 40

words καὶ ἡμέρας καὶ νυκτὸς ἄγων, κ.τ.λ., explain φιλοκίνδυνος. Do not connect ἄγων with ἦν. For the gens. ἡμέρας and νυκτός, cf. I, 7, 85, and the note.

28 φρόνιμος: cf. I, 10, 34.

πανταχοῦ πάντες: cf. c. 5. 26.

29 ὡς . . . εἶχεν, as far as was possible for a man with such a temper as he had. καὶ with rel. words may often be left untranslated; cf. καὶ ἄλλος, just below, and see the notes on I, 3, 31, and I, 4, 97.

31 ὅπως ἔχοι: obj. clause after φροντίζειν.

αὐτῷ: cf. I, 1, 43, and the note.

32 ἐμποιεῖν τοῖς παροῦσιν, to inspire in those about him (the feeling that). For the vb., cf. below, I. 69.

33 Κλεάρχῳ: the use of the proper name instead of the pron. has always a distinct force.

ἐκ τοῦ . . . εἶναι, by being. Cf. I, 1,

35, and the note. Observe that χαλεπός must be nom., despite the fact that the clause is gen.

34 ὁρᾶν: dat. infin., parallel with the following τῇ φωνῇ; cf. ὁρᾶσθαι, c. 3. 8. In these cases dat. and acc. are indistinguishable.

ἐκόλαζέ τε: for the solitary τε, cf. I, 5, 91. Clearchus was a severe disciplinarian; cf. c. 3. 41, and the note, and III, 2, § 31.

35 ὡς = ὥστε.

ἔσθ' ὅτε: varied from ἐνίοτε, above. For the form, cf. the note on ἦν οὖς, I, 5, 35.

καὶ . . . ἐκόλαζεν: repeated in chiasmic order, a rhetorical feature common in this chapter.

36 ὄφελος: cf. I, 3, 56.

37 λέγειν . . . ἔφασαν: cf. c. 1. 72, and the note.

38 εἰ μέλλοι, if he was to. After this vb. the fut. infin. is usual.

39 ἀφέξεσθαι, hold aloof from, abstain from injuring.

ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἡροῦντο οἱ στρατιῶται· καὶ γὰρ
 τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς ἄλλοις προσώποις ἔφασαν
 φαίνεσθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους ἐδό-
 κει εἶναι, ὥστε σωτήριον, οὐκέτι χαλεπὸν ἐφαίνετο· ὅτε δ' ἔξω 12
 45 τοῦ δεινοῦ γένοιτο καὶ ἐξείη πρὸς ἄλλον ἀρξομένους ἀπιέναι,
 πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' αἰ
 χαλεπὸς ἦν καὶ ὤμος· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται
 ὥσπερ παῖδες πρὸς διδάσκαλον. καὶ γὰρ οὖν φιλία μὲν καὶ 13
 εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἷτινες δὲ ἢ ὑπὸ πόλεως τεταγ-
 50 μένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλη τινὶ ἀνάγκῃ κατεχόμενοι παρείη-
 σαν αὐτῷ, σφόδρα πειθομένοις ἐχρήτο. ἐπεὶ δὲ ἄρξαιτο νικᾶν 14
 ξὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα
 εἶναι τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους
 θαρραλέως ἔχειν παρὴν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖ-
 55 σθαι εὐτάκτους ἐποίει. τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ 15
 ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ
 τὰ πεντήκοντα ἔτη.

41 σφόδρα: with ἀκούειν (*yield absolute obedience*), rather than with ἤθελον. Cf. σφόδρα πειθομένοις, l. 51.

42 τὸ στυγνὸν . . . φαίνεσθαι: strongly rhetorical, *his gloominess then shone as a bright light*. φαιδρὸν is pred. to φαίνεσθαι (note the alliteration). αὐτοῦ, by its very unusual position, is strongly contrasted with τοῖς ἄλλοις. This phrase is one of very doubtful interpretation: either *among the faces of the rest* (in which fear was seen), or *reflected in the faces of the rest*. Some omit ἄλλοις, in which case αὐτοῦ ἐν τοῖς προσώποις means simply *in his face*, a poetical use of the pl. πρόσωπα referring to a single individual (Gildersleeve, *Syntax*, 48, 50).

44 σωτήριον οὐκέτι χαλεπόν: Plutarch (*Marius* 14) uses similar language of Marius.

45 ἀρξομένους, *to take service*, fut. mid. in pass. sense.

46 τὸ . . . ἐπίχαρι, *charm of manner*. Retain the order.

47 διέκειντο: cf. c. 5. 105, and the note.

50 ὑπὸ . . . δεῖσθαι: with κατεχόμενοι, and therefore parallel with the following dat., but the use of ὑπό gives a slight personification.

51 σφόδρα . . . ἐχρήτο, *he exacted absolute obedience*.

52 μεγάλα: the order must be retained, else this word loses its emphasis.

53 τό . . . ἔχειν, *boldness in the face of the foe*.

56 οὐ μάλα, *not much*, but meaning, *not at all* (litotes).

- 16 Πρόξενος δὲ ὁ Βοιωτίας εὐθὺς μὲν μεираάκιον ὦν ἐπεθύμει γε-
 νέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν
 17 ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίνῳ. ἐπεὶ δὲ συνε- 60
 γένητο ἐκείνῳ, ἱκανὸς νομίσας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος
 ὦν τοῖς πρώτοις μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς
 σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα
 18 καὶ δύναμιν μεγάλην καὶ χρήματα πολλὰ· τοσούτων δ' ἐπι-
 θυμῶν σφόδρα ἔνδηλον αὖ καὶ τοῦτο εἶχεν ὅτι τούτων οὐδὲν ἂν 65
 θελοὶ κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο
 19 δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μὴ. ἄρχειν δὲ καλῶν
 μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατι-
 ωταῖς ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνητο
 μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνους· καὶ φοβού- 70
 μενος μᾶλλον ἦν φανερός τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ
 20 οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. ᾤετο δὲ ἀρκεῖν πρὸς τὸ
 ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν
 δὲ ἀδικοῦντα μὴ ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε καὶ

57 τὰ πεντήκοντα: for the art., cf.
 τοὺς δισχιλίους, I, 2, 59.

58 Πρόξενος δέ: see the Introd.,
 § 38. δέ balances μέν in l. 2.

ἐπεθύμει, *cherished the desire*. How
 different from ἐπεθύμησε?

60 Γοργία: the most famous, per-
 haps, of the Greek "sophists."
 His fee is stated to have been
 100 minae (nearly \$2,000). Where
 was Leontini?

συνεγένετο ἐκείνῳ, *had completed his
 course with him*. συγγίγνεσθαι
 and συνεῖναι are regularly used to
 express the relations of teacher
 and pupil.

62 τοῖς πρώτοις, *the first men (of
 his day)*.

εὐεργετῶν: after ἡττᾶσθαι; cf. c. 3. 99.

63 καὶ . . . καὶ: in enumerations
 both polysyndeton and asynde-
 ton (l. 93) are common.

65 ἔνδηλον . . . εἶχεν, *yet he made
 this too clear*.

67 μὴ: not οὐ, because going with
 τυγχάνειν, not with δεῖν; cf. μὴ
 ἐπαινεῖν, below, l. 74.

καλῶν . . . ἀγαθῶν, *gentlemen, i. e.
 men endowed with the ideal
 qualities, comeliness and manli-
 ness*. The phrase is a common
 one; cf. § 20 and IV, 1, § 19.

68 αἰδῶ . . . ἑαυτοῦ, *respect for
 himself*, obj. gen. For ἐμποιῆσαι,
 cf. l. 32.

70 οἱ ἀρχόμενοι: a synonym in-
 stead of the word just used.

φοβούμενος: after φανερός ἦν. Sev-
 eral instances of this use of the
 partic. occur in §§ 21 and 22. Cf.
 I, 2, 70, and the note.

72 ἀρκεῖν: the subj. is the clause
 τὸν μὲν . . . τὸν δὲ . . . ἐπαινεῖν.

73 ἀρχικόν: acc., not nom., since

75 ἀγαθοὶ τῶν συνόντων εἶναι ἦσαν, οἱ δὲ ἄδικοι ἐπεβούλευον ὡς
εὐμεταχειρίστῳ ὄντι. ὅτε δὲ ἀπέθνησκεν ἡμ ἐτῶν ὡς τριάκοντα.

Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυ- 21
ρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ
τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς
80 μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. ἐπὶ δὲ τὸ 22
κατεργάζεσθαι ὃν ἐπιθυμοίη συντομωτάτην ᾗετο ὁδὸν εἶναι διὰ
τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν. τὸ δ' ἀπλοῦν καὶ
ἀληθὲς τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. στέργων δὲ φανερός μὲν ἦν 23
οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγμετο ἐπι-
85 βουλεύων. καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων
πάντων ὡς καταγελῶν αἰεὶ διελέγετο. καὶ τοῖς μὲν τῶν πολεμίων 24
κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾗετο εἶναι τὰ τῶν φυ-
λαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾗετο εἰδέναι
ῥᾶστον ὃν ἀφύλακτα λαμβάνειν. καὶ ὅσους μὲν αἰσθάνοιτο 25
90 ἐπιόρκους καὶ ἀδίκους ὡς εὖ ὠπλισμένους ἐφοβεῖτο, τοῖς δὲ
ὁσίοις καὶ ἀλήθειαν ἀσκούσιν ὡς ἀνάνδροις ἐπειρᾶτο χρήσθαι.

the notion is an abstract one and there is no reference to the main subj.; contrast l. 33.

76 ὅτε δὲ ἀπέθνησκεν: Xen. varies the phrase in each case, both in stating the fact of death and in giving the age.

ἐτῶν: gen. of measure.

77 Μένων: see the Introd., § 38.

ἐπιθυμῶν: note the triple anaphora.

78 ὅπως . . . ἵνα: note the varied phrases.

79 φίλος τε: for the solitary τε, cf. l. 34, and the note.

80 μέγιστα: adv. modifying δυνα- μένοις.

ἀδικῶν . . . δίκην: note the alliteration.

ἐπὶ . . . ὁδόν, the shortest road leading to the accomplishment of his desires. Why is ἐπιθυμοίη opt.?

83 τὸ αὐτό, the same thing as, synonymous with. For the dat., see G. 1175; H. 773; B. 392, 2.

στέργων: a strong word, properly denoting natural affection. Note the strong emphasis that falls both on στέργων and on οὐδένα, and also the chiasmic order.

85 τῶν . . . διελέγετο, while, as for his associates, his whole conversation turned upon their ridicule. The gen. is governed by καταγελῶν.

88 μόνος . . . εἰδέναι, thought that he knew better than any one else. Cf. the use of εἰς in ἐντ γε ἀνδρὶ, I. 9. 39.

89 ὃν: partic. in indir. disc. after εἰδέναι.

ἀφύλακτα: trans. as causal.

92 ἀγάλλεται: with ἐπὶ, but below, ἡγάλλετο, with the simple dat.

- 26 ὥσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιο-
τητι, οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλά-
σασθαι ψευδῇ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανοῦργον τῶν
ἀπαιδευτῶν αἰεὶ ἐνόμιζεν εἶναι. καὶ παρ' οἷς μὲν ἐπεχειρεῖ πρω- 95
τεύειν φιλίᾳ, διαβάλλων τοὺς πρώτους τοῦτο ᾔετο δεῖν κτήσασθαι.
- 27 τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδι-
κεῖν αὐτοῖς ἐμνηχανᾶτο. τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου
ἐπιδεικνύμενος ὅτι πλείστα δύναίτο καὶ ἐθέλοι ἂν ἀδικεῖν. εὐερ-
γείαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος 100
- 28 αὐτῷ οὐκ ἀπώλεσεν αὐτόν. καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ
αὐτοῦ ψεύδεσθαι, ἃ δὲ πάντες ἴσασι τὰδ' ἐστί. παρὰ Ἀριστίπ-
που μὲν ἔτι ὥραϊος ὢν στρατηγεῖν διεπράξατο τῶν ξένων, Ἀριάφ
δὲ βαρβάρῳ ὄντι, ὅτι μειρακίους καλοῖς ἦδετο, οἰκειότατος ἐγέ-
νετο, αὐτὸς δὲ παιδικὰ εἶχεν. Θάρύπαν ἀγένειος ὢν γενειῶντα. 105
- 29 ἀποθυησκόντων δὲ τῶν συστρατήγων ὅτι ἐστράτευσαν ἐπὶ βασι-
λέα ξὺν Κύρῳ, ταῦτα πεποικῶς οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν
ἄλλων θάνατον στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν,
οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς

δικαιοτήτι: a Xenophontic word,
for which δικαιοσύνη is usual.

93 τῷ . . . τῷ . . . τῷ: note the
effect of the asyndeton.

94 διαγελᾶν: a rare compound.

τὸν . . . μὴ πανοῦργον: μή shows
that the phrase is general.

τῶν ἀπαιδευτῶν: partitive gen. in
the pred.

95 ἐπεχειρεῖ: we should have ex-
pected the opt.; cf. ὅστις ἀφικνεῖτο,
I, 1, 18, and ὅποτε τις . . . ἀφί-
στατο, below.

96 διαβάλλων: in agreement with
the main subj., although logi-
cally subordinated to δεῖν.

τοὺς πρώτους: i. e. those already
first in their friendship.

τοῦτο: i. e. τὸ πρωτεύειν φιλίᾳ.

97 τὸ . . . παρέχεσθαι: obj. of ἐμνη-
χανᾶτο.

99 δύναίτο καὶ ἐθέλοι ἂν: direct.
δύναμαι καὶ ἐθέλωμ' ἂν. The shift
of construction is appropriate to
the meanings of the two vbs.

100 χρώμενος, while associated
with him.

101 αὐτόν: emphatic repetition
after αὐτῷ. Generally the pron.
is expressed but once.

δῆ: emphasizing the contrast be-
tween ἀφανῆ and ἃ . . . πάντες ἴσα-
σι. By ἀφανῆ Menon's assumed
treachery is doubtless meant.

102 Ἀριστίππου: cf. I, 1, 52 ff.

104 βαρβάρῳ ὄντι: said with indig-
nation.

105 ἀγένειος . . . γενειῶντα: con-
temptuous contrast.

107 πεποικῶς: concessive.

109 ἀποτμηθέντες τὰς κεφαλὰς: cf.
I, 2.

110 κεφαλᾶς, ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισ-
θεὶς ἐνιαυτόν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιοὺς καὶ τούτῳ ἀπέ- 30
θανέτην. τούτων δὲ οὐθ' ὥς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα
οὐτ' εἰς φιλίαν αὐτοὺς ἐμέμφετο. ἦστην δὲ ἄμφω ἀμφὶ τὰ
115 πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

110 ὅσπερ: the rel. is attracted to the gender of the pred. noun.

ζῶν αἰκισθεὶς ἐνιαυτόν, *tortured alive for a year*. αἰκισθεὶς suggests mutilation, but we know nothing of the manner of his end.

112 Ἀγίας . . . Σωκράτης: of these men nothing is known beyond what the *Anabasis* tells us.

καὶ τούτῳ: *they too*, but Eng. omits the pron. The dual groups the two together as contrasted with the others, but it is not consistently used.

114 εἰς, *with reference to*.

αὐτούς: μέμφομαι more often takes a dat.

115 ἀπὸ γενεᾶς: note the varied phrase.

BOOK III

- 1 I. [“Ὅσα μὲν δὴ ἐν τῇ Κύρου ἀναβάσει οἱ Ἕλληνες ἔπρα-
ξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐγένετο
ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρνει ἐν ταῖς σπονδαῖς, ἐν
2 τῷ πρόσθεν λόγῳ δεδήλωται.] ἐπεὶ δὲ οἱ στρατηγοὶ συνειλημ-
μένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπισπό- 5
μενοι ἀπωλώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες,
ἐννοοῦμενοι ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς
πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμιοι ἦσαν, ἀγορὰν δὲ
οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος οὐ μείον
ἢ μύρια στάδια, ἡγεμῶν δ’ οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διείρ- 10
γον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προὔδεδώκεσαν δὲ αὐτοὺς
καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι
ἦσαν οὐδὲ ἵππέα οὐδένα σύμμαχον ἔχοντες, ὥστε εὐδηλον ἦν

CHAPTER I

- 1 Ὅσα . . . δεδήλωται: with this introductory paragraph *cf.* II, 1, 1, and the note.
3 ἀπιόντων: temporal.
4 συνειλημμένοι ἦσαν . . . ἀπωλώλεσαν: plpf. in a temp. clause, instead of the normal aor.; see the note on ἐτελεύτησε, I, 1, 9.
7 ἐννοοῦμενοι: after eight depend. clauses, in which the despondency of the Greeks is effectively portrayed, this is resumed by ταῦτ’ ἐννοοῦμενοι, l. 15.
ἐπὶ . . . θύραις: *cf.* I, 2, 69, and the note. The phrase is here an exaggerated one, but they are at least in the heart of the king’s country.
ἦσαν: past indic., not opt., and so in the following clauses. This

accords with Xen.’s point of view at the time of the composition of the *Anabasis*.

- 8 πολλά: to be taken with both nouns, although agreeing in gender with the nearer only; so, too, πολέμιοι, in the pred.

ἀγορὰν δέ: with this passage *cf.* the words of Clearchus in II, 4, § 5.

- 10 μύρια στάδια: a round number, like our *a thousand miles*. In reality the distance by the route over which they had come was far greater.

διείργον, *barred their progress*. ἐν μέσῳ is best taken in its literal sense, *in the midst of*.

- 13 ἵππέα οὐδένα: *cf.* with the whole passage II, 4, § 6, and the notes there.

ὅτι ικῶντες μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν
 15 οὐδεὶς ἂν λειφθείη· ταῦτ' ἐννοοῦμενοι καὶ ἀθύμως ἔχοντες ὀλίγοι 3
 μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέ-
 καυσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα,
 ἀνεπαύοντο δὲ ὅπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεῦδειν
 ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παιδων, οὓς
 20 οὐποτ' ἐνόμιζον ἔτι ὄψεσθαι. οὕτω μὲν δὴ διακείμενοι πάντες
 ἀνεπαύοντο.

Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρα- 4
 τηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν συνηκολούθει, ἀλλὰ
 Πρόξενος αὐτὸν μετεπέμψατο οἴκοθεν ξένος ὢν ἀρχαῖος· ὑπὶσχ-
 25 νεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσῃν, ὃν αὐτὸς
 ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. ὁ μέντοι Ξενοφῶν 5
 ἀναγνοὺς τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ
 περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑποπτεύσας μή τι πρὸς τῆς

14 κατακάνοιεν: for the vb., cf. I, 6, 8, and the note.

15 ὀλίγοι μὲν . . . ὀλίγοι δέ: parti-
 tive apposition with anaphora.

16 εἰς τὴν ἐσπέραν: cf. I, 7, 4.

17 ἐπὶ . . . τὰ ὄπλα, to their quar-
 ters.

18 ὅπου ἐτύγχανεν: cf. II, 2, 78.
 There the pl. was used, denoting
 groups, here the sing. of indi-
 viduals; cf. the note on ἐκάστοις,
 I, 1, 25.

19 ὑπό: again a slight personifica-
 tion.

πατρίδων: there were many states
 in Greece. Note the asyndeton
 and the order of the words. We
 begin with the most emphatic,
 and we have chiasmic alliteration.

20 διακείμενοι: cf. διακείσθαι, II, 5,
 105, and the note.

22 Ἦν δέ τις: Xen. introduces him-
 self modestly. He has been
 mentioned before, but only cas-
 ually (I, 8, §§ 15 and 16, and II,

4, § 15); now he comes to the
 front.

Ἀθηναῖος: no art., but below, Σω-
 κράτει τῷ Ἀθηναίῳ, since Socrates
 was famous.

24 αὐτόν: the rel. construction is
 given up, as regularly (G. 1040;
 H. 1005; B. 487).

25 εἰ ἔλθοι . . . ποιήσῃν: direct.
 ἐὰν ἔλθῃς . . . ποιήσω.

αὐτός: for the combination of the
 intensive and the reflexive, cf. I,
 8, 100, and the note.

26 τῆς πατρίδος: Boeotia.

27 ἀνακοινοῦται, consulted with,
 but, below, the act., ἀνακοινῶσαι,
 simply, lay the matter before.

28 ὑποπτεύσας . . . γενέσθαι, sus-
 pecting that his becoming a
 friend of Cyrus might preju-
 dice him with the state. The
 infin. elauso (φίλον . . . γενέσθαι)
 is the subj. of εἶη. τι goes closely
 with ὑπαίτων, a matter for accu-
 sation.



DELPHI

(From Baumgarten Poland Wagner's Die Hellenische Kultur)

πόλεως ὑπαίτιον εἶη Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κύρος
 προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι, 30
 συμβουλεύει τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφούς ἀνακοινῶσαι
 6 τῷ θεῷ περὶ τῆς πορείας. ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρετο τὸν
 Ἀπόλλω τίνι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα
 ἔλθοι τὴν ὁδὸν ἣν ἐπινυεῖ καὶ καλῶς πράξας σωθείη. καὶ ἀνείλεν
 7 αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. ἐπεὶ δὲ πάλιν ἦλθε, 35
 λέγει τὴν μαντείαν τῷ Σωκράτει. ὁ δ' ἀκούσας ῥητιᾶτο αὐτὸν
 ὅτι οὐ τοῦτο πρῶτον ἡρώτα πότερον λῶον εἶη αὐτῷ πορεύεσθαι
 ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι τοῦτ' ἐπυνθάνετο ὅπως
 ἂν κάλλιστα πορευθείη. ἐπεὶ μέντοι οὕτως ἦρου, ταῦτ', ἔφη,
 8 χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν. ὁ μὲν δὲ Ξενοφῶν οὕτω θυσά- 40
 μενος οἷς ἀνείλεν ὁ θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι
 Πρόξενον καὶ Κύρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν, καὶ
 9 συνεστάθῃ Κύρῳ. προθυμουμένου δὲ τοῦ Προξένου καὶ ὁ Κύρος

29 ὅτι . . . συμπολεμῆσαι: the al-
 lusion is to the latter part of the
 Peloponnesian war when Cyrus
 furnished the Lacedaemonians
 with funds; see the Introd.,
 § 26. Socrates' apprehensions
 were apparently well grounded.
 Xen. was subsequently banished,
 and an epigram quoted by Di-
 ogenes Laertius in his Greek
 life of Xen. contains the words,
 πολῖται φεύγειν κατέγων τοῦ φίλου
 χάριν Κύρου.

31 ἐλθόντα: for the acc. after the
 dat., cf. I, 2, 4, and the note.

32 τῷ θεῷ: Apollo, of course; see
 below.

33 τίνι . . . σωθείη, freely, *to whom
 of the gods he should sacrifice
 in order to.*

κάλλιστα καὶ ἄριστα: cf. II, 1, 83.

34 ἀνείλεν . . . θύειν, *made answer
 (naming) the gods to whom he
 was to sacrifice.* θεοῖς is dat. by

inverse attraction; see the note
 on ἄλλον, I, 4, 100. These gods
 were doubtless Zeus, Hermes,
 and Heracles. In any case Zeus
 was one of them; see VI, 1, § 22.
 For the religious side of Xen.'s
 nature, see the Introd., § 11.

37 τοῦτο: looking forward to the
 question; so again l. 38; cf. I, 3,
 34, and the note.

λῶον = ἄμεινον; very rare in prose.

38 ἰτέον εἶναι: cf. I, 3, 53.

ὅπως . . . πορευθείη: direct, πῶς ἂν
 . . . πορευθείην; cf. I, 7, 2.

39 ἐπεὶ . . . ἦρου: a shift to direct
 speech, as so often.

40 θυσάμενος: what is the force of
 θύεσθαι, as contrasted with θύειν?

42 ὁρμᾶν, *to set out on*, with cogn.
 acc., as ἔλθοι, above. The act. of
 this vb. is often intrans., like the
 mid.

τὴν ἄνω ὁδόν: for ἄνω, cf. I, 2, 1.

43 συνεστάθῃ, *was presented to.*

συμπrouθυμείτο μέναι αὐτόν, εἶπε δὲ ὅτι ἐπειδὴν τάχιστα ἡ
 45 στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. ἐλέγετο δὲ ὁ στόλος
 εἶναι εἰς Πισίδας. ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθεῖς — 10
 οὐχ ὑπὸ Προξένου· οὐ γὰρ ἦδαι τὴν ἐπὶ βασιλέα ὁρμὴν οὐδὲ
 ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς
 Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἦδη ἐδόκει εἶναι ὅτι ὁ στόλος εἴη
 50 ἐπὶ βασιλέα. φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκοντες ὁμῶς οἱ
 πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν·
 ὦν εἰς καὶ Ξενοφῶν ἦν.

Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ 11
 ἐδύνατο καθεύδειν· μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ. ἔδοξεν
 55 αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρώαν οἰκίαν,
 καὶ ἐκ τούτου λάμπεσθαι πᾶσα. περίφοβος δ' εὐθὺς ἀνηγέρθη, 12
 καὶ τὸ ὄναρ τῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὦν καὶ κινδύ-
 νοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· τῇ δὲ καὶ ἐφοβείτο, ὅτι ἀπὸ
 Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει

45 λήξῃ . . . ἀποπέμψει: the direct form is retained in both vbs.

46 Πισίδας: cf. I, 2, 62.

ἐστρατεύετο . . . ἐξαπατηθεῖς: retain the order.

51 ἀλλήλων . . . Κύρου: obj. gens. after αἰσχύνην.

οἱ πολλοί: only Xenias and Pasion deserted (I, 4, § 7). The tone of the whole passage suggests that Xen. is defending his own course in the matter; cf. the notes on § 5 of this chapter.

54 ὕπνου: partitive gen. with μικρόν. In such cases the word denoting the part stands, of course, in the acc., even if the vb. might properly take a gen.

εἶδεν ὄναρ: cf. IV, 3, § 8, for a similar occurrence. Dreams have in all ages been regarded as fraught with meaning; cf. *Iliad* I, 63, καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν.

ἔδοξεν αὐτῷ: explanatory asyndeton.

56 πᾶσα: note the emphatic position.

περίφοβος, in great fear. For the force of the prep., cf. περιγενέσθαι, περιεῖναι, and the phrase περὶ πολλοῦ (παντός) ποιεῖσθαι.

57 τῇ μὲν . . . τῇ δέ, partly . . . partly. The construction shifts slightly. ὅτι is causal in both clauses.

58 φῶς: not a mere variant for σκηπτός, but chosen because it commonly denotes a light of safety; so constantly in Homer. ἀπὸ Διὸς . . . βασιλέως, from Zeus as king: i. e. King Zeus suggested King Artaxerxes.

59 κύκλῳ: strongly emphatic.

60 μὴ οὐ: for the double neg., cf. I, 7, 36, and the note.

τῆς χώρας . . . τῆς βασιλείας: the

- λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς 60
 13 βασιλέως, ἀλλ' εἵργοιτο πάντοθεν ὑπὸ τινων ἀποριῶν. ὁποῖόν
 τι μὲν δὴ ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν ἔξεστι σκοπεῖν ἐκ τῶν
 συμβάντων μετὰ τὸ ὄναρ. γίγνεται γὰρ τάδε. εὐθύς ἐπειδὴ
 ἀνηγέρθη πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· τί κατάκειμαι; ἡ
 δὲ νύξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἦξειν. 65
 εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα μὲν
 τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότατα παθόντας
 14 ὑβριζομένους ἀποθανεῖν; ὅπως δ' ἀμυνούμεθα οὐδεὶς παρασκευ-
 ᾶζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ ἐξὸν ἡσυχίαν
 ἄγειν. ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ 70
 ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμείνω; οὐ
 γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαυτὸν
 τοῖς πολεμίοις.

formal order of the words (*cf.* I, 1, 43, and the note) suits well the gravity of the situation.

61 ὁποῖόν . . . ἐστι, *now what it betokens.*

62 ἐκ τῶν συμβάντων: a sage reflection.

64 πρῶτον μὲν: there is no *ἐπειτα* δέ, but *ἐκ τούτου* follows in l. 74.

τί κατάκειμαι: a vivid dramatic touch, quite in Homer's manner.

65 εἰκός: *sc. ἐστι*, which is often omitted.

66 εἰ δὲ γενησόμεθα: note the warning tone of the condition; *cf.* I, 5, 96, and the note.

ἐπὶ βασιλεῖ: *cf. ἐπὶ τῷ ἀδελφῷ*, I, 1, 15.

τί ἐμποδὼν . . . ἀποθανεῖν, *what is to prevent our beholding . . . suffering . . . and then being slain?* μὴ οὐ is used, not μὴ alone, since the question, τί ἐμποδὼν, implies a neg.; see on μὴ οὐ συσπυρᾶζειν, II, 3, 45.

67 ἐπιδόντας: so Priam says of himself (*Iliad* XXII, 61) κακὰ πόλλ' ἐπιδόντα, *having lived to see many ills.*

68 ὅπως . . . ἀμυνούμεθα: *obj. clause* after παρασκευάζεσθαι.

69 ἐξόν: *cf.* II, 5, 86, and the note.

70 ἐγὼ . . . πράξειν, *lit., now I, for my part, expect the general from what city to do this?* ἐγὼ is strongly emphasized by being placed before the interrogative word: although neither general nor captain he must act. Note that *ποίας* connotes quality; it is more than *τινος*. What state, indeed, if not Athens?

71 ἀναμείνω: for the subjv. question, *cf.* I, 7, 37, and the note.

ἡλικίαν: Xen. was probably about thirty years old at this time; see the *Introd.*, § 1. Note the modest tone of the whole; yet the Greeks owed their salvation to his energetic action.

Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον 15
 75 λοχαγούς. ἐπεὶ δὲ συνήλθον, ἔλεξεν. Ἐγώ, ὃ ἄνθρωποι λοχα-
 γοί, οὔτε καθεύδειν δύναμαι, ὥσπερ οἶμαι οὐδ' ὑμεῖς, οὔτε κατα-
 κεῖσθαι ἔτι, ὁρῶν ἐν οἷσις ἐσμέν. οἱ μὲν γὰρ πολέμιοι δῆλον 16
 ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν
 καλῶς τὰ ἑαυτῶν παρασκευάσασθαι, ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπι-
 80 μελεῖται ὅπως ὡς κάλλιστα ἀγωνιούμεθα. καὶ μὴν εἰ ὑψησόμεθα 17
 καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἴομεθα πείσεσθαι; ὃς καὶ τοῦ
 ὁμομητρίου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν
 καὶ τὴν χεῖρα ἀνεσταύρωσεν. ἡμᾶς δέ, οἷς κηδεμῶν μὲν οὐδεὶς
 πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν ὡς δοῦλον ἀντὶ βασιλέως
 85 ποιήσοντες καὶ ἀποκτενοῦντες εἰ δυναίμεθα, τί ἂν οἴομεθα πα-
 θεῖν; ἂρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος 18
 πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεῦσαί ποτε ἐπ'

74 Ἐκ τούτου: is the asyndeton felt?

τοὺς Προξένου . . . λοχαγούς: with these he was doubtless already acquainted.

76 οἶμαι: parenthetic; cf. I, 9, 79. δύνασθε is therefore to be supplied.

77 ἐν οἷσις, in what straits; cf. ἐν τοιούτοις . . . πράγμασι, II, 1, 81.

δῆλον ὅτι: cf. I, 3, 44, and the note.

78 πρότερον . . . πρὶν: cf. πρόσθεν πρὶν, I, 2, 12.

79 οὐδέν: inner obj. of ἀντεπιμελεῖται.

80 καὶ μὴν, and yet. μὴν is strongly adversative.

ὑψησόμεθα . . . γενησόμεθα: again a warning condition.

81 ὃς, a man who. The rel. is causal; cf. ὅς γε, I, 6, 24.

82 ὁμομητρίου: this constituted the strongest tie of kinship.

καὶ . . . ἥδη, even though already dead—i. e. it was wanton barbarity, although in harmony

with Persian customs; cf. I, 10, 1.

83 ἡμᾶς δέ, but as for us, an independent acc., as the sentence stands, rather than the subj. of παθεῖν, which would properly be nom. Doubtless Xen. had in mind a trans. phrase (e. g. ποιεῖν αὐτόν) and shifted his thought as the sentence went on.

κηδεμῶν οὐδεὶς: there was no Parysatis to support their cause.

84 δοῦλον: cf. I, 7, 16.

85 ἂν . . . παθεῖν: cf. I, 3, 29, and the note.

86 ἐπὶ πᾶν ἔλθοι, make every effort. τὰ ἔσχατα: inner obj. of αἰκισάμενος.

87 παράσχοι: for the mood, cf. εἶη, II, 4, 12, and the note. That whole passage should be compared with this.

τοῦ στρατεῦσαι: obj. gen. with φόβον.

88 ὅπως . . . γενησόμεθα: an obj. clause; despite the fact that

- αὐτόν; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα πάντα ποιητέον.
 19 ἐγὼ μὲν οὖν ἔστε μὲν αἱ σπονδαὶ ἦσαν οὐποτε ἐπαυόμην ἡμᾶς
 μὲν οἰκτίρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, δια- 90
 θεώμενος αὐτῶν ὅσῃ μὲν χώραν καὶ οἶαν ἔχοιεν, ὡς δὲ ἄφθονα
 τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δέ,
 20 ἐσθῆτα δέ· τὰ δ' αὖ τῶν στρατιωτῶν ὁπότε ἐνθυμοίμην, ὅτι τῶν
 μὲν ἀγαθῶν τούτων οὐδενὸς ἡμῖν μετείη, εἰ μὴ πριαίμεθα, ὅτου
 δ' ὠνησόμεθα ἥδειν ἔτι ὀλίγους ἔχοντας, ἄλλως δέ πως πορί- 95
 ζεσθαι τὰ ἐπιτήδεια ἢ ὠνουμένους ὄρκους ἤδη κατέχοντας ἡμᾶς·
 ταῦτ' οὖν λογιζόμενος ἐνίστε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ

ποιητέον has its own obj., πάντα. The two together are equivalent to a vb. of striving. Cf. the similar sentence, below, § 35, and the note.

89 ἔστε μὲν: balanced by ἐπεὶ μέντοι in l. 98. For the poetic word, ἔστε, cf. I, 9, 38, and the note.

90 οἰκτίρων . . . μακαρίζων: suppl. parties. with ἐπαυόμην.

91 αὐτῶν, in regard to them. A personal gen. is frequently found with vbs. of *observing*, *wondering*, etc., often in connection with the acc. of a demonstr. pron. (e. g. σου ταῦτα θαυμάζω). This acc. may be omitted and sometimes cannot easily be supplied, so that some prefer to construe the gen. directly with the vb. Here the place of the acc. is supplied by the following clauses. Cf. III, 3, § 18.

92 χρυσὸν . . . ἐσθῆτα: the omission of the exclamatory rel. is natural at the end of the enumeration (*aye, and gold and raiment*). For ἐσθῆτα, cf. the note on στολήν, I, 2, 158.

93 τὰ . . . τῶν στρατιωτῶν, the lot of our men, further explained by

the ὅτι-clause. This phrase precedes the temporal word for emphasis; cf. I, 9, 56. Observe that the ideas expressed by οἰκτίρων and μακαρίζων are taken up in chiasmic order; cf. II, 6, 5.

ὁπότε ἐνθυμοίμην: cf. ὁπότε βούλοιτο, I, 2, 40, and the note. Owing to the length of the clause, this is resumed by ταῦτ' οὖν λογιζόμενος.

τῶν . . . ἀγαθῶν τούτων: partitive gen. with οὐδενός, which is itself governed in the same way by μετείη. μικρόν, l. 54, is different; see the note there.

94 εἰ μὴ πριαίμεθα: direct, ἐὰν μὴ πριώμεθα.

ὅτου δ' ὠνησόμεθα, *wherewith to buy*, a rel. final clause; cf. ὅστις ἀπάξει, I, 3, 71, and the note. For the gen. ὅτου, cf. σίγλων, I, 5, 32, and the note.

95 ἔχοντας: indir. disc. after ἥδειν; κατέχοντας, after ἥδη.

ἄλλως . . . πως . . . ἢ ὠνουμένους, *otherwise than by purchase*.

πορίζεσθαι, *from procuring*. The infin. is governed by κατέχοντας, a vb. of hindering.

97 ἐνίστε: cf. ἔσθ' ὅτε, II, 6, 35.

ἰὺν τὸν πόλεμον. ἐπεὶ μέντοι ἐκείνοι ἔλυσαν τὰς σπονδάς, λε- 21
 λύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. ἐν
 100 μέσῳ γὰρ ἤδη κείται ταῦτα τὰ ἀγαθὰ ἄθλα ὅποτεροι ἂν ἡμῶν
 ἄνδρες ἀμείνονες ὦσιν, ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οὐ σὺν ἡμῖν.
 ὥς τὸ εἰκός, ἔσονται. οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς 22
 δὲ πολλὰ ὀρώντες ἀγαθὰ στερρώς αὐτῶν ἀπειχόμεθα διὰ τοὺς
 τῶν θεῶν ὅρκους· ὥστε ἐξεῖναί μοι δοκεῖ ἵεναι ἐπὶ τὸν ἀγῶνα
 105 πολὺ σὺν φρονήματι μείζονι ἢ τούτοις. ἔτι δ' ἔχομεν σώματα 23
 ἱκανώτερα τούτων καὶ ψύχῃ καὶ θάλπῃ καὶ πόνοὺς φέρειν·
 ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ
 τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν. ἦν οἱ θεοὶ ὥσπερ τὸ πρόσθεν

98 ἔλυσαν . . . λελύσθαι: the chi-
 astic order gives to the second
 vb. an emphasis that well suits
 the meaning. Note, also, the
 force of the tense.

99 ἐν μέσῳ: in the great games
 of Greece the prizes were set
 forth in plain view. All such
 metaphors were easy for the
 Greek.

100 ἄθλα, as prizes, pred.

ὅποτεροι . . . ὦσιν, for *whichever*
of us (the two contending par-
 ties).

101 ἀγωνοθέται, judges; cf. the
 phrase ἀγῶνα ἔθηκε, I, 2, 62.

102 αὐτούς: for the acc., cf. θεούς,
 II, 4, 35, and the note.

103 τοὺς . . . ὅρκους: cf. II, 5, 21,
 and the note.

104 ἐξεῖναι: sc. ἡμῖν, *it is permitted*
us.

105 πολὺ: strongly emphasized by
 its separation from μείζονι; cf.
 I, 5, 9.

ἢ τούτοις: agreeing in case with
 the omitted ἡμῖν.

ἔτι δ' ἔχομεν: μέν is omitted for
 euphony's sake, although ἔχομεν
 δέ follows.

106 τούτων, *than theirs*. For the
 "short comparison," cf. ἡλέκτρον,
 II, 3, 58, and the note.

ψύχῃ . . . θάλπῃ: the pl. of ab-
 stract nouns is often concrete
 (*successive attacks of cold and*
heat).

107 σὺν τοῖς θεοῖς, *with heaven's*
help. The Greek shunned ex-
 pressions which sounded like
 idle boasting.

ἀμείνονας, *braver, not better*.

οἱ δὲ ἄνδρες: *i. e. the enemy*; cf.
 c. 4, § 40, and ἀνθρώπους, IV, 2,
 § 7.

108 τρωτοὶ . . . θνητοί: *i. e. their*
armor is poorer and they are
physically inferior. There are
 many flings at Persian effemi-
 nacy in Greek writers: the
 memory of Marathon and Sal-
 amis lived long, and Xen.'s
 hearers had had experience of
 their own to confirm it. Cf., also,
 the words of Cyrus in I, 7, 14.

ἦν . . . δίδωσιν: the apodosis im-
 plies the fut. *(we shall find them*
so, if).

109 ἀλλ' ὥσως γάρ: there is no el-
 lipsis: ἀλλ' introduces the appeal

- 24 νίκην ἡμῖν διδῶσιν. ἀλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτ' ἐνθυ-
 μούνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν 110
 παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ
 ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν· φάνητε τῶν λοχα-
 25 γῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. κἀγὼ δέ,
 εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι ὑμῖν βούλομαι,
 εἰ δ' ὑμεῖς τάττετ' ἐμὲ ἡγέισθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, 115
 ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαυτοῦ τὰ κακά.
- 26 Ὁ μὲν ταῦτ' ἔλαξεν, οἱ δὲ ἀρχηγοὶ ἀκούσαντες ἡγέισθαι ἐκέ-
 λευον πάντες, πλὴν Ἀπολλωνίδης τις ἦν βοιωτιάζων τῇ φωνῇ·
 οὗτος δ' εἶπεν ὅτι φλυαροίη ὅστις λέγει ἄλλως πως σωτηρίας ἂν

(μὴ ἀναμένωμεν), γὰρ the subordinate clause.

110 πρὸς τῶν θεῶν: more formal, and hence more impressive than the commoner πρὸς θεῶν (II, 1, 82). For the subjv., see G. 1344; H. 866, 1; B. 585.

111 παρακαλοῦντας: fut., not pres. In pure vbs., if the final vowel of the theme is not lengthened in the fut. and aor. (contrast ἐκάλεσα with ἐποίησα), the σ of the fut. is regularly dropped, and contraction ensues (καλῶ as against ποιῶ). The same principle holds if the vowel ε is added to the theme (μαχοῦμαι, but γενήσομαι).

ἀλλ' . . . ἄρξωμεν, nay, let us be first to. With τοῦ ἐξορμῆσαι, cf. τοῦ διαβαίνειν, I, 4, 96.

112 φάνητε: note the abruptness of this effective climax.

113 τῶν στρατηγῶν: the gen. follows the comparative adj. Xen.'s audience was composed of λοχαγοί.

115 εἰ δ' ὑμεῖς: the expression of the pron. is a mark of modesty: he is ready to lead, but only if it is their wish.

οὐδὲν . . . τὴν ἡλικίαν: the inner and the outer obj. of προφασίζομαι. This passage is proof positive that Xen. was a young man at this time—probably not much over thirty; see the Introd., §1. The Greeks placed a man's prime (ἀκμή) at about forty.

116 ἐρύκειν: a poetic word. Xen. has ἀπήρυστα, V, 8, §25. The infin. is governed by ἀκμάζειν, as a vb. of ability.

117 ἀρχηγοί: another poeticism; many read λοχαγοί.

118 πλὴν: cf. I, 2, 140, and the note. The new personage is introduced in an independent clause.

βοιωτιάζων τῇ φωνῇ, speaking the Boeotian dialect. He was, however, not a Boeotian, as the sequel shows.

119 φλυαροίη . . . λέγει: a rapid shift of mood in indir. disc.; the converse shift (indic. to opt.) is far less common.

ἄλλως πως . . . ἤ: cf. above, l. 95 f.

ἂν τυχεῖν: the infin. is unusual after λέγω (see the note on I, 2, 47), but, if the normal ὅτι . . . ἂν τύχοι had been used here, we

- 120 τυχεῖν ἢ βασιλέα πείσας, εἰ δύναιτο. καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. ὁ μὲντοι Ξενοφὼν μετὰ τὸν ὑπολαβὼν ἔλεξεν ὧδε. Ὡς 27
θαυμασιώτατε ἄνθρωπε, σύγχε οὐδὲ ὁρῶν γιγνώσκεις οὐδὲ ἀκούων μέμνησαι. ἐν ταύτῳ γε μέντοι ἦσθα τούτοις ὅτε βασιλεὺς, ἐπεὶ
Κύρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπτων ἐκέλευε
125 παραδιδόναι τὰ ὅπλα. ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξο- 28
πλισάμενοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε
πρέσβεις πέμπτων καὶ σπονδὰς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια,
ἔστε σπονδῶν ἔτυχεν; ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοὶ, 29
ὥσπερ δὴ σὺ κελεύεις. εἰς λόγους αὐτοῖς ἄνεν ὅπλων ἦλθον
130 πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκείνοι παιόμενοι, κεντού-
μενοι, ὑβριζόμενοι οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ
μάλ' οἶμαι ἐρῶντες τούτου; ἂ σὺ πάντα εἰδὼς τοὺς μὲν ἀμύνασθαι
κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας; ἐμοί, 30
ὦ ἄνδρες, δοκεῖ τὸν ἄνθρωπον τούτον μήτε προσίεσθαι εἰς ταὐτὸ

should have had an ill-sounding sentence. Observe the omission of the subj. of the infin. and the fact that *πείσας* is nom., not acc. The sentence is not general, but personal.

121 *μεταξύ*: sc. *λέγοντα*, in the midst of his talk. For *ὑπολαβὼν*, cf. II, 1, 77.

122 οὐδὲ . . . οὐδέ, not even . . . nor. Demosthenes (XXV, 89) cites the proverb, *ὁρῶντας μὴ ὁρᾶν καὶ ἀκούοντας μὴ ἀκοῦειν*. Cf., also, Isa. vi:9 and Matt. xiii:13. Note the varied phrase in our text.

123 ἐν ταύτῳ . . . τούτοις, present (lit., in the same place) with these men. Cf. *εἰς ταὐτὸ ἡμῖν*, below, § 30.

ὅτε βασιλεὺς: the allusion is to II, 1, §§ 7 ff.

126 τί οὐκ ἐποίησε: cf. *ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι*, above, l. 86. For the events here alluded to, see II, 3, §§ 1 ff.

127 αἰτῶν . . . παρέχων: the order is chiasmic.

128 ἔστε: cf. I, 9, 38, and the note.

129 εἰς λόγους αὐτοῖς: cf. II, 1, §§ 25 f., and the note on I, 2, 152.

130 οὐ . . . οὐδὲ . . . δύνανται, are they not . . . unable even to die? The first neg. is interrogative, the second intensive (*nonne . . . ne quidem*).

παιόμενοι . . . ὑβριζόμενοι: the asyndeton well marks the speaker's indignation. Observe that Xen. could not have known these facts at the time this speech is assumed to have been made. See the *Introd.*, § 40.

132 ἐρῶντες τούτου: i. e. τοῦ ἀποθανεῖν, a strong phrase; cf. the note on *ἔρω*, II, 5, 87. The gen. is used as with *ἐπιθυμῶ* (e. g. IV, 1, § 14).

133 ἐμοί, . . . δοκεῖ, I move.

134 μήτε . . . τε: cf. II, 2, 38, and the note.

ἡμῖν αὐτοῖς ἀφελομένους τε τὴν λοχαγίαν σκεύη ἀναθέντας ὥς 135
 τοιούτῳ χρῆσθαι. οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει καὶ
 31 πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλλην ὦν τοιοῦτός ἐστιν. ἐντεῦθεν
 ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἀλλὰ τοῦτῳ γε οὔτε
 τῆς Βοιωτίας προσήκει οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν,
 ἐπεὶ ἐγὼ αὐτὸν εἶδον ὥσπερ Λυδὸν ἀμφότερα τὰ ὄτα τετρυν- 140
 32 πημένον. καὶ εἶχεν οὕτως. τοῦτον μὲν οὖν ἀπήλασαν.

Οἱ δὲ ἄλλοι παρὰ τὰς τάξεις ἰόντες ὅπου μὲν στρατηγὸς
 σῶος εἶη τὸν στρατηγὸν παρεκάλουν, ὁπόθεν δὲ οἴχοιτο τὸν
 ὑποστράτηγον, ὅπου δ' αὖ λοχαγὸς σῶος εἶη τὸν λοχαγόν.
 33 ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν τῶν ὅπλων ἐκαθέ- 145
 ζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ
 34 ἀμφὶ τοὺς ἑκατόν. ὅτε δὲ ταῦτα ἦν σχεδὸν μέσαι ἦσαν νύκτες.
 ἐνταῦθα Ἰερώνυμος Ἡλείος πρεσβύτατος ὦν τῶν Προξένου
 λοχαγῶν ἤρχετο λέγειν ὧδε. Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ
 λοχαγοί, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς 150
 παρακαλέσαι, ὅπως βουλευσάμεθα εἴ τι δυναίμεθα ἀγαθόν.
 λέξον δ', ἔφη, καὶ σύ, ὦ Ξενοφών. ἄπερ καὶ πρὸς ἡμᾶς.

135 ἀφελομένους . . . χρῆσθαι, *to deprive him of his command and packing our baggage on him to use him in that capacity* (ὡς σκευοφόρῳ). The chiasitic order emphasizes the contrast between λοχαγίαν and σκεύη.

136 τὴν πατρίδα: assuming him to be a Boeotian.

καταισχύνει: the prep. is intensive.

137 ἐντεῦθεν: cf. ἐκ τούτου, I, 74.

138 τοῦτῳ . . . προσήκει: cf. τῶν μὲν . . . μετεῖη, I, 93.

140 ὥσπερ Λυδόν: gentile names of barbarian races were often used by the Greeks as synonymous with *slave*, but this word has here an especial force. The effeminacy of the Lydians was proverbial; cf. the note on Λυδίᾳ

ἀγορᾶ, I, 5, 31. To wear earrings marked a man as an Asiatic (Juvenal I, 104).

τὰ ὄτα: for the case, cf. the note on II, 6, 2.

143 εἶη . . . οἴχοιτο: for the mood, see the note on ὅστις ἀφικνεῖτο, I, 1, 18.

145 εἰς . . . ὅπλων, *in front of*. For the acc. (rest following motion), see the note on I, 2, 78.

146 ἐγένοντο: cf. I, 2, 58.

147 ἀμφὶ τοὺς ἑκατόν: cf. I, 2, 59, and the note.

ὅτε . . . ἦσαν: cf. I, 10, 60.

μέσαι . . . νύκτες: cf. I, 7, 4, and the note.

148 πρεσβύτατος: see the note on Κλεάνωρ, II, 1, 51.

150 καὶ αὐτοῖς . . . καί, *ourselves to come together and* . . . The

Ἐκ τούτου λέγει τάδε Ξενοφών. Ἀλλὰ ταῦτα μὲν δὴ 35
 πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν
 155 ἐδυνήθησαν συνειλήφασιν ἡμῶν, τοῖς δ' ἄλλοις δῆλον ὅτι ἐπι-
 βουλεύουσιν, ὥς ἦν δύνωνται ἀπολέσωσιν. ἡμῖν δέ γε οἶμαι
 πάντα ποιητέα ὥς μήποτε ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ
 μᾶλλον ἐκείνοι ἐφ' ἡμῖν. εὖ τοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦ- 36
 160 τοι ὄντες ὅσοι νῦν συνεληλύθατε μέγιστον ἔχετε καιρόν. οἱ γὰρ
 στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι, κὰν μὲν ὑμᾶς
 ὀρώσιν ἀθύμους, πάντες κακοὶ ἔσονται, ἂν δὲ ὑμεῖς αὐτοὶ τε
 παρασκευαζόμενοι φανεροὶ ᾗτε ἐπὶ τοὺς πολεμίους καὶ τοὺς
 ἄλλους παρακαλῆτε, εὖ ἴστε ὅτι ἔψονται ὑμῖν καὶ πειράσσονται
 μιμῆσθαι. ἴσως δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι 37
 165 τούτων. ὑμεῖς γάρ ἐστε στρατηγοί, ὑμεῖς ταξίαρχοι καὶ λοχα-
 γοί· καὶ ὅτε εἰρήνη ᾗν ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων
 ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν ἐπεὶ πόλεμός ἐστιν ἀξιοῦν δεῖ
 ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι καὶ προβουλεύειν

intensive may be of any person;
 here it agrees with ἡμῖν.

152 ἅπερ καί: see the note on I, 3,
 31.

153 Ἀλλά: cf. I, 7, 62.

155 ἡμῶν: partitive gen. with οὓς.
 δῆλον ὅτι: cf. I, 3, 44, and the note.

156 ἡμῖν δέ γε: the contrast is, of
 course, with βασιλεὺς καὶ Τισσ.,
 although formally δέ balances
 ταῦτα μέν.

157 πάντα ποιητέα: how different
 from πάντα ποιητέον, I. 88?

ὥς . . . γενώμεθα: in view of the
 parallel sentence in § 18 (which
 cannot be final), this is best re-
 garded as an obj. clause of an
 irregular type; cf. the note on
 ὥς εἶησαν, I, 1, 20 f.

158 ὑμεῖς: this pron. is expressed
 ten times in this and the follow-
 ing sections.

τοσοῦτοι . . . ὅσοι: cf. II, 1, 80.

159 καιρόν, opportunity.

161 αὐτοὶ τε: cf. αὐτοῖς, above, I. 150,
 and the note.

162 παρασκευαζόμενοι: cf. the note
 on ἀνιῶμενος, I, 2, 70.

163 εὖ ἴστε ὅτι: inserted for em-
 phasis; not a mere adv., as δῆλον
 ὅτι.

164 διαφέρειν τι, to excel in a
 measure. τι is the inner obj.;
 cf. οὐδὲν διέφερεν, II, 3, 58 f.

165 τούτων: thrice in this section
 after a word implying compari-
 son.

ὑμεῖς γὰρ . . . ὑμεῖς . . . ὑμεῖς: for
 the emphatic repetition, cf. Ar-
 nold's *Rugby Chapel*,

We were weary, and we
 Fearful, and we in our march
 Fain to drop down and to die.

166 χρήμασι: i. e. higher pay.

167 ἀξιοῦν δεῖ, it is right to de-
 mand that.

- 38 τούτων καὶ προπονεῖν, ἣν που δέη. καὶ νῦν πρῶτον μὲν οἶομαι
 ἂν ὑμᾶς μέγα ὠφελῆσαι τὸ στρατεύμα, εἰ ἐπιμεληθείητε ὅπως 170
 ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντι-
 κατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε
 ἀγαθὸν γένοιτο ὡς μὲν συνελόντι εἰπεῖν οὐδαμοῦ, ἐν δὲ δὴ τοῖς
 39 πολεμικοῖς παντάπασιν. ἡ μὲν γὰρ εὐταξία σφῆζει δοκεῖ, ἡ
 δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. ἐπειδὴν δὲ καταστή- 175
 σησθε τοὺς ἄρχοντας ὅσους δεῖ, ἣν καὶ τοὺς ἄλλους στρατιώτας
 συλλέγητε καὶ παραθαρρύνετε, οἶμαι ἂν ὑμᾶς πάνυ ἐν καιρῷ
 40 ποιῆσαι. νῦν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε ὡς ἀθύμως μὲν
 ἦλθον ἐπὶ τὰ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὥστε οὕτω
 γ' ἐχόντων οὐκ οἶδα ὅτι ἂν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι 180
 41 εἴτε καὶ ἡμέρας. ἣν δὲ τις αὐτῶν τρέψῃ τὰς γνώμας, ὡς μὴ

168 αὐτοῖς: as αὐτοῖς, l. 150.

προβουλεύειν . . . προπονεῖν: force of the prep.? Plan and labor for, or in *a* higher degree than? Probably the former.

169 πρῶτον μὲν: balanced by ἐπειδὴν δέ, at the beginning of § 39.

οἶομαι ἂν: for the order, cf. I, 3, 29. and the note. The type of condition chosen suits Xen.'s advisory tone. He has no authority.

170 ὅπως . . . ἀντικατασταθῶσιν: again the subjv. in an obj. clause, but this time with the normal ὅπως, not ὥς.

172 οὐδὲν ἂν: ἂν is often expressed with the neg. (the emphatic word), even though far removed from its vb.

173 ὡς . . . εἰπεῖν, in a word. For the dat., cf. G. 1172, 2; H. 771b; B. 382; for the infin., G. 1534; H. 956; B. 642, 1. The phrase modifies the strong word οὐδαμοῦ.

ἐν δὲ δὴ: the specific after the general; cf. I, 3, 65.

174 εὐταξία . . . ἀταξία: note the rhetorical tone: anaphora with paronomasia.

175 ἀπολώλεκεν: the empiric (gnomic) perf., an appeal to experience; see G. 1295; H. 824b; Gildersleeve, *Syntax*, 257.

ἐπειδὴν . . . καταστήσῃσθε, when you shall have appointed (see the note on II, 4, 15). After this subjv. the condit. clause has naturally the corresponding type, yet the apodosis is again in the ideal form.

177 πάνυ ἐν καιρῷ, at a very opportune time.

179 ἀθύμως δέ: with the omission of ὥς, cf. χρυσὸν . . . ἐσθῆτα, c. l. 92 f.

οὕτω γ' ἐχόντων (sc. αὐτῶν), while they are thus minded.

180 ὅτι . . . αὐτοῖς, what use any one could make of them. Cf. I, 3, 92 f.

νυκτὸς . . . ἡμέρας: cf. II, 6, 27.

181 αὐτῶν: with γνώμας, not with τις.

τοῦτο μόνον ἐννοῶνται τί πείσονται ἀλλὰ καὶ τί ποιήσουσι.
πολὺν εὐθυμότεροι ἔσονται. ἐπίστασθε γὰρ δὴ ὅτι οὔτε πληθὺς 42
ἔστιν οὔτε ἰσχὺς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιούσα, ἀλλ'
185 ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν
ἐπὶ τοὺς πολεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ
δέχονται. ἐντεθύμηναι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο ὅτι 43
ὁπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν ταῖς πολεμι-
κοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχυρῶς ὡς ἐπὶ τὸ πολὺ ἀποθνή-
190 σκουσιν, ὁπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασιν πᾶσι κοινὸν εἶναι
καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν
ἀγωνίζονται, τούτους ὁρῶ μᾶλλον πῶς εἰς τὸ γῆρας ἀφικνου-
μένους καὶ ἕως ἂν ζῶσιν εὐδαιμονέστερον διάγοντας. ἂ καὶ 44
ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ ἔσμεν.
195 αὐτοὺς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρακαλεῖν.
ὁ μὲν ταῦτα εἰπὼν ἐπαύσατο. 45

Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος· Ἀλλὰ πρόσθεν μὲν, ὦ
Ξενοφῶν, τοσοῦτον μόνον σε ἐγίνωσκον ὅσον ἤκουον Ἀθηναίων
εἶναι, νῦν δὲ καὶ ἐπαιῶ σε ἐφ' οἷς λέγεις τε καὶ πράττεις καὶ
200 βουλομένην ἂν ὅτι πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἂν εἴη
τὸ ἀγαθόν. καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπέλ- 46
θόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας. καὶ ἐλόμενοι ἤκετε

184 ἢ . . . ποιούσα, *that which brings about*. Cf. c. 2. 96. Here the partic. is attracted from the abstract neut. to the gender of ἰσχὺς.

185 ὁπότεροι ἂν . . . ἴωσιν: cf. l. 100. Note the position of the rel. clause, resumed by τούτους, below. σὺν τοῖς θεοῖς: cf. l. 107, and the note.

186 ὡς ἐπὶ τὸ πολὺ, *for the most part*; cf. below, l. 189.

187 τοῦτο ὅτι: in this use τοῦτο regularly looks forward; cf. I, 7, 36, and the note.

188 μαστεύουσι: a poetic word, used several times by Xen.

ἐκ παντὸς τρόπου, *at all hazards, by hook or crook*.

189 κακῶς . . . αἰσχυρῶς: the words go naturally together, as do καλός and ἀγαθός.

192 τούτους ὁρῶ . . . ἀφικνουμένους: a more effective form of statement than οὗτοι δὲ . . . ἀφικνοῦνται.

195 αὐτοὺς: cf. αὐτοῖς, l. 150.

198 τοσοῦτον . . . ὅσον, *to this extent only, that*.

ἤκουον . . . εἶναι: with the infin. ἀκούω denotes mere hearsay.

201 μὴ μέλλωμεν: cf. μὴ ἀναμένωμεν, l. 110.

202 αἰρεῖσθε . . . ἤκετε: imv., not indic. The shift to the second

εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτ'
 47 ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω δ' ἡμῖν,
 ἔφη, καὶ Τολμίδης ὁ κῆρυξ. καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη, ὥς 205
 μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα. ἐκ τούτου ἡρέθησαν
 ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίων Δαρδανεὺς, ἀντὶ δὲ
 Σωκράτους Ξανθικλῆς Ἀχαιοὺς, ἀντὶ δὲ Ἀγίου Κλεάνωρ ὁ Ὀρχο-
 μένιος, ἀντὶ δὲ Μένωνος Φιλῆσιος Ἀχαιοὺς, ἀντὶ δὲ Προξένου
 Ξενοφῶν Ἀθηναῖος.

210

1 II. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέβαινε καὶ εἰς τὸ
 μέσον ἦκον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς προφυλακὰς κατα-
 στήσαντας συγκαλεῖν τοὺς στρατιώτας. ἐπεὶ δὲ καὶ οἱ ἄλλοι
 στρατιῶται συνῆλθον, ἀνέστη πρῶτος μὲν Χειρίσοφος ὁ Λακε-
 2 δαιμόνιος καὶ ἔλεξεν ὧδε. Ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ 5
 παρόντα, ὅποτε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ

pers. is natural; Chirisophus is a general already.

οἱ δεόμενοι, *you who lack them.*

204 συγκαλοῦμεν: fut.; cf. the note on c. 1. 111.

205 Τολμίδης: cf. II, 2, 88.

ὥς μὴ μέλλοιτο, *that there might be no delay.* Strictly the vb. is pass. with τὰ δέοντα as its subj. —a rare use.

207 Δαρδανεὺς: Dardanus, a city in the Troad; cf. map. Timasion had served under Clearchus, V, 6, § 24.

208 Κλεάνωρ: see the Introd., § 38. As he was already a general (although not mentioned in connection with the mustering of the army in book I; (see, however, the note on Σοφαίνετος, I, 2, 56), he seems to have had the troops of Agias added to his own. Observe the art. before Ὀρχομέ-
 νιος; Cleanor was well known.

209 Φιλῆσιος: mentioned in V, 3, § 1 as being, with Sophanetus, πρεσβύτατος.

210 Ξενοφῶν: we are prepared for his election after the events of this night.

CHAPTER II.

1 ἤρηντο: plpf. again; cf. c. 1. 4, and the note.

ὑπέβαινε, for the force of the prep., cf. ὑπομαλακίζομένους, II, 1, 72.

2 προφυλακὰς: collective, but προ-φύλακας (II, 3, 4) individual.

καταστήσαντας: for acc. after the dat., cf. note on λαβόντι, I, 2, 4.

4 Χειρίσοφος: see the Introd., § 38. From now on he and Xen. eclipse all the others. Remember that Chirisophus held a commission from Sparta, then the leading state in Greece. πρῶτον μὲν is balanced by ἐπὶ τούτῳ, in l. 13.

5 Ἄνδρες στρατιῶται: cf. I, 3, 11. The omission of ὦ makes the address less formal.

6 ὅποτε: *seeing that.*

ἀνδρῶν στρατηγῶν: apposition.

στερόμεθα: a perf. in sense, but with

- λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ
 πρόσθεν σύμμαχοι ὄντες προδεδώκασιν ἡμᾶς· ὅμως ἔε δεῖ ἐκ 3
 τῶν παρόντων ἄνδρας ἀγαθοὺς τελέθειν καὶ μὴ ὑφίεσθαι, ἀλλὰ
 10 πειρᾶσθαι ὅπως ἦν μὲν δυνώμεθα καλῶς νικῶντες σφῶμεθα·
 εἰ δὲ μή, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριον δὲ μηδέποτε
 γενώμεθα ζῶντες τοῖς πολεμίοις. οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα
 παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν. ἐπὶ τούτῳ Κλεάνωρ 4
 ὁ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε. Ἄλλ' ὁρᾶτε μὲν, ὦ
 15 ἄνδρες, τὴν βασιλέως ἐπιτοκίαν καὶ ἀσέβειαν, ὁρᾶτε δὲ τὴν
 Τισσαφέρνους ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἴη τῆς
 Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ
 τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας
 20 Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας

vbs. of depriving the durative tenses prevail.

7 πρὸς δ' ἔτι, and furthermore. The prep. is a mere adv.

9 τελέθειν: poetic for γίνεσθαι. For subj. supply ἡμᾶς.

10 ὅπως . . . σφῶμεθα: obj. clause, instead of another infin.

11 εἰ δὲ μή: cf. II, 2, 6, and the note. The phrase generally, as here, introduces the unfavorable alternative.

ἀλλὰ . . . γε, yet at any rate.

ἀποθνήσκωμεν . . . γενώμεθα: best regarded as governed by ὅπως, like σφῶμεθα, above. The alternative is to regard them as hortative (cf. ἀναμένωμεν, above, c. 1. 110).

ὑποχείριοι . . . ζῶντες: both strongly emphasized by their position.

13 ποιήσειαν: a wish; see G. 1507; H. 870; B. 587. Observe that in the imprecation the speaker uses ἐχθρούς, not πολεμίους; see the note on I, 3, 31.

Κλεάνωρ: with the speech, cf. Cle-anor's words in II, 5, § 39.

16 ὅστις, a man who. ὅστις is frequently used to characterize.

λέγων: the reference is to the speech of Tiss. in II, 3, §§ 18 ff.

εἴη . . . ἂν ποιήσαιτο: direct, εἰμι . . . ἂν ποιησαίμην. The former vb. states a fact, the latter is hypothetical. [this.]

17 ἐπὶ τούτοις, in confirmation of

18 αὐτός: note the indignant repetition of this word and the asyndeton.

19 ῥήδεσθαι: cf. αἰδεσθῆναι, below, I. 24. The vb. is far stronger than αἰσχύνομαι (cf. II, 5, 151).

20 ὁμοτράπεζος γενόμενος: see II, 5, § 27.

αὐτοῖς τούτοις, by these very means. The pl. embraces the various details mentioned.

21 Ἀριαῖος δὲ . . . καὶ οὗτος, and Ariaeus . . . he too. For the facts alluded to, see II, 1, § 4, and II, 2, §§ 8 ff.

- 5 τοὺς ἄνδρας ἀπολώλεκεν. Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βα-
 σιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προ-
 δώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δέϊσας οὔτε Κῦρον
 τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος νῦν
 πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς ἡμᾶς τοὺς Κύρου φίλους 25
 6 κακῶς ποιεῖν πειράται. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτεύσονται·
 ἡμᾶς δὲ δεῖ ταῦτα ὀρώντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ
 τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα τοῦτο ὅ,τι
 ἂν δοκῇ τοῖς θεοῖς πάσχειν.
- 7 Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὡς 30
 ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοί, τὸν
 κάλλιστον κόσμον τῷ νικᾷν πρέπειν, εἴτε τελευτᾶν δέοι, ὀρθῶς
 ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιόσαντα ἐν τούτοις τῆς τελευτῆς
 8 τυγχάνειν· τοῦ λόγου δὴ ἤρχετο ὧδε. Τὴν μὲν τῶν βαρβάρων
 ἐπιτοκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ 35
 καὶ ὑμεῖς οἶμαι. εἰ μὲν οὖν βουλόμεθα πάλιν αὐτοῖς διὰ φιλίας

22 ἐδώκαμεν: the rel. is not re-
 expressed in a different case;
 cf. c. 1. 24. Pl. forms, like ἐδώ-
 καμεν, are rare; G. 670; H. 432;
 B. 205.

μὴ προδώσειν: after ἐλάβομεν πιστά;
 cf. II, 3, 108, and the note.

23 Κῦρον . . . Κύρου . . . Κύρου:
 note the pathetic repetition.

25 ἐχθίστους: the adj., although
 superlative, is felt as a noun;
 hence the gen. ἐκείνου. Some-
 what similar is τῆς αὐτῶν πολεμίας
 χώρας, IV, 7, § 19.

26 ἀποτεύσονται: another impre-
 cation. Note the force of the
 prep. (*as is their due*).

28 τοῦτο ὅ,τι: ordinarily in such
 phrases τοῦτο is not expressed
 unless it follows the rel.

30 Ἐκ τούτου . . . ἀνίσταται: note
 the asyndeton and the graphic
 force of the pres.

ἐσταλμένος, *arrayed*. Xen. wishes
 to make an impression, and he
 knows that his appearance will
 count for much.

32 ὀρθῶς ἔχειν, *that it was right*.

33 ἀξιόσαντα: the context supplies
 the pronominal subj.

34 τοῦ λόγου δὴ, *his speech*, con-
 trasted with his action just men-
 tioned. This speech is worthy
 of a close rhetorical study.

Τὴν μὲν: μὲν dismisses the topic
 and paves the way for another;
 there is no balancing δέ. Observe
 that the art. is expressed but
 once; the two nouns form one
 idea.

36 αὐτοῖς . . . ἵεναι, *to be on terms*
of friendship with them. Cf.
 below, διὰ παντὸς πολέμου ἵεναι, *be*
on terms of absolute hostility.
 For the dat., cf. I, 2, 152, and
 the note.

ἵεναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρώντας καὶ τοῖς
στρατηγούς, οἱ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα
πεπόνθασιν· εἰ μᾶντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε
40 πεποιήκασιν δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς
πολέμου αὐτοῖς ἵεναι, σὺν τοῖς θεοῖς πολλὰ ἡμῖν καὶ καλὰ
ἐλπίδες εἰσὶ σωτηρίας.

Τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυται τις· ἀκούσαντες δ' οἱ 9
στρατιῶται πάντες μιᾷ ὁρμῇ προσεκύνησαν τὸν θεόν, καὶ ὁ
45 Ξενοφῶν εἶπε· Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν
λεγόντων οἰωνὸς τοῦ Διὸς τοῦ σωτῆρος ἐφάνη, εὖξασθαι τῷ θεῷ
τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφι-
κώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ
δύναμιν. καὶ ὅτῳ δοκεῖ ταῦτ', ἔφη, ἀνατεινάτω τὴν χεῖρα. καὶ
50 ἀνέτειναν ἅπαντες. ἐκ τούτου ἠῤῥξαντο καὶ ἐπαιάνισαν. ἐπεὶ
δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε.

Ἐτύγχανον λέγων ὅτι πολλὰ καὶ καλὰ ἐλπίδες ἡμῖν εἶεν 10
σωτηρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν
θεῶν ὅρκους, οἱ δὲ πολέμοι ἐπιωρκήκασιν τε καὶ τὰς σπονδὰς
55 παρὰ τοὺς ὅρκους λελύκασιν. οὕτω δ' ἐχόντων εἰκὸς τοῖς μὲν

37 τοὺς στρατηγούς: prolepsis.

39 ὧν: *i. e.* τούτων ᾧ; *cf.* I, 3, 20, and the note.

40 τὸ λοιπόν: *cf.* II, 2, 23, and the note.

41 πολλὰ . . . καὶ καλὰ: *cf.* πολλὰ καὶ ἀμήχανα, II, 3, 70f.

43 πτάρνυται: in antiquity (Hom. *Od.* 17. 545) the sneeze was commonly regarded as an omen (so still in many countries). Here the omen is favorable, since it accompanies mention of *σωτηρία*. So Xen. himself regards it as sent by Zeus Soter.

44 προσεκύνησαν: *cf.* I, 6, 60, although here it bears the religious sense, *worshipped*.

τὸν θεόν: *i. e.* the god who sent the omen.

46 οἰωνός, *omen*, a common use, see the vocab.

47 θύσειν σωτήρια, *to make thank-offerings for safety.* *Cf.* I, 2, 62, and the note. The fut. infin. follows *εὖχεσθαι*, as it follows vbs. of promising.

ὅπου ἂν . . . ἀφικώμεθα: this vow was performed at Trapezus, IV, 8, § 25.

48 συνεπεύξασθαι: note the force of both preps., *to make at the same time an additional vow.*

49 ἀνατεινάτω: Greek popular assemblies regularly voted by a show of hands.

53 τοὺς . . . ὅρκους: *cf.* II, 5, 21, and the note.

55 οὕτω δ' ἐχόντων, *since this is so.* *Cf.* c. I. 141.

πολεμίοις ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οἵπερ
 ἱκανοὶ εἶσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς
 μικροὺς κἂν ἐν δεινοῖς ὧσι σῶζειν εὐπετῶς, ὅταν βούλωνται.
 11 ἔπειτα δὲ ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν
 ἡμετέρων κινδύνους, ἵνα εἰδῆτε ὡς ἀγαθοῖς τε ὑμῖν προσήκει 60
 εἶναι σῶζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάντων δεινῶν οἱ ἀγαθοί.
 ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ
 στόλῳ ὡς ἀφανιούντων τὰς Ἀθήνας, ὑποστῆναι αὐτοῖς Ἀθη-
 12 ναῖοι τολμήσαντες ἐνίκησαν αὐτούς. καὶ εὐξάμενοι τῇ Ἀρτέ-
 μιδι ὁπόσους κατακάνοιεν τῶν πολεμίων τοσαύτας χιμαῖρας 65
 καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς
 13 κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι νῦν ἀποθύουσιν. ἔπειτα
 ὅτε Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ

57 τοὺς μεγάλους: for the thought,
 see Luke i:52, and, in general,
 the words of Clearchus, II, 5, § 7.

58 κἂν: *i. e.* καὶ ἐάν, even if.

59 ἔπειτα . . . γάρ: with the whole
cf. II, 5, 44 f., and the note. We
 may render by omitting γάρ, and
 treating ἀναμνήσω as the princi-
 pal vb. By this long parenthesis
 the sequence is interrupted and
 the speaker goes on with ἐλθόντων
 μὲν γάρ.

60 ἀγαθοῖς: the pred. adj. takes
 the case of ὑμῖν. προσήκει may
 also take the acc. and infin.
 (below I. 80).

62 ἐλθόντων μὲν: balanced by ἔπειτα
 ὅτε, below, I. 67.

παμπληθεὶ στόλῳ: for the dat., *cf.*
 στρατεύματι, I, 7, 66, and the note.

63 ὡς ἀφανιούντων, to blot out of
 existence. *Cf.* ὡς ἀποκτενῶν, I, 1,
 12.

αὐτοῖς, by themselves; *cf.* I, 8, 44,
 and the note. As a matter of
 fact Athens had the support of
 a thousand Plataeans.

64 ἐνίκησαν: *i. e.* at Marathon, 490
 B.C.

εὐξάμενοι . . . ἔδοξεν αὐτοῖς, having
 vowed . . . they resolved. The
 nom. abs. is not uncommon; ἔδοξεν
 αὐτοῖς is equivalent to a pers. vb.

65 τοσαύτας χιμαῖρας: according to
 the scholiast on Aristophanes'
Knights, 657, the vow was origi-
 nally to sacrifice heifers, but be-
 cause of the large number
 (Herodotus VI, 117 states that
 6,400 of the barbarians were
 slain) an annual sacrifice of 500
 she-goats was substituted.

67 ἀποθύουσιν: the prep. would
 naturally mean that the debt
 had not yet been paid in full (see
 on ἀπέπεμπε, I, 1, 41). The num-
 ber 6,400, however, would have
 been reached in thirteen years,
 so that we must assume that an
 annual sacrifice was instituted.
 It appears to have been con-
 tinued for centuries.

68 τὴν . . . στρατιάν: for the art.,
cf. τῇ μάχῃ, I, 2, 50. Herodotus

- τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων
 70 προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὧν ἔστι μὲν
 τεκμήρια ὄραν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία
 τῶν πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ
 ἄνθρωπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. τοιούτων
 μὲν ἔστε προγόνων.
- 75 οὐ μὲν δὴ τοῦτό γε ἐρῶ ὥς ὑμεῖς καταισχύνετε αὐτούς· ἀλλ' 14
 οὐ πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων
 ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς.
 καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· 15
 νῦν δ' ὅποτε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἔστι πολὺ
 80 δῆπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι.
 ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς 16
 πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν, τὸ δὲ πλῆθος
 ἄμετρον ὀρώντες, ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι
 ἵέναι εἰς αὐτούς· νῦν δὲ ὅποτε καὶ πείραν ἤδη ἔχετε αὐτῶν ὅτι
 85 οὐ θέλουσι καὶ πολλαπλάσιοι ὄντες δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν
 προσήκει τούτους φοβεῖσθαι;
 μηδὲ μέντοι τοῦτο μείον δόξητε ἔχειν εἰ οἱ Κύριοι πρόσθεν 17

makes the army of Xerxes to
 number more than two and a
 half millions of fighting men.

69 ἐνίκων: imperf., since there was
 a series of victories—Salamis,
 Plataea, and Mycale.

70 ἔστι . . . ὄραν: cf. II, 3, 56.

71 τεκμήρια: pred., as proofs.

ἡ ἐλευθερία: if ἔστιν ὄραν is supplied,
 the construction must be per-
 sonal (cf. ἀρχή, I, 7, 31). Ob-
 serve, however, that ἔστι would
 suffice, and that the shift would
 be an easy one.

73 ἀλλά, nay, on the contrary.

75 οὐ μὲν δὴ: cf. I, 9, 41.

76 οὐ πολλαὶ . . . ἀφ' οὗ, not many
 days ago.

77 πολλαπλάσιους ὑμῶν, although
 many times your number. For

the gen., cf. οὗ, I, 3, 111, and
 the note. Observe the acc., de-
 spite the nearness of the dat.,
 ἐκγόνοις.

79 πολὺ: for the position, cf. c. 1.
 105.

80 ὑμᾶς: προσήκει far more fre-
 quently takes the dat. (above,
 I. 60).

83 ἄμετρον: pred.; se. ὄν.

84 εἰς αὐτούς, into their midst,
 stronger than the normal ἐπ'
 αὐτούς.

ὅποτε . . . ὅτι, when from your
 experience with them you know
 that.

87 μηδὲ . . . δόξητε: G. 1346; H.
 874; B. 584. For δοκῶ, meaning
 think, cf. I, 7, 4, and the note.

τοῦτο μείον . . . ἔχειν, that you are

σὺν ἡμῖν ταπτόμενοι νῦν ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονές
εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφυγον γοῦν πρὸς ἐκείνους κατα-
λιπόντες ἡμᾶς. τοὺς δ' ἐθέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον 90
σὺν τοῖς πολεμίοις ταπτομένους ἢ ἐν τῇ ἡμετέρᾳ τάξει ὄραν.

- 18 εἰ δέ τις ὑμῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεις, τοῖς δὲ
πολεμίοις πολλοὶ πάρεσιν, ἐνθυμήθητε ὅτι οἱ μῦριοι ἵππεις
οὐδὲν ἄλλο ἢ μῦριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν
μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν, οἱ 95
δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ, τι ἂν ἐν ταῖς μάχαις γίγνηται.
19 οὐκοῦν τῶν ἵππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός
ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται φοβούμενοι οὐχ ἡμᾶς
μόνον ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες
πολὺ μὲν ἰσχυρότερον παῖσομεν. ἢν τις προσίῃ, πολὺ δὲ μᾶλλον 100

at a disadvantage in this. Cf.
I, 10, 35.

εἰ: see G. 1423; H. 926; B. 598, 1.

οἱ Κύριοι: cf. I, 10, 3. The
word must here denote Ariaeus
and his men—Cyrus' barbarian
troops. The text is perhaps
corrupt.

88 ἔτι: strongly emphatic. For
its position, cf. πολὺ, l. 79.

89 ἐκείνους: i. e. τοὺς ὑφ' ὑμῶν ἡττη-
μένους. With πρὸς, which the MSS.
give, but which some editors
omit, the meaning is: they
sought safety by fleeing for
refuge to cowards; therefore
they are the greater cowards.
It is literally true that Ariaeus'
and Cyrus' barbarian troops
had bought their safety by going
over to the king's side. Xen.
attempts in this and the next
section to make the best of a
bad situation by adopting a joc-
ular tone, but he does not do
this until he is sure of his

ground. Contrast the words of
Clearchus in II, 4, §5.

92 ἵππεις: cf. II, 4, §6, and the
Intro., §28.

93 ἐνθυμήθητε: as though ὑμεῖς, not
τις ὑμῶν, had preceded.

οἱ μῦριοι: for the art. with round
numbers, cf. I, 2, 59.

96 οἱ ποιοῦντες: cf. ἡ . . . ποιοῦσα,
c. 1. 184.

γίγνηται: plainly the pass. of ποιεῖν,
cf. II, 2, 42, and the note. With
this passage contrast III, 3, §16,
where Xen. points out their need
of cavalry. It is to be noted
that his audience is composed
largely of Peloponnesians, among
whom, owing to the mountainous
character of the country, cav-
alry was little used and little
esteemed.

97 ἵππέων: gen. after the compara-
tive. Note again the emphatic
position of πολὺ.

98 κρέμανται, sit clinging.

99 βεβηκότες, with feet firmly
planted, note the tense.

ὅτου ἂν βουλώμεθα τευξόμεθα· ἐνὶ δὲ μόνῳ προέχουσιν οἱ
 ἱππεῖς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν. εἰ δὲ δὴ 20
 τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι ὑμῖν Τισσαφέρνης ἡγήσε-
 ται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε
 105 πότερον κρείττον Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων
 ἡμῖν φανερός ἐστιν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγέσθαι
 κελεύωμεν, οἳ εἴσονται ὅτι ἦν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς
 ἐαυτῶν ψυχὰς καὶ σώματα ἀμαρτήσονται. τὰ δὲ ἐπιτήδεια 21
 πότερον ὠνεῖσθαι κρείττον ἐκ τῆς ἀγορᾶς ἧς οὗτοι παρείχον
 110 μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς
 λαμβάνειν, ἣνπερ κρατῶμεν, μέτρῳ χρωμένους ὁπόσῳ ἂν ἕκαστος
 βούληται.

εἰ δὲ ταῦτα μὲν γιγνώσκετε ὅτι κρείττονα, τοὺς δὲ ποταμοὺς 22
 ἄπορον νομίζετε εἶναι καὶ μεγάλως ἡγέισθε ἔξαπατηθῆναι δια-
 115 βάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ
 βάρβαροι. πάντες γὰρ ποταμοί, εἰ καὶ πρόσω τῶν πηγῶν

101 τεύξομεθα, *shall hit*.

103 τὰς . . . μάχας θαρρεῖτε, *have courage for the fighting*. The acc. is used as after ἔτρεσεν, I, 9, 18.

104 τοῦτο: resuming the ὅτι-clause. It is the inner obj. of ἄχθεσθε; cf. οὐδὲν ἤχθετο, I, 1, 40.

105 κρείττον: *sc. ἐστι*.

106 ἄνδρας: incorporated in the rel. clause; cf. I, 1, 24.

107 περὶ . . . σώματα: *i. e.* they will be scourged or even killed (cf. IV, 1, § 23). For the acc. after περὶ, cf. I, 4, 51. Observe that the art. is expressed but once; cf. I, 7, 10, and the note.

108 τὰ δὲ ἐπιτήδεια: see the note on ποταμοί, II, 4, 27.

110 μηδὲ . . . ἔχοντας: cf. c. 1. 95. The partic. agrees with ἡμᾶς, understood. We have μηδέ, not οὐδέ, because of the infin. construction.

αὐτούς: cf. αὐτοῖς, c. 1. 150, and the note.

113 ταῦτα: prolepsis. Observe how this serves to emphasize the word.

114 ἄπορον, *a hopeless difficulty*. Cf. ἡδύ, II, 3, 60, and the note.

διαβάντες: causal.

115 σκέψασθε . . . βάρβαροι, *consider whether this is not the most foolish thing the barbarians have done*. We insert *not*, since an affirmative answer is expected. The thought is that the Persians would have done well to have got rid of the Greeks as soon as possible, instead of putting obstacles in their way—and besides the obstacles are not unsurmountable.

116 εἰ καί, *even if*; *i. e.* it makes no difference.

πρόσω: with the gen., *far from*.

ἄποροί εἰσι, προσιοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίγνονται οὐδὲ τὸ γόνυ βρέχοντες.

- 23 εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν ἡγεμών τε μηδεὶς ἡμῖν φανεῖται, οὐδ' ὥς ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα γὰρ Μυσούς, οὓς 120 οὐκ ἂν ἡμῶν φαίμεν βελτίους εἶναι, ὅτι ἐν βασιλέως χώρα πολ-
λὰς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπιστάμεθα
δὲ Πισίδας ὡσαύτως, Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι ἐν τοῖς
πεδίοις τὰ ἐρυμνὰ καταλαβόντες τὴν τούτων χώραν καρποῦνται.
24 καὶ ἡμᾶς δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἵκαδε 125 ὠρμημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ οἰκῆσοντας. οἶδα
γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη,
πολλοὺς δ' ἂν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσκει
γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι. καὶ ἡμῖν
γ' ἂν οἶδ' ὅτι τρισάσμενος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν 130

117 προσιοῦσι: for the dat., cf. *συνελόντι*, c. 1. 173, and the note.

119 διήσουσιν, *shall let us pass*.

120 οὐδ' ὥς: cf. I, 8, 86, and the note.

ἡμῖν γε: the particle adds emphasis.

Μυσούς: prolepsis. Cf. 1. 37.

οὓς . . . βελτίους: a clause marking the Greek contempt for Asiatics; see the note on *Λυδόν*, c. 1. 140.

123 Πισίδας: see I, 1, 62.

Λυκάονας . . . εἶδομεν: i. e. on their upward march; see I, 2, 109.

124 τούτων: after *βασιλέως*, an easy shift, whereby the passage gains in force.

125 ἂν ἔφην, *I should say*. The protasis is not expressed, although *ἀλλὰ γὰρ δέδοικα*, below, 1. 131, suggests that Xen. had in mind *εἰ μὴ ἔδεδοικη*. *ἔφην*, of course, governs *χρῆναι*.

126 ὠρμημένους: after *φανεροὺς εἶναι*; cf. I, 2, 70, and the note.

ὥς . . . οἰκῆσοντας, *as if intending to make our homes here*.

128 τοῦ . . . ἐκπέμψειν, *that he would send them forth without guile*. The gen. depends on *ὁμήρους*; cf. *τοῦ στρατεύσαι*, c. 1. 87. For the fut. infin. with the art., cf. *ἐπιθήσασθαι* and *λύσειν*, II, 4, 81, and the note.

129 καὶ εἰ: different from *εἰ καὶ*, above, 1. 116, in that here the supposition is a most unlikely one.

σὺν τεθρίπποις: implying a triumphal progress, as though they were victors in the great games. For ancient roads, see I, 9, 44, and the note, and the *Introd.* § 17.

130 οἶδ' ὅτι: parenthetic; see the note on *δῆλον ὅτι*, I, 3, 44.

τρिसάσμενος: adj. where we use the adv.; cf. *πρωτέρα*, I, 2, 142, and *ἀργοί*, below, which is parallel with *ἐν ἀφθόνοις*. The use of *τρис-* (or its equivalents), with intensive force, is very common in

κατασκευαζομένους. ἀλλὰ γὰρ δέδοικα μή, ἂν ἅπαξ μάθωμεν 25
 ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν
 καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένους ὀμιλεῖν, μὴ ὥσπερ οἱ
 λωτοφάγοι ἐπιλαθόμεθα τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς 26
 135 καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους
 πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδεῖξαι τοῖς Ἕλλησιν ὅτι ἐκόντες
 πένονται, ἔξδν αὐτοῖς τοὺς νῦν σκληρῶς ἐκεῖ πολιτεύοντας ἐνθάδε
 κομισαμένους πλουσίους ὀρᾶν.

ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τὰγαθὰ δῆλον ὅτι τῶν
 140 κρατούντων ἐστί· τοῦτο δὲ δεῖ λέγειν ὅπως ἂν πορευοίμεθά τε 27
 ὡς ἀσφαλέςτατα καὶ εἰ μάχεσθαι δέοι ὡς κράτιστα μαχοίμεθα.
 πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας ἃς
 ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορευόμεθα ὅπη
 ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηνὰς συγκατακαῦσαι.
 145 αὗται γὰρ αὐτὸ ὄχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ' οὐδὲν

Greek. Cf. Vergil's *ter quaterque beati* (*Aen.* I, 94) and the Eng. use of thrice—.

ἂν . . . ἐποiei, εἰ ἑώρα: a shift from the ideal to the unreal; note the position of ἂν.

131 ἀλλὰ γάρ: for the ellipsis, cf. II, 5, 44, and the note. Here, as so often, we may render, *but the fact is*.

ἂν ἅπαξ: cf. II, 2, 53.

133 μὴ ὥσπερ: μὴ is repeated after the interposed condit. clause; so ἂν frequently, and in § 35, εἰ.

καλαῖς καὶ μεγάλαις: to the Greek, tallness was an important element of beauty.

134 λωτοφάγοι: see *Odyssey* IX, 83-104, and Herodotus IV, 177, and cf. Tennyson's "Lotus Eaters." The fruit of the lotus is actually used as a food in north Africa.

136 ἐκόντες, of their own choosing. Cf. τρισάσμενος, above, l. 130.

137 ἔξδν, when they might. Cf.

II, 5, 86, and the note. The acc. abs. most frequently expresses an adversative relation.

τοὺς . . . πολιτεύοντας: obj. of κομισαμένους. For the latter (acc. after dat.), see the note on λαβόντι, I, 2, 4. What Xen. here declares feasible Alexander subsequently accomplished.

140 τοῦτο: looking forward to the ὅπως-clause.

ὅπως ἂν: with μαχοίμεθα, as well as with πορευοίμεθα. For the opt. with ἂν in an indir. quest., cf. πῶς ἂν . . . ποιῶτο, I, 7, 11. Some of Xen.'s "irregular" object clauses with ὅπως ἂν are merely indir. quests. (e. g. IV, 3, § 14; V, 7, § 20). The two vbs., with their modifiers, are given in chiasmic order.

143 ἡμῶν: with στρατηγῇ; see the note on I, 4, 14.

145 ὄχλον . . . ἄγειν, are a nuisance to carry. ἄγειν defines ὄχλον (in the matter of carrying).

- 28 οὔτε εἰς τὸ μάχεσθαι οὔτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. ἔτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν πλὴν ὅσα πολέμου ἔνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ᾧσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἦν δὲ κρατῶμεν, καὶ 150 τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν.
- 29 λοιπόν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. ὁρᾶτε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξευεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον, νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθομένων ἱκανοὺς εἶναι 155 ἡμᾶς περιγενέσθαι τῷ πολέμῳ, λαβόντες δὲ τοὺς ἄρχοντας ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον 160 τοῖς ἄρχουσι νῦν ἢ πρόσθεν· ἦν δέ τις ἀπειθῇ, ψηφίσασθαι τὸν ἀεὶ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν· οὕτως οἱ πολέ-

It may be felt as acc. or as dat. Cf. ὁρᾶν, II, 6, 34, and the note.

147 ἀπαλλάξωμεν, *let us get rid of*. See the note on ἀπηλλάγη, I, 10, 35. For the subjv., cf. ἀναμένωμεν, c. 1. 110. The advice here given is carried out, c. 3. § 1.

148 ἔνεκεν: with all three gens.

149 κρατουμένων: Xen. purposely avoids expressing ἡμῶν or using a vb. in the first person (ἦν . . . κρατῶμεθα, parallel with ἦν δὲ κρατῶμεν, below). Render, *when men are conquered*.

150 πάντα ἀλλότρια, *all their goods become the property of others (i. e. of the foe)*. γίγνεται or ἐστι is easily supplied.

καί: i. e. in addition to the bearers we have now.

152 λοιπόν (sc. ἐστίν), *it remains*.

ὁρᾶτε γάρ: the rest of the section is parenthetic. The important

matter is told in § 30, with presumptive οὖν.

153 τοὺς πολεμίους: prolepsis.

οὐ πρόσθεν . . . πρὶν, *not until*. Cf. I, 2, 58, and the note.

155 ἡμῶν πειθομένων . . . ἡμᾶς: cf. ἰόντων, I, 4, 82, with the note. Here the absolute construction was necessitated by the preceding gen. abs.

157 ἂν: with ἀπολέσθαι. For its position, see I, 3, 29, and the note.

πολὺ μὲν . . . πολὺ δέ: anaphora of the strongly emphatic adv. (see the note on c. 1. 105) instead of the simple parallelism, τοὺς μὲν ἄρχοντας . . . τοὺς δὲ ἀρχομένους.

158 τοὺς νῦν τῶν πρόσθεν: for the emphatic collocation, cf. σὲ ἐγώ, II, 5, 29.

160 ψηφίσασθαι: sc. δεῖ.

161 κολάζειν: cf. the note on πλεονάζειν.

μη πλείστοι ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους
 ὀψονται ἀνθ' ἐνὸς Κλεάρχους τοῖς οὐδενὶ ἐπιτρέψοντας κακῶ
 εἶναι. ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμιοι 32
 165 αὐτίκα παρέσονται. ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρω-
 σάτω ὡς τάχιστα, ἵνα ἔργῳ περαίνηται. εἰ δέ τι ἄλλο βέλτιον
 ἢ ταύτῃ, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς
 σωτηρίας δεόμεθα.

Μετὰ ταῦτα Χειρίσοφος εἶπεν· 'ΑΛΛ' εἰ μὲν τινος ἄλλου 33
 170 δεῖ πρὸς τοῖτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν·
 ἃ δὲ νῦν εἶρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον
 εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατευνάτω τὴν χεῖρα. ἀνέτειναν
 πάντες.

ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν· ὦ ἄνδρες, ἀκούσατε ὧν 34
 175 προσδοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔξομεν τὰ
 ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς οὐ πλέον ἑκοσι σταδίων
 ἀπεχούσας· οὐκ ἂν οὖν θαυμάζοιμεν εἰ οἱ πολέμιοι, ὥσπερ οἱ 35
 δειλοὶ κύνες τοὺς μὲν παριόντας διώκοντες καὶ δάκνουσιν. ἣν δι-
 νονται, τοὺς δὲ διώκοντες φεύγουσιν. εἰ καὶ αὐτοὶ ἡμῖν ἀπιούσιν
 180 ἐπακολουθοῖεν. ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαί- 36

ἐνέβαλεν, I, 5, 69. Xen. alludes to this compact, V, 8, §21.

162 ἐψευσμένοι ἔσονται, *will find themselves deceived*. The compound form of the fut. perf., regular in the act., is not infrequent in the pass., and may be the only form in use.

163 Κλεάρχους: *i. e.* stern disciplinarians like him. See the note on I, 5, 69.

τοὺς . . . ἐπιτρέψοντας, *who will not permit*.

κακῶ: *cf.* ἀγαθοῖς, I, 60, and the note.

164 περαίνειν: with ὥρα; *cf.* καθεύδειν, I, 3, 51.

167 καὶ ὁ ἰδιώτης, *even though he be a private*.

170 καὶ αὐτίκα: *i. e.* presently (as well as now).

ποιεῖν, *attend to, carry out*; *cf.* below, I, 194.

172 ἀνέτειναν: *vivid asyndeton*.

174 ὧν προσδοκεῖ μοι, *what further recommendations themselves to me*.

176 ἀκούω . . . εἶναι: *cf.* I, 3, 105, and the note.

177 εἰ οἱ πολέμιοι: *resumed, after the simile, by εἰ καὶ αὐτοί*.

178 διώκοντες καὶ δάκνουσιν: the καὶ is intensive, not connective—*go so far as to bite*.

179 εἰ καὶ αὐτοί, *if they too, I say*.

180 πλαίστιον: here a hollow square; see the *Introd.*, §34. Contrast I, 8, 35.

σιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς
ὄχλος ἐν ἀσφαλεστέρῳ εἴη. εἰ οὖν νῦν ἀποδειχθείη τίνας χρὴ
ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ
τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν
ὁπότε οἱ πολέμιοι ἔλθοιεν βουλευέσθαι ἡμᾶς δέοι, ἀλλὰ χρέ- 185
37 μεθα ἂν εὐθὺς τοῖς τεταγμένοις. εἰ μὲν οὖν ἄλλο τις βέλτιον
ὄρα, ἄλλως ἐχέτω· εἰ δέ, Χειρίσοφος μὲν ἡγοῖτο, ἐπειδὴ καὶ
Λακεδαιμόνιος ἐστι· τῶν δὲ πλευρῶν ἐκατέρων δύο τῷ πρεσβυ-
τάτῳ στρατηγῷ ἐπιμελοίσθην· ὀπισθοφυλακοῦμεν δ' ἡμεῖς οἱ
38 νεώτατοι ἐγὼ καὶ Τιμασίῳ τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειρώ- 190
μενοι ταύτης τῆς τάξεως βουλευσόμεθα ὅτι ἂν αἰεὶ κράτιστον
δοκῇ εἶναι. εἰ δέ τις ἄλλο ὄρα βέλτιον, λεξάτω. ἐπεὶ δ' οὐδεὶς
ἀντέλεγεν, εἶπεν· Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα.
39 ἔδοξε ταῦτα. Νῦν τοίνυν, ἔφη, ἀπιόντας ποιεῖν δεῖ τὰ δεδογ-
μένα. καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω 195
ἀνὴρ ἀγαθὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε
ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ καίνειν,
τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστὶ· καὶ εἴ τις δὲ χρημάτων
ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ
ἐαυτῶν σφάζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

230)

181 τῶν ὅπλων = τῶν ὀπλιτῶν, as often.

182 ἐν ἀσφαλεστέρῳ: *i. e.* in the center.

185 ὁπότε . . . ἔλθοιεν: for the mood, *cf.* δοίη, I, 3, 87, and the note.

187 εἰ δέ: exceptional for εἰ δὲ μή (G. M. T. 478. 2; H. 906b). We may understand καλῶς ἔχει, or something of that sort. Observe that if εἰ δὲ μή were used, it would not here, as usual, introduce the unfavorable alternative.

ἡγοῖτο: opt. for the more natural inv., an uncommon use in prose; so, again the two opts. that follow.

188 Λακεδαιμόνιος: this was the

period of Spartan supremacy, and an Athenian is speaking.

190 τὸ νῦν εἶναι, for the present; *cf.* I, 6, 55.

194 ἔδοξε ταῦτα: *cf.* I, 3, 102, and the note.

τὰ δεδογμένα: *cf.* τὰ δόξαντα, I, 3, 103.

195 ὅστις τε: note the parallel clauses, ὅστις τε . . . ὅστις τε . . . εἴ τις.

μεμνήσθω εἶναι, let him remember to be.

197 τῶν . . . νικῶντων . . . τῶν . . . ἡττωμένων: both gens. are possessive.

καίνειν: Xen. has the simple form of this poetic vb. here and *Cyrop.* IV, 2, 24. For the compound, κατακαίνειν, *cf.* the note on I, 6, 8.

III. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέ- 1
 καιον τὰς ἀμάξας καὶ τὰς σκηνάς, τῶν δὲ περιπτῶν ὅτου μὲν
 δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπ-
 τουν. ταῦτα ποιήσαντες ἡριστοποιοῦντο. ἀριστοποιουμένων
 5 δὲ αὐτῶν ἔρχεται Μιθραδάτης σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ
 καλεσάμενος τοὺς στρατηγοὺς εἰς ἐπήκοον λέγει ὧδε. Ἐγὼ, ὧ 2
 ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦμ. ὡς ὑμεῖς ἐπίστασθε, καὶ
 νῦν ὑμῖν εὖνους· καὶ ἐνθάδε δ' εἰμὶ σὺν πολλῷ φόβῳ διάγων.
 εἰ οὖν ὁρῶν ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς
 10 ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. λέξατε οὖν πρὸς με τί
 ἐν νῷ ἔχετε ὡς φίλον τε καὶ εὖνουν καὶ βουλόμενον κοινηῇ σὺν
 ὑμῖν τὸν στόλον ποιεῖσθαι. βουλευομένοις τοῖς στρατηγοῖς ἔδο- 3
 ξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ
 μὲν τις ἐὰ ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν
 15 δυνώμεθα ἀσινέστατα· ἦν δέ τις ἡμᾶς τῆς ὁδοῦ ἐπικωλύη, δια-
 πολεμεῖν τούτῳ ὡς ἂν δυνώμεθα κράτιστα. ἐκ τούτου ἐπειράτο 4
 Μιθραδάτης διδάσκειν ὡς ἂν πορὸν εἴη βασιλέως ἄκοντος σωθῆναι.
 ἐνθα δὴ ἐγινγνώσκετο ὅτι ὑπόπεμπτos εἴη· καὶ γὰρ τῶν Τισσα-

CHAPTER III

- 1 κατέκαιον, *set about burning*; cf. the following impfs.
 2 τῶν . . . περιπτῶν: partitive; ὅτου, with δέοιτο.
 3 ἐρρίπτουν: Xen. uses both ριπτῶ and ρίπτω (ἐρριπτον, IV, 8, §3). A difference in meaning is not to be insisted on.
 5 Μιθραδάτης: cf. II, 5, 131.
 6 εἰς ἐπήκοον: cf. II, 5, 143 f.
 8 εἰμὶ . . . διάγων: for such forms, see the note on εἶναι . . . φυλάττων, I, 2, 122. Here we may render, *And here I am—living in great fear*.
 11 ὡς φίλον: i. e. ὡς πρὸς φίλον. The prep. may be omitted before ὡς and ὥστε, as it often is before rel. prons.

- 13 εἰ μὲν τις ἐὰ, *if we are permitted*. For τις, cf. I, 4, 80.
 15 ἀσινέστατα: cf. the note on ἀσινώς, II, 3, 112.
 τῆς ὁδοῦ: gen. with the vb. of hindering (*separation*).
 διαπολεμεῖν, *fight it out*. Observe the parallelism in structure between the two clauses and the fact that both end with a superl. adv. In the second clause the threatening form of condition (εἰ τις . . . ἐπικωλύσει) is avoided.
 17 ὡς, *how*, rather than *that*.
 βασιλέως ἄκοντος: cf. ἄκοντος Κύρου, I, 3, 89, and the note.
 18 ὑπόπεμπτos: cf. ὑποπέμψαιεν, II, 1, 91.
 19 τις: for the position, cf. II, 5, 125.

- 5 φέρνους τις οἰκείων παρηκολουθήκει πίστεως ἔνεκα. καὶ ἐκ
 τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι 20
 τὸν πόλεμον ἀκήρυκτον εἶναι ἔστ' ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον
 γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν
 Νίκαρχον Ἀρκάδα, καὶ ὄχρετο ἀπὼν νυκτὸς σὺν ἀνθρώποις ὡς
 εἴκοσι.
- 6 Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζαπάταν ποτα- 25
 μὸν ἐπορεύοντο τεταγμένοι τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ
 ἔχοντες. οὐ πολὺ δὲ προεληλυθότων αὐτῶν ἐπιφαίνεται πάλιν
 ὁ Μιθραδάτης, ἱππέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ
 7 σφενδονήτας εἰς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. καὶ
 προσῆει μὲν ὡς φίλος ὢν πρὸς τοὺς Ἑλληνας· ἐπεὶ δ' ἐγγὺς 30
 ἐγένοντο, ἔξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ ἱππεῖς καὶ πεζοί,
 οἱ δ' ἐσφενδόνων καὶ ἐτίρωσκον. οἱ δὲ ὀπισθοφύλακες τῶν
 Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δ' οὐδέν· οἱ τε γὰρ
 Κρήτες βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες
 8 εἶσω τῶν ὀπλων κατεκέκλειντο, οἱ δὲ ἀκοντισταὶ βραχύτερα 35
 ἡκόντιζον ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. ἐκ τούτου Ξενο-
 φῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν ὀπλιτῶν καὶ τῶν

παρηκολουθήκει: the tense denotes
 the permanent relation.

πίστεως ἔνεκα, *to secure his good
 faith* (he had formerly been
 Κύρῳ πιστότατος, II, 5, 134).

20 δόγμα ποιήσασθαι: *cf. ἐποιεῖτο
 τὴν συλλογὴν*, I, 1, 24, and the
 note.

21 ἔστ': see the note on I, 9, 38.

διέφθειρον . . . διέφθειραν: the
 former vb. is conative, the latter
 records an actual occurrence.

23 Νίκαρχον: can this be the Ni-
 carchus mentioned in II, 5, 128?

25 Ζαπάταν: *cf.* II, 5, 1.

26 τεταγμένοι: *i. e.* in the forma-
 tion suggested by Xenophon.
c. 2. 180 f.

31 ἔξαπίνης: an Ionicism, but more

frequent in the *Anabasis* than
 the normal *ἐξαίφνης*.

καὶ ἱππεῖς καὶ πεζοί: apposition with
 οἱ μὲν.

32 ἐτίρωσκον: the subj. is the
 whole body (οἱ μὲν as well as οἱ
 δέ).

33 ἀντεποιοῦν δ' οὐδέν, *could do
 nothing in retaliation*. Note
 the tense, and see the note on
 I, 4, 64.

34 Κρήτες: see the note on I, 2, 54.

35 βραχύτερα . . . ἢ ὡς, *not far
 enough to (a shorter distance
 than so as to)*.

36 τῶν σφενδονητῶν: for the gen.,
 see G. 1099; H. 739; B. 356.

37 ὀπλιτῶν . . . πελταστῶν: parti-
 tive with οἷ.

πελταστῶν οἱ ἔτυχον σὺν αὐτῇ ὀπισθοφυλακοῦντες· διώκοντες
 δὲ οὐδένα κατελάμβανον τῶν πολεμίων. οὔτε γὰρ ἵππεῖς ἦσαν 9
 40 τοῖς Ἑλλήσιν οὔτε οἱ πεζοὶ τοὺς πεζοὺς φεύγοντας ἐδύναντο
 καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ἀπὸ
 τοῦ ἄλλου στρατεύματος διώκειν· οἱ δὲ βαρβαροὶ ἵππεῖς καὶ 10
 φεύγοντες ἅμα ἐτίτρωσκον εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν
 ἵππων, ὅποσον δὲ διώξειαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπανα-
 45 χωρεῖν μαχομένους ἔδει. ὥστε τῆς ἡμέρας διήλθον οὐ πλέον 11
 πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς κώμας.
 ἔνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρίσοφος καὶ οἱ πρεσβύ-
 τατοι τῶν στρατηγῶν Ξενοφῶντα ἡτιῶντο ὅτι ἐδίωκεν ἀπὸ τῆς
 φάλαγγος καὶ αὐτὸς τε ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν
 50 μᾶλλον ἐδύνατο βλάπτειν. ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι 12
 ὀρθῶς αἰτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη. ἀλλ' ἐγώ,
 ἔφη, ἠναγκάσθην διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν τῇ μένειν κακῶς
 μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ δυναμένους. ἐπειδὴ δὲ ἐδιώ- 13
 κομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν
 55 μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ παγχαλέπως.
 τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ βῶμῃ ἀλλὰ σὺν ὀλίγοις 14
 ἦλθον, ὥστε βλάψαι μὲν μὴ μεγάλην, δηλώσαι δὲ ὧν δεόμεθα.

39 κατελάμβανον: the tense, as
 ἀντεποιοῦν, above. Cf. ἐδύνατο κα-
 ταλαμβάνειν, below.

41 πολὺ: in emphatic position be-
 cause contrasted with ὀλίγῳ
 χωρίῳ.

οὐχ οἶόν τε ἦν: cf. II, 2, 16, and the
 note.

42 καὶ φεύγοντες ἅμα, even while
 fleeing. Cf. εὐθὺς with partic.,
 I, 9, 10.

43 εἰς τοῦπισθεν, backwards. This
 method of fighting, made famous
 by the Parthians, is said still to
 be characteristic of the Persians.

44 ὅποσον, as far as.

45 μαχομένους: i. e. the Persians
 in turn pursued them.

τῆς ἡμέρας, in the course of the
 day. See the note on I, 7, 85.
 Cf. δελιης, below. They had,
 however, not started until after
 their ἀριστον.

46 τὰς κώμας: i. e. those men-
 tioned, c. 2. 176.

49 οὐδὲν μᾶλλον, none the more;
 i. e. than if he had not incurred
 the risk. οὐδὲν is, of course,
 inner obj.; so μεγάλη, below,
 l. 57.

51 τὸ ἔργον, the result.

52 ἐν τῷ μένειν, while staying
 (where we were).

54 ἀληθῆ . . . λέγετε: i. e. it was
 as you say.

56 τοῖς . . . χάρις, thank Heaven.

- 15 νῦν γὰρ οἱ πολέμιοι τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ
 Κρήτες ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξι-
 κνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἷόν τε χωρίον 60
 ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ ταχὺς εἴη
 16 πεζὸς πεζὸν ἂν διώκων καταλαμβάνοι ἐκ τόξου ρύματος. ἡμεῖς
 οὖν εἰ μέλλοιμεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν
 ἡμᾶς πορευομένους, σφενδονητῶν τὴν ταχίστην δεῖ καὶ ἱππέων.
 ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς 65
 φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλά-
 17 σιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. ἐκείναι γὰρ διὰ τὸ
 χειροπληθέσι τοῖς λίθοις σφενδονᾶν ἐπὶ βραχὺ ἐξικνούνται, οἱ δὲ
 18 Ῥόδιοι καὶ ταῖς μολυβδίσι ἐπίστανται χρῆσθαι. ἦν οὖν αὐτῶν
 ἐπισκεψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν δώμεν 70
 αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον
 τελῶμεν, καὶ τῷ σφενδονᾶν ἐν τῷ τεταγμένῳ ἐθέλοντι ἄλλην
 τινὰ ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς
 19 ὠφελεῖν. ὁρῶ δὲ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν

58 ὅσον: of space, as ὁπόσον, above, l. 44.

59 οἱ ἐκ χειρὸς βάλλοντες: i. e. οἱ ἀκοντισταί.

62 ἐκ τόξου ρύματος, with a bow-shot the start. Cf. ἐκ πλέονος, I, 10, 47.

ἡμεῖς: assimilated to μέλλοιμεν, where we should have expected ἡμῖν (with δεῖ). Trans., as if the construction were personal, *we, if we are to . . . , have need of*. Cf. also the note on ποταμός, II, 4, 27. With μέλλω the potential form is less frequent; εἰ μέλλομεν would have been normal.

64 τὴν ταχίστην, at once. The elipsis of a fem. noun (ὁδόν?) is hardly felt.

65 ἀκούω δ' εἶναι: see I, 3, 105, and the note.

ὦν . . . ἐπίστασθαι: acc. and infin.

in a rel. clause, as c. 2. 120 f. Note, however, that the rel. construction is given up in the next clause.

66 καὶ . . . φέρεσθαι, carries even twice as far. For the vb. cf. I, 8, 78.

67 διὰ τὸ . . . σφενδονᾶν, because the stones they sling are as large as the fist. Note that the adj. is pred.

69 αὐτῶν: see the note on c. 1. 91.

70 πέπανται: for the vb. cf. I, 9, 69, and the note. There was as yet no troop of slingers in the army.

τούτῳ: = τῷ πεπαμένῳ (κεκτημένῳ); sing. despite the preceding pl.

71 αὐτῶν, for them, i. e. the slings.

72 ἐν τῷ τεταγμένῳ, wherever stationed.

ἄλλην . . . ἀτέλειαν, exemption from some other duty.

- 75 *τινας παρ' ἐμοί, τοὺς δὲ τῶν Κλεάρχου καταλελειμμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἀντὶν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἱππέας κατασκευάσωμεν, ἴσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. ἔδοξε καὶ ταῦτα. καὶ ταύτης τῆς νυκτὸς σφεινδο-* 20
 80 *νῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θόρακες αὐτοῖς ἐπορίσθησαν, καὶ ἵππαρχος ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.*

IV. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο 1
 πρῶαίτερον ἀναστάντες. χαράδραν γὰρ ἔδει αὐτοὺς διαβῆναι
 ἐφ' ᾗ ἐφοβοῦντο μὴ ἐπιθοῖντο αὐτοῖς διαβαίνουσιν οἱ πολέμοι.
 διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται Μιθραδάτης, ἔχων ἱππέας 2
 5 *χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· τοσούτους γὰρ ᾗτησε Τισσαφέρην, καὶ ἔλαβεν ὑποσχόμενος, ἂν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας. ὅτι ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. ἐπεὶ δὲ οἱ Ἕλληνες διαβεβη-* 3

74 *τοὺς μὲν τινας, some few. Cf. II, 3, 59.*

75 *παρ' ἐμοί: Xen., as a man of means, had brought horses with him.*

τῶν Κλεάρχου: for Clearchus' troop of horse see I, 5, 82; for their desertion, II, 2, 31. Evidently some horses had been left behind.

77 *σκευοφόρα . . . ἀντιδῶμεν, put pack-animals in their places.*

78 *εἰς ἱππέας, for cavalry.*

79 *καὶ ταῦτα: καὶ is intensive, not connective. The asyndeton is regular.*

80 *ἐγένοντο, were equipped. γίγνομαι may supply a passive to almost any vb.*

ἐδοκιμάσθησαν: the vb. is suggested

by the Attic custom of having all candidates for cavalry service pass certain tests (a *δοκιμασία*) before the *βουλὴ* (*Senate*).

CHAPTER IV

1 *μείναντες: i. e. this day was occupied with the equipment of the cavalry.*

2 *χαράδραν: i. e. a deep water course, presumably dry.*

3 *ἐπιθοῖντο: for the form see the note on I, 9, 26.*

6 *ᾗτησε: with two accs.; cf. I, 3, 69.*

7 *λάβῃ, παραδώσειν: he said, ἂν . . . λάβω, παραδώσω.*

καταφρονήσας: note the tense, having come to despise.

8 *οὐδέν, πολλά: an effective chiasm.*

- κότες ἀπείχον τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ 10
 Μιθραδάτης ἔχων τὴν δύναμιν. παρήγγελτο δὲ τῶν τε πελτα-
 στῶν οὓς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἰππεύσιν εἴρητο
 4 θαρροῦσι διώκειν ὡς ἐφευομένης ἱκανῆς δυνάμεως. ἐπεὶ δὲ ὁ
 Μιθραδάτης κατειλήφει, καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξι-
 κνοῦντο, ἐσήμνηε τοῖς Ἑλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον 15
 ὁμόσε οἷς εἴρητο καὶ οἱ ἰππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ'
 5 ἔφευγον ἐπὶ τὴν χαράδραν. ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις
 τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἰππέων ἐν τῇ χαράδρᾳ
 ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα. τοὺς δὲ ἀποθανόντας αὐτοκέ-
 λευστοι οἱ Ἕλληνες ἡκίσαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις 20
 εἶη ὁράν.
 6 καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον, οἱ δὲ Ἕλληνες
 ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας ἀφίκοντο ἐπὶ τὸν
 7 Τίγρητα ποταμόν. ἐνταῦθα πόλις ἦν ἐρήμη μεγάλη, ὄνομα δ'
 αὐτῇ ἦν Λάρισα· ᾧκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ 25

10 ὅσον, about; cf. I, 2, 15.

11 παρήγγελτο . . . εἴρητο, *word had been passed . . . commands had been given*. Only in the case of vbs. of saying and commanding, and of παρασκευάζω is the impers. pass. common in Greek — a marked contrast with Latin. Cf. οἷς εἴρητο, below.

πελταστῶν . . . ὀπλιτῶν: partitive with οὓς.

13 θαρροῦσι, *boldly*.

15 ἐσήμνηε: cf. I, 2, 98, and the note.

16 οἷς εἴρητο: trans. as if pers., *those who had been ordered*.

17 τοῖς βαρβάροις, *on the part of the barbarians*.

19 αὐτοκέλευστοι: see the vocab. for similar compounds.

21 ὁράν: cf. ὁρᾶσθαι, II, 3, 8, and the note.

23 τὸ λοιπὸν τῆς ἡμέρας: cf. II, 2, 23, and the note.

ἀφίκοντο . . . ποταμόν: this proves that they had crossed the Zab at a point some distance above its junction with the Tigris.

25 Λάρισα: the ruins now called *Nimrud*, apparently identical with the Calah of Gen. x:11 and 12, but, in reality, a portion of the great complex of capitals making up the ancient Nineveh (see below). Included in these was also the Resen of Gen. x:12, and it has been assumed that this (in the form with the art. Al Resen) may have suggested to Xen. the name Larisa, which was, however, common in Greece, designating the citadels of various towns.

Μῆδοι: Xen. may refer to the relatively short period of Median occupation (before their empire was overthrown by Cyrus), but

τείχους αὐτῆς ἦν τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν·
 τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ἠκυδομένητο δὲ πλιν-
 θοῖς κεραμεαῖς· κρηπίς δ' ὑπὲρ λιθίνῃ τὸ ὕψος εἴκοσι ποδῶν.
 ταύτην βασιλεὺς Περσῶν ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβαν-
 30 νον Πέρσαι πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον δὲ
 νεφέλῃ προκαλύψασα ἠφάνισε μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ
 οὕτως ἐάλω. παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνῃ, τὸ μὲν 9
 εὖρος ἐνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. ἐπὶ ταύτης
 πολλοὶ τῶν βαρβάρων ἦσαν ἐκ τῶν πλησίον κωμῶν ἀποπε-
 35 φευγότες.

ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας ἕξ πρὸς 10
 τεῖχος ἔρημον μέγα κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μέσπιλα·

it is more likely that he is speaking loosely. Neither he nor his readers felt interested in the history of the despised barbarians, so he has nothing to say of the glory of Nineveh, "that great city."

26 πόδες: cf. πλέθρα, I, 2, 30, and the note. Contrast ὕψος, acc., and ποδῶν (below, l. 28).

27 πλινθοῖς: cf. II, 4, 52.

28 εἴκοσι ποδῶν: a statement corroborated by excavations.

29 βασιλεὺς Περσῶν: Cyrus the Great.

30 ἥλιον . . . ἠφάνισε: cf. "I will cover the sun with a cloud," Ezek. xxxii: 7. The passage is one of doubtful interpretation (the MSS. give ἥλιος . . . νεφέλῃν προκαλύψας). Xen. may have meant that the city was shrouded in fog, or that there was an eclipse (there was one in 556 B.C.). Probably both here and in § 12 he is giving local traditions. To the popular mind there has always seemed a connection between darkness and disaster.

32 πόλιν: for the case, cf. I, 2, 78, and the note.

πυραμὶς: not a pyramid, but, as the ruins still to be seen make clear, a structure of several stories, each smaller than the last. Its present height is said to be 141 feet and the base is 150 feet square. Presumably Xen. took no measurements himself, and it may well be that in his time the height was greater, in proportion to the base, than now.

λιθίνῃ: really of brick, with a stone facing. This was a natural and common mode of building: the base of durable stone and upon this a superstructure of material lighter and more easily worked.

34 ἦσαν . . . ἀποπεφευγότες: each element has its own force; see on εἶναι . . . φυλάττων, I, 2, 122.

36 παρασάγγας ἕξ: the actual distance between the ruins of Nimrud and those of Kuyunjik (Μέσπιλα) is eighteen miles.

37 Μέσπιλα: cf. the note on Λάρισα,

- Μῆδοι δ' αὐτὴν ποτε ᾠκουν. ἦν δὲ ἡ μὲν κρηπὶς λίθου ξεστοῦ
 κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντή-
 11 κοντα. ἐπὶ δὲ ταύτῃ ἐπωκοδόμητο πλίνθινον τεῖχος, τὸ μὲν 40
 εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ τείχους ἡ
 περίοδος ἕξ παρασάγγαι. ἐνταῦθα λέγεται Μῆδεια γυνὴ βασι-
 λέως καταφυγεῖν ὅτε ἀπώλλυσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι.
 12 ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο
 οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δὲ βροντῇ κατέπληξε τοὺς 45
 ἐνοικοῦντας, καὶ οὕτως ἐάλω.
 13 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας τέττα-
 ρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὓς τε
 αὐτὸς ἱππέας ἦλθεν ἔχων καὶ τὴν Ὀρόντα δύναμιν τοῦ τῆν

above. Nineveh was destroyed by Cyrus the Great in 549 B.C. It was the last and most noted of the capitals of the Assyrian empire, and is said (by Diodorus Siculus II, 3) to have been of such enormous extent that the circuit of its walls was 480 stadia, or nearly 60 miles. (This agrees with Jonah iii:3, "Now Nineveh was an exceeding great city of three days' journey.") The length given by Diodorus (150 stadia) corresponds roughly to the distance between Larisa and Mespila. These statements must be understood as including the capitals built at different periods, for the founder of each new dynasty established one of his own. Excavations at these sites have brought to light extensive remains of palaces and important works of art, many of which are in the British Museum.

38 Μῆδοι . . . ᾠκουν: see the note on l. 25.

39 κογχυλιάτου: a hard fossiliferous stone, capable of receiving a high polish—still used as the common building material in this district.

42 ἕξ παρασάγγαι: apparently exaggerated; eight miles is the estimate of modern travelers.

Μῆδεια: the name of one of the wives of Astyages, the last king of Media.

43 καταφυγεῖν: force of the prep.? Cf. I, 5, 79.

ὑπὸ: ἀπώλλυσαν is a virtual pass., *were being robbed of*.

45 βροντῇ κατέπληξε: a wholly obscure tradition, indicating apparently a connection between some phenomenon, believed to be supernatural, and the fall of the city.

48 εἰς: temporal; cf. I, 7, 4.

49 ἔχων: if the text is right this must be taken with ἦλθεν (cf. ἔχων ἀνέβη and ἔχων ἐβοήθει, below, and see the note on I, 1, 8, and also with ἐπεφάνη. Properly ἔχων should have been expressed

50 βασιλέως θυγατέρα ἔχοντος καὶ οὓς Κῆρος ἔχων ἀνέβη βαρβάρους καὶ οὓς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πᾶμπολυ ἐφάνη. ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων 14 ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβαλεῖν 55 μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυνεύειν, σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι 15 ἐσφενδόνησαν καὶ οἱ τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρός, οὐδὲ γὰρ εἰ πάνυ προὔθυμείτο ῥάδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις 60 ἀπεχώρησαν.

καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· 16 καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ γε Ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν τοξοτῶν. 65 μεγάλη δὲ καὶ τόξα τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν ὅποσα 17 ἀλίσκοιτο τῶν τοξευμάτων τοῖς Κρησί, καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. ἡύρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ

again, but, as it is, we have ἔχων three times and ἔχοντος once in this sentence.

Ῥορόντα: for the form see I, 4, 15, and the note.

50 ἔχοντος: cf. II, 4, 39, and the note.

51 ὁ βασιλέως ἀδελφός: cf. II, 4, 110.

52 ὥστε . . . ἐφάνη: cf. II, 4, 116f.

53 τὰς μὲν . . . τὰς δέ: i. e. the Greeks were threatened on three sides of the square.

54 ἐμβαλεῖν . . . διακινδυνεύειν: note the chiasm.

56 διαταχθέντες, stationed at intervals.

58 ἀνδρός, his man.

οὐδὲ . . . ῥάδιον ἦν: because of the dense ranks of the enemy.

62 ἐσίνοντο: cf. ἀσινῶς, II, 3, 112, and the note.

63 καὶ τῶν τοξοτῶν, even than the bowmen. That they could hurl their missiles farther than the Persian slingers has already been stated (above, c. 3. 65f). The text of this passage is, however, very uncertain.

65 τῶν τοξευμάτων: these words are bracketed by Gemoll, in order that ὅποσα may refer not to the arrows of the enemy, but to their bows. The Cretans could not make use of the long arrows of the Persians unless they used the captured bows as well.

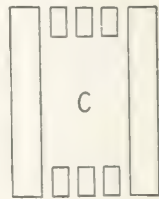
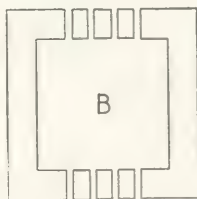
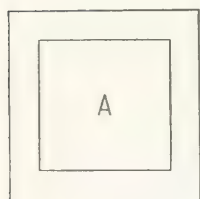
διετέλουν χρώμενοι, they made constant use of. Cf. λέγων διῆγε, I, 2, 70.

66 ἄνω ἰέντες: i. e. so that they could recover the arrows.

νεῦρα, cords; not bowstrings (νευρά).

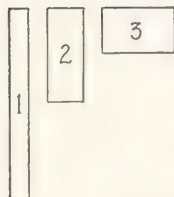
PLANS TO ILLUSTRATE III. 4. §§ 19-23

The Greeks found that the hollow square was a formation which could not always be maintained. Sometimes the wings would be forced to converge, and the men in the centre would then necessarily be thrown out of position; sometimes they would diverge, and a gap would then be formed in the line. To meet this difficulty the generals formed six companies of one hundred men each. These fell behind when the way was narrow, and thus allowed the wings to converge without confusion, and if there was a gap they filled it up, adapting their formation to the space to be filled.



A. Original formation of the square.

BC. Possible arrangements with the six companies.



1. Company in column (3x32 men).
2. Company formed by fifties (6x16 men).
3. Company formed by enomoties (12x8 men).

18 μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας. καὶ ταύτῃ μὲν τῇ
 ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κώμαις ἐπιτυ-
 χόντες, ἀπῆλθον οἱ βάρβαροι μείον ἔχοντες τῇ ἀκροβολίσει· 70
 τὴν δ' ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο·
 ἦν γὰρ πολὺς σῖτος ἐν ταῖς κώμαις. τῇ δὲ ὑστεραίᾳ ἐπορεύοντο
 διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος.

19 ἔνθα δὲ οἱ Ἕλληνες ἔγνωσαν πλαίσιον ἰσόπλευρον ὅτι πονηρὰ
 τάξις εἴη πολεμίων ἐπομένων. ἀνάγκη γάρ ἐστιν, ἣν συγκύπτῃ 75
 τὰ κέρατα τοῦ πλαισίου ἢ ὁδοῦ στενοτέρας οὔσης ἢ ὁρέων ἀναγ-
 καζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας καὶ πορεύεσθαι
 πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ ταραττομένους, ὥστε
 20 δυσχρήστους εἶναι ἀτάκτους ὄντας· ὅταν δ' αὖ διάσχη τὰ
 κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους καὶ κενὸν 80
 γίγνεσθαι τὸ μέσον τῶν κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πά-
 σχοντας πολεμίων ἐπομένων. καὶ ὅποτε δέοι γέφυραν διαβαίνειν
 ἢ ἄλλην τινὰ διάβασιν, ἔσπενδεν ἕκαστος βουλόμενος φθάσαι
 21 πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις. ἐπεὶ δὲ
 ταῦτ' ἔγνωσαν οἱ στρατηγοί, ἐποίησαν ἕξ λόχους ἀνὰ ἑκατὸν 85
 ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν καὶ ἄλλους πεντηκοντῆρας

70 μείον ἔχοντες: cf. I, 10, 35.

72 πολὺς σῖτος: the plain is still noted for its fertility.

74 ἔγνωσαν, came to know, found (ingressive aor.).

πλαίσιον: prolepsis.

πονηρὰ τάξις: the normal depth of the Greek phalanx was eight ranks. If we assume this for each side of the square, and accept 9,600 as the probable number of the hoplites, we may conclude that each side of the square had a frontage of 300 men—i. e. would measure approximately 900 feet. It is apparent that this formation could not always be maintained.

75 ἦν συγκύπτῃ: the opposite of ὅταν . . . διάσχη, below, I. 79. The following particles are causal.

77 γεφύρας: sc. ἀναγκαζούσης.

80 τότε, in the former case.

81 τὸ μέσον, the space between; cf. I, 4, 23.

82 ὅποτε δέοι: a shift to the past, referring to their actual experience.

83 φθάσαι πρῶτος: redundant, but effective. Cf. πλέον προτιμήσεσθε, I, 4, 91.

84 εὐεπίθετον ἦν: probably impers. = ῥᾶδιον ἦν ἐπιτίθεσθαι.

85 ἀνὰ . . . ἄνδρας, of a hundred men each.

86 ἄλλους, besides. Cf. ἄλλο, I, 5, 27, and the note.

καὶ ἄλλους ἐνωμοτάρχους. οὗτοι δὲ πορευόμενοι ὅποτε μὲν
 συγκύπτοι τὰ κέρατα ὑπέμενον, οἱ μὲν ὕστεροι, ὥστε μὴ ἐνοχλεῖν
 τοῖς κέρασι, τοὺς δὲ παρήγον ἔξωθεν τῶν κεράτων. ὅποτε δὲ 22
 90 διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἂν ἐξεπίμπλασαν,
 εἰ μὲν στενότερον εἴη τὸ διέχον, κατὰ λόχους, εἰ δὲ πλατύτερον,
 κατὰ πεντηκοστῆς, εἰ δὲ πᾶν πλάτῃ, κατ' ἐνωμοτίας· ὥστε
 αἰεὶ ἔκπλεων εἶναι τὸ μέσον. εἰ δὲ καὶ διαβαίνειν τινα δέοι διά- 23
 βασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῇ μέρει οἱ λόχοι
 95 διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρήσαν οὗτοι.
 τούτῳ τῇ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας.

ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείον τι καὶ 24
 περὶ αὐτὸ κώμας πολλὰς, τὴν δὲ ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ
 γηλόφων ὑψηλῶν γιγνομένην, οἱ καθήκον ἀπὸ τοῦ ὄρους ὑφ' ᾧ
 100 ἦν ἡ κώμη. καὶ εἶδον μὲν τοὺς λόφους ἄσμενοι οἱ Ἕλληνες, ὡς
 εἰκὸς τῶν πολεμίων ὄντων ἰππέων· ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ 25
 πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γήλοφον καὶ κατέβαινον, ὡς
 ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι
 καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρηνὲς ἔβαλλον, ἐσφενδόνων, ἐτό- 26
 105 ξευον ὑπὸ μαστίγων, καὶ πολλοὺς ἐτίτρωσκον καὶ ἐκράτησαν
 τῶν Ἑλλήνων γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν

87 οὗτοι δέ: the nom. is continued by οἱ μὲν . . . τοὺς δέ (part. appos.), but stands itself without pred. The text is again uncertain. οἱ μὲν is a conjecture, adopted by recent editors. The MSS. give οἱ λοχαγοί, after ὕστεροι, but this appears to be but a gloss, explaining οὗτοι. For the manoeuvres here described, see the plan.

90 αἱ πλευραί: identical with τὰ κέρατα, above.

ἀν' ἐξεπίμπλασαν: for the frequentative ἄν, cf. I, 9, 68, and the note.

91 τὸ διέχον, the gap.

93 ἔκπλεων: for the form, cf. σύμπλεων, I, 2, 131, and the note.

95 που: with τῆς φάλαγγος, at any part of.

97 βασιλείον τι, a sort of palace. The pl. βασιλεία is more common.

98 τὴν δὲ ὁδὸν . . . γιγνομένην: render by an independent clause. For the extended use of γίγνομαι, cf. II, 2, 42, and the note.

100 ἄσμενοι: cf. ἄσμενος, II, 1, 79.

104 εἰς τὸ πρηνές, down hill.

ἔβαλλον . . . ἐτόξουν: note the graphic asyndeton.

105 ὑπὸ μαστίγων: i. e. like slaves. (Cf. Herodotus' account of the battle of Thermopylae (VII, 223).)

ἐκράτησαν: the aor. gives the result, as often.

ὅπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν ἐν
 27 τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. ἐπεὶ δὲ
 πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ
 ἄκρον ἀφικνουῦνται ὀπλῖται ὄντες, οἱ δὲ πολέμοι ταχὺ ἀπεπήδων. 110
 28 πάλιν δὲ ὅποτε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα ταῦτα ἔπασχον,
 καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγνετο, ὥστε ἀπὸ τοῦ
 τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας πρὶν
 ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς
 29 πρὸς τὸ ὄρος. ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολε- 115
 μίων, οὐκέτι ἐπετίθεντο οἱ πολέμοι τοῖς καταβαίνουσι, δεδοι-
 κότες μὴ ἀποτμηθῆσαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ
 30 πολέμοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ
 ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφί-
 κοντο εἰς τὰς κώμας· καὶ ἰατροὺς κατέστησαν ὀκτώ· πολλοὶ 120
 γὰρ ἦσαν οἱ τετρωμένοι.

31 ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ
 ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπποις συμβε-
 βλημένας πολλὰς. ταῦτα δὲ συνεννηγεμένα ἦν τῷ σατραπεύοντι
 32 τῆς χώρας. τετάρτῃ δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδῖον. ἐπεὶ 125
 δὲ κατελαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐ-
 τοὺς ἢ ἀνάγκη κατασκηνῆσαι οὐ πρῶτον εἶδον κώμην καὶ μὴ
 πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν οἱ ἀπόμαχοι, οἳ
 τε τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ

107 ἐν τῷ ὄχλῳ: *i. e. the baggage train.* These had from the first (c. 2. § 36) been within the hollow square.

113 πρὶν . . . ἀνήγαγον, *until they had brought; not, until they should have brought* (πρὶν . . . ἀναγάγειν). The indic. follows, as usual a neg. expression (ἔδοξεν . . . μὴ κινεῖν being tantamount to οὐκ ἐκίνησαν).

116 ἐπετίθεντο: note the tense.

117 οἱ πολέμοι: *i. e. the Greeks,* from the Persian standpoint.

118 οἱ μὲν: the main body.

119 οἱ δέ: the peltasts.

120 ἰατροῦς: hardly more than nurses.

123 εἶχον: an independent clause, where we might have looked for ἔχοντες.

ἄλευρα . . . κριθάς: asyndeton in an enumeration.

124 τῷ σατραπεύοντι: dat. of the agent—or of advantage?

127 κατασκηνῆσαι: the word is general; they had burned their tents.

130 ὅπλα δεξάμενοι. ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχείρησαν αὐτοῖς 32
ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κόμην προσιώντες, πολὺ
περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερεν ἐκ χώρας ὁρμῶντας
ἀλέξασθαι ἢ πορευομένους ἐπιούσι τοῖς πολεμίοις μάχεσθαι.

ἡμῖκα δ' ἦν ἡδὴ δαίλη. ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐπότε 34
135 γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ
ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπι-
θῶνται αὐτοῖς. πονηρὸν γὰρ νυκτός ἐστι στράτευμα Περσικόν. 35
οἱ τε γὰρ ἵπποι αὐτοῖς δέδενται καὶ ὥς ἐπὶ πολὺ πεποδισμένοι
εἰσὶ τοῦ μὴ φεύγειν ἕνεκα εἰ λυθείησαν, ἐάν τέ τις θόρυβος γί-
140 γνηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ καὶ χαλινῶσαι,
δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα
χαλεπὰ νύκτωρ καὶ θορύβου ὄντος. τούτου ἕνεκα πόρρω ἀπε-
σκήνουν τῶν Ἑλλήνων.

ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι 36
145 καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἑλλησι συσκευάζεσθαι ἀκου-

130 κατεσκήνησαν . . . ἐπεχείρησαν:
a sudden shift of subj.

132 πολὺ γὰρ διέφερεν, *it was a very
different thing.*

χώρας, *base, position.*

133 ἀλέξασθαι: *cf.* I, 3, 31, and the
note.

137 πονηρὸν, *a wretched thing.*
The gender of the adj. is not
due to στράτευμα, but is to be
understood as φοβερῶτατον, II, 5,
34. With this passage *cf.* the very
similar one, *Cyrop.* III, 3, 26 f.

138 δέδενται: the perf. marks the
state or condition.

αὐτοῖς: dat. of disadvantage, al-
though we render by the possess.
gen. *Cf.* the note on I, 2, 7.

139 τοῦ μὴ φεύγειν ἕνεκα: equiva-
lent to a final sentence—one of
the less common uses of the
artic. infin.

εἰ λυθείησαν, (*as they might do*) *if
they got loose.*

140 Πέρσῃ ἀνδρὶ: the dat. and
infin. with δεῖ is so unusual that
this is best rendered, *a Per-
sian's horse must be saddled
and bridled for him.* Thus the
dat. is essentially the same as
αὐτοῖς, above (although not here
disadvantage), and we must un-
derstand θεράποντα (*squire*) or
possibly τινα as the subj. of the
infin., if a subj. be required (yet
it is not the squire, but the
horseman himself, that is subj.
of ἀναβῆναι). It should be re-
membered that χρή, too, takes
properly the acc. and infin. (not
the dat.). Exceptions to this
rule are few and, for the most
part, merely apparent.

ἐπισάξαι: the "saddle" was but a
cloth.

142 θορύβου ὄντος: the gen. abs. is
parallel with the adv.

145 διαγγελλομένους, *passing the*

- όντων τῶν πολεμίων. καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὄψε ἐγίγνετο, ἀπῆσαν· οὐ γὰρ ἐδόκει λύειν αὐτοὺς νυκτὸς πορεύεσθαι καὶ κατάγесθαι ἐπὶ τὸ στρατό-
- 37 πεδον. ἐπειδὴ δὲ σαφῶς ἀπιόντας ἤδη ἑώρων οἱ Ἕλληνες, ἐπορεύοντο· καὶ αὐτοὶ ἀναξεύξαντες καὶ διῆλθον ὅσον ἐξήκοντα 150 σταδίου. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἣ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὁρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίου.
- 38 ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐράς καὶ κελεύει λαβόντα 39 τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν· ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγειν. ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρην καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἠρώτα Τί 160 καλεῖς; ὁ δὲ λέγει αὐτῷ· Ἐξεστὶν ὁρᾶν· κατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ

155

word (from rank to rank); *para-* is commoner.

ἐκήρυξε: for the omission of the subj., cf. ἐσάλπιγξε, I, 2, 98, and the note.

147 οὐ γὰρ . . . λύειν, *it did not seem to be worth while*. λύειν is here used, as not rarely by the poets, in the sense of *λυσιτελεῖν*.

νυκτός: with both the following infins.

150 καὶ αὐτοί, *they too* (as well as the Persians). αὐτός is frequently thus used with *καί*. Often it is best to leave the pron. untranslated and to render the whole simply, *also*. English is much more restricted in its use of pronouns than Greek is.

ἀναξεύξαντες: freely used; they had burned their wagons. Cf. *κατασκηῆσαι*, I. 127, and the note.

153 χωρίον ὑπερδέξιον, *a commanding position on their right*.

154 ἀκρωνυχίαν: appos. with *χωρίον*.

155 ὑφ' ἣν: why not ὑφ' ἧ? See the note on *παρὰ τὴν ὁδόν*, I, 2, 78. The Tigris was on their left, so that they could not make a *détour*.

156 ἐπειδὴ δὲ ἑώρα: the following vivid narrative is in Xen.'s best style.

158 παραγενέσθαι: a vb. of motion; cf. I, 1, 62, and the note.

159 οὐκ ἤγειν: *he could not*, as the next sentence shows.

160 αὐτός: almost = *μόνος*.

161 ἔξεστιν . . . ἔστι: the former is the stronger word.

ἡμῖν: dat. of disadvantage.

162 εἰ μὴ . . . ἀποκέψομεν: a "warning" condition, marking the

- τούτους ἀποκόψομεν. ἀλλὰ τί οὐκ ἦγες τοὺς πελταστάς; ὁ δὲ 40
λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολε-
165 μίων ἐπιφαινομένων. Ἀλλὰ μὴν ὥρα γ', ἔφη, βουλεύεσθαι
πῶς τις τοὺς ἄνδρας ἀπελᾶ ἀπὸ τοῦ λόφου. ἐνταῦθα Ξενοφῶν 41
ὀρᾶ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύ-
ματος οὔσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν
οἱ πολέμιοι, καὶ λέγει. Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἴεσθαι
170 ὥς τάχιστα ἐπὶ τὸ ἄκρον. ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται
μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύ-
ματι, ἐγὼ δ' ἐθέλω πορεύεσθαι. εἰ δὲ χρήξεις, πορεύου ἐπὶ τὸ
ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, 42
ὁπότερον βούλει ἐλέσθαι. εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν
175 αἰρεῖται πορεύεσθαι, κελεύει δέ οἱ συμπέμψαι ἀπὸ τοῦ στόματος
ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐράς λαβεῖν. καὶ ὁ Χειρίσο- 43
φος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς, ἔλαβε δὲ
τοὺς κατὰ μέσον πλαισίον. συνέπεσθαι δ' ἐκέλευσεν καὶ τοὺς
τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ
180 πλαισίου.
- ἐντεῦθεν ἐπορεύοντο ὥς ἐδύναντο τάχιστα. οἱ δ' ἐπὶ τοῦ λό- 44
φου πολέμιοι ὥς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθύς

gravity of the situation. *τούτους* is said with a gesture.

166 πῶς . . . ἀπελᾶ, *how we shall dislodge*—an indir. ques. with dir. interrog. (cf. I, 8, 63, and the note). The indefinite third pers. is far commoner in Greek than in Eng.

167 κορυφὴν: called below τὸ ἄκρον and τὸ ὄρος. This was, of course, higher than the spur (*ἀκρωνυχίαν*) held by the enemy.

ὑπὲρ αὐτοῦ . . . στρατεύματος: the pron. is intensive; the whole may be rendered, *right above their own army*.

172 ἐγὼ δ' ἐθέλω, *I am ready, volunteer*. Note the emphatic ex-

pression of the subj.; the one who proposes the plan is also ready to carry it out. Observe that the balancing *σὺ μὲν* is omitted. The language is varied (*βούλει, ἐθέλω, χρήξεις*), as often.

174 εἰπὼν: asyndeton in rapid narrative.

175 οἱ: indir. reflexive. Cf. I, 1, 36, and the note. In prose *κελεύω* does not govern a dat.

177 τοὺς ἀπὸ τοῦ στόματος: cf. the note on τῶν παρὰ βασιλέως, I, 1, 18.

ἔλαβε: *i. e.* to replace those taken by Xen.

178 τοὺς τριακοσίους: since these are called "picked men" they may well have been three of the

- 45 καὶ αὐτοὶ ὥρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. καὶ ἐνταῦθα
πολλή μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευο-
μένων τοῖς ἑαυτῶν, πολλή δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην 185
46 τοῖς ἑαυτῶν διακελευομένων. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ
ἵππου παρεκελεύετο. Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε
ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον
47 πονήσαντες ἀμαχεῖ τὴν λοιπὴν πορευσόμεθα. Σωτηρίδας δὲ ὁ
Σικυνώμιος εἶπεν. Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμέν. σὺ μὲν γὰρ 190
48 ἐφ' ἵππου ὀχῇ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. καὶ
ὅς ἀκούσας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου ὠθεῖται αὐτὸν
ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀφελόμενος ὥς ἐδύνατο τάχιστα
ἔχων ἐπορεύετο. ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν.
ὥστ' ἐπιέζετο. καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, 195
49 τοῖς δὲ ὀπισθεν παριέναι μόλις ἐπόμενος. οἱ δ' ἄλλοι στρατιῶ-
ται παίουσι καὶ βάλλουσι καὶ λαιδοροῦσι τὸν Σωτηρίδαν, ἔστε
ἠνάγκασαν ἀναλαβόντα τὴν ἀσπίδα πορεύεσθαι. ὁ δ' ἀναβάς,
ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν, ἐπεὶ δὲ ἄβατα ἦν,

λόχοι mentioned in §21. Others assume that they formed Chirisophus' body-guard.

183 καὶ αὐτοί: as above, l. 150.

ἀμιλλᾶσθαι, to race.

184 πολλή μὲν . . . πολλή δέ: anaphora. The rhetorical effect is heightened by the chiasmic arrangement, διακελευομένων τοῖς ἑαυτῶν . . . τοῖς ἑαυτῶν διακελευομένων. For the pl. partic. after στρατεύματος, cf. κόπτοντες, II, 1, 28, and the note.

185 τῶν ἀμφὶ Τισσαφέρην: Tiss. is included; cf. I, 10, 3, and the note.

187 Ἄνδρες: the formal ὦ would plainly be out of place here.

νῦν . . . νῦν . . . νῦν: the anaphora is forcible.

188 παῖδας . . . γυναῖκας: cf. I, 4, 55, and the note.

190 οὐκ ἐξ ἴσου, not on an equal footing.

191 καὶ ὅς: cf. I, 8, 64, and the note.

194 ἔχων, with it (the shield).

θώρακα . . . ἱππικόν: this was of metal and so heavier than the leathern cuirass of the hoplite. The horseman, of course, carried no shield.

195 ὑπάγειν, to lead on (whether he kept up or not). The rendering ordinarily given (lead on slowly) does not well suit the race for the summit.

196 παριέναι, to pass him by.

μόλις ἐπόμενος: causal; since he could hardly keep up.

197 ἔστε, until. Cf. I, 9, 38, and the note.

198 ὁ δ': i. e. Xen.

199 βάσιμα . . . ἄβατα: i. e. for the

200 καταλιπὼν τὸν ἵππον ἔσπευδε περὶ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

V. ἔνθα δὲ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ἢ ἕκαστος 1
ἐδύνατο, οἱ δὲ Ἕλληνες εἶχον τὸ ἄκρον. οἱ δὲ ἀμφὶ Τισσαφέρνην
καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ᾤχοντο. οἱ δὲ ἀμφὶ
Χειρίσοφον καταβάντες ἐστρατοπεδεύοντο ἐν κώμῃ μεστῇ πολ-
5 λῶν ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν
ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. ἡνίκα 2
δ' ἦν δαίτη ἐξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ
τῶν Ἑλλήνων κατέκοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ
καθ' ἀρπαγὴν. καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβα-
10 ζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. ἐνταῦθα 3
Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας.
καὶ τῶν Ἑλλήνων μάλα ἠθύμηςάν τινες, ἐννοοῦμενοι μὴ τὰ
ἐπιτήδεια, εἰ καίοιεν, οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν. καὶ οἱ 4
μὲν ἀμφὶ Χειρίσοφον ἀπῆσαν ἐκ τῆς βοηθείας. ὁ δὲ Ξενοφῶν
15 ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις ἡνίκα ἀπὸ τῆς βοηθείας
ἀπήντησαν [οἱ Ἕλληνες] ἔλεγεν· Ὁρᾶτε, ὦ ἄνδρες Ἕλληνες, 5

horse. With these adjs. no noun need be supplied; cf. βατά, IV, 6, § 17.

200 φθάνουσιν: with dir. obj. and supplementary partic. as well. The experience here narrated seems to have taught Xen. a lesson; see VII, 3, § 45.

CHAPTER V

3 ἄλλην ὁδόν: an extension of the inner obj.: trans., *by another road*. Such accs. are often virtual advs.

5 ἀγαθῶν = ἐπιτηδείων.

7 ἐξαπίνης: cf. c. 3. 31, and the note.

9 νομαὶ . . . βοσκημάτων, *grazing herds*.

διαβιβαζόμεναι, *while being transported*; note the tense.

11 καίειν ἐπεχείρησαν: cf. the words of Tiss., II, 5, 76.

12 μὴ . . . οὐκ ἔχοιεν: ἐννοοῦμενοι implies fear. For μὴ οὐκ, cf. II, 3, 45, and the note.

13 ὁπόθεν λαμβάνοιεν: direct, *πόθεν λαμβάνωμεν*; with the whole cf. the note on δ, τι δῶ, I, 7, 37.

14 βοηθείας: they had evidently gone to the aid of the Greeks scattered in search of booty (§ 2).

15 ἐπεὶ κατέβη: he had a longer and a harder descent to make—from the κορυφή.

16 [οἱ Ἕλληνες]: i. e. οἱ ἀμφὶ Χειρίσοφον; but the words have all the appearance of a gloss, indicating that ἀπήντησαν has not here a hostile sense.

- ὑφιέντας τὴν χώραν ἤδη ὑμετέραν εἶναι; ἃ γὰρ ὅτε ἐσπένδοντο
 διεπράττοντο, μὴ καίειν τὴν βασιλέως χώραν, νῦν αὐτοὶ καίουσιν
 ὡς ἄλλοτρίαν. ἀλλ' ἐάν που καταλείπωσί γε αὐτοῖς ἐπιτήδεια,
 6 ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. ἀλλ', ὦ Χειρίσοφε, 20
 ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας ὡς ὑπὲρ τῆς ἡμέτερας.
 ὁ δὲ Χειρίσοφος εἶπεν· Οὐκουν ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς,
 ἔφη, καίωμεν, καὶ οὕτω θάττον παύσονται.
- 7 Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἦλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτή-
 δεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆσαν. καὶ ἐνταῦθα 25
 πολλὴ ἀπορία ἦν. ἔνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ
 ὁ ποταμὸς τοσοῦτος βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρω-
 8 μένοις τοῦ βάθους. ἀπορουμένοις δ' αὐτοῖς προσελθὼν τις
 ἀνὴρ Ῥόδιος εἶπεν· Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβᾶσαι ὑμᾶς
 κατὰ τετρακισχιλίους ὀπλίτας, ἂν ἐμοὶ ὦν δέομαι ὑπηρετήσητε 30
 9 καὶ τάλαντον μισθὸν πορίσητε. ἐρωτώμενος δὲ ὅτου δέοιτο,
 Ἀσκῶν, ἔφη, δισχιλίων δεήσομαι· πολλὰ δ' ὀρώ πρόβατα καὶ
 αἰγας καὶ βούς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα ῥαδίως
 10 ἂν παρέχοι τὴν διάβασιν. δεήσομαι δὲ καὶ τῶν δεσμῶν οἷς

17 ὑφιέντας: sc. αὐτοὺς, i. e. τοὺς Πέρσας.

ἃ γάρ . . . χώραν, lit. *the thing which they stipulated, when they made the treaty, that we should not do*. ἃ for ὅ, as frequently ταῦτα for τοῦτο—a course of action, rather than a concrete act.

18 νῦν αὐτοὶ καίουσιν: we should have expected ποιοῦσιν, but a more explicit word is substituted; cf. I, 9, 76.

21 βοηθεῖν ἐπὶ, *bear aid against*, as always.

22 καίωμεν: cf. the note on ἀναμένωμεν, c. 1. 110.

24 ἐπὶ τὰς σκηνὰς, *to their quarters*. Cf. the note on κατασκηνηῖσαι, c. 4. 127.

περὶ . . . ἦσαν, *were busied with*.

26 ἔνθεν μὲν . . . ἔνθεν δέ, *on the one side . . . on the other*.

27 ὡς=ὥστε; cf. I, 5, 64, and the note.

πειρωμένοις τοῦ βάθους, *when they tried the depth*. For the dat., see the note on προσέχοντι, I, 5, 56. Cf. διαβάντι, below, l. 54.

29 θέλω, *volunteer*; cf. c. 4. 172.

30 κατὰ: distributive; cf. I, 8, 34.

ὑπηρετήσητε, *freely, supply*.

33 ἃ, *beasts which*, although with φυσηθέντα we think, of course, of the skins (δέρματα)—a shift made easy by the preceding ἀποδαρέντα.

34 διάβασιν, *means of crossing*; cf. the note on I, 5, 73. The Rhodian had seen skins used in this or similar ways; cf. I, 5, 63, and the note.

δεσμῶν, *thongs*.

35 *χρήσθε* περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς ἄσκους πρὸς ἀλλήλους, ὀρμίσας ἕκαστον ἄσκον λίθους ἀρτήσας καὶ ἀφείς ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δήσας ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορήσω· ὅτι μὲν οὖν οὐ καταδύσεσθε 11 αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἄσκος δὺ ἄνδρας ἔξει τοῦ μὴ 40 καταδῦναι. ὥστε δὲ μὴ ὀλισθάνειν ἡ ὕλη καὶ ἡ γῆ σχήσει. ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει 12 εἶναι, τὸ δ' ἔργον ἀδύνατον. ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἱππεῖς, οἱ εἰθὺς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν.

45 ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοῦμπαλιν εἰς 13 τὰς ἀκαύστους κόμας, κατακαύσαντες ἔνθεν ἐξῆσαν· ὥστε οἱ πολέμιοι οὐ προσήλυνον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ἦσαν θαυμάζουσιν ὅποι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῷ ἔχουσιν.

35 *περί*, in connection with, not merely around (of girths).

ζεύξας . . . δήσας, note the array of parties. ζεύξας, ὀρμίσας, διαγαγὼν, and δήσας are co-ordinate, and give the successive stages of construction. ἀρτήσας and ἀφείς are subordinate to ὀρμίσας (*anchoring them by attaching and letting down*).

37 διαγαγὼν . . . δήσας: the line of inflated skins was to be carried across the stream and made fast on both banks.

38 ἐπιβαλὼ . . . ἐπιφορήσω: chiasm.

39 ἔξει τοῦ μὴ καταδῦναι, *will keep from sinking*. For the gen. of the infin. (after a vb. of hindering), cf. τοῦ καλεῖν, I, 6, 9, and the note. For μή, cf. I, 3, 6, and the note. Below we have the varied phrase, ὥστε μὴ ὀλισθάνειν.

40 σχήσει: sing., since ὕλη and γῆ form one idea (the covering of earth and brush).

41 χαρίεν: cf. οὐκ ἀχάριστα, II, 1, 70.

42 οἱ κωλύοντες, *men to prevent it*. With this πολλοὶ ἱππεῖς stands in appos.

43 ἂν ἐπέτρεπον: past potential (unreal); the condition is suppressed, as often.

45 τὴν ὑστεραίαν: acc. of duration. εἰς τοῦμπαλιν: the opposite of εἰς τὸ πρόσθεν (I, 10, 19f). The reason for this march was plainly the hope of finding some means of egress from their present position. Its exact direction, however, cannot be determined. The Greeks can hardly have retraced their steps over the hills where they had been so harassed. It has been assumed that they followed some valley leading eastward.

46 ἔνθεν=τὰς κόμας ἐξ ὧν. Cf. II, 5, 101.

47 ὅμοιοι . . . θαυμάζουσιν, *seemed lost in wonder*. The best MS. has θαυμάζειν.

48 τρέφονται . . . ἔχουσιν: the fut. is of all tenses the one least apt

- 14 ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἐπὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ
στρατηγοὶ πάλιν συνῆλθον, καὶ συναγαγόντες τοὺς ἐαλωκότας 50
15 ἤλεγχον τὴν κύκλῳ πᾶσαν χώραν τίς ἐκάστη εἶη. οἱ δὲ ἔλεγον
ὅτι τὰ πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἶη καὶ Μηδίαν,
δι' ἧσπερ ἤκοιεν, ἡ δὲ πρὸς ἑὼ ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα
φέρει, ἔνθα θερίζειν λέγεται βασιλεύς, ἡ δὲ διαβάντι τὸν ποτα-
μὸν πρὸς ἑσπέραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι, ἡ δὲ διὰ τῶν 55
ὁρέων καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι.
16 τούτους δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς εἶναι, καὶ
βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασι-
λικὴν στρατιὰν δώδεκα μυριάδας· τούτων δ' οὐδέν' ἀπονοστήσαι
διὰ τὴν δυσχωρίαν. ὁπότε μέντοι πρὸς τὸν σατράπην ἐν τῷ 60
πεδίῳ σπείσαιντο, καὶ ἐπιμειγνύναι σφῶν τε πρὸς ἐκείνους καὶ
17 ἐκείνων πρὸς ἑαυτούς. ἀκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν
χωρὶς τοὺς ἐκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιή-
σαντες ὅποι πορεύεσθαι ἔμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς

to change to the opt. in indir. questions or quotations.

51 ἤλεγχον . . . εἶη, *asked about the whole surrounding country, what it was in each direction (ἐκάστη).* The prolepsis is admissible in Eng.

52 τὰ πρὸς, *the region toward.*

τῆς ἐπὶ . . . εἶη: *sc. ὁδοῦ, formed part of, was on.*

53 δι' ἧσπερ ἤκοιεν, *the very road over which they had come.*

54 θερίζειν: in *Cyrop.* VIII, 6, 22 it is stated that the king spent the winter season (seven months) in Babylon, the spring (three months) in Susa, and the hot season (two months) in Ecbatana.

διαβάντι: see the note on *πειρωμένοις*, above, l. 27 f.

56 ὅτι: note the repetition—possibly intended to emphasize the route finally decided on.

εἰς Καρδούχους: see the note on *ἐς Πισίδας*, I, 1, 62.

57 ἀνά: distributive, *throughout, among.*

πολεμικοὺς: the Kurds of today defy the Turks, and mock at their attempts to collect tribute.

58 ἀκούειν, *obey; cf. II, 6, 41.*

59 δώδεκα μυριάδας: appos. with *στρατιάν*; we might have looked for the gen.

ἀπονοστήσαι: another poeticism.

60 ὁπότε . . . σπείσαιντο: still governed by *ἔφασαν*; direct, *ὅπταν σπείσωνται*. In the following, *σφῶν* and *ἐαυτούς* denote the Persians (properly indir. reflexives, but *ἐαυτούς* is substituted for the infrequent *σφᾶς*); *ἐκείνους* and *ἐκείνων* the Carduchi. With *σφῶν* and *ἐκείνων* supply *τινας*. καὶ, before *ἐπιμειγνύναι*, is intensive (*actually, even*).

63 τοὺς . . . εἰδέναι, *those who*

- 65 ἀναγκαῖον εἶναι διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβάλλειν· τοῦ-
τους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἥξειν, ἧς Ὀρόντας
ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦθεν δ' εὐπορον ἔφασαν εἶναι
ὅποι τις ἐθέλοι πορεύεσθαι. ἐπὶ τούτοις ἐθύσαντο, ὅπως ἡνίκα 18
καὶ δοκοίη τῆς ὥρας τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν
70 τῶν ὁρέων ἐδεδοίκεσαν μὴ προκαταληφθεῖν· καὶ παρήγγειλαν,
ἐπειδὴ δειπνήσαιεν, συσκευασαμένους πάντας ἀναπαύεσθαι, καὶ
ἔπεσθαι ἡνίκ' ἂν τις παραγγέλλῃ.

*claimed to know the country in
each direction.*

66 ἔφασαν: *i. e.* the captives; di-
rect, τούτους διελθόντες ἤξετε.

68 ἐθύσαντο: *cf.* I, 7, 85, and the
note.

ἡνίκα . . . ὥρας, *at whatsoever (καὶ)*

*time it might seem best. ἡνίκα
takes the gen., as local advs. do.*

69 ὑπερβολήν: *prolepsis.*

72 ἡνίκ' . . . παραγγέλλῃ, *when the
word should be passed (i. e. from
mouth to mouth; no signal was
to be given).*

BOOK IV

- 1 I. [“Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἃς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐποιήσαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ 5
2 πρόσθεν λόγῳ δεδήλωται. ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρέων
3 πορευτέον εἶναι. ἤκουον γὰρ τῶν ἀλίσκομένων ὅτι εἰ διέλθοιεν 10 τὰ Καρδούχεια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἣν μὲν βούλωνται, διαβήσονται, ἣν δὲ μὴ βούλωνται, περιᾶσι. καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ
4 Τίγρητος εἶναι, καὶ ἔστιν οὕτως ἔχον. τὴν δ’ εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα 15 δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα.]

CHAPTER I

For the opening sections consult the note on II, 1, 1. Sec. 1 gives a recapitulation of the narrative up to the point now reached, while secs. 2-4 (omitted in the best MS.) give a restatement of the matter contained in the concluding sections of the preceding book. In all probability the first four sections are a later addition and are not by Xen. Note that sec. 5 takes up the narrative again and follows closely on the end of Book III.

3 ὅσα . . . ἐπολεμήθη: ὅσα would have been the inner obj. in the act. phrase.

8 ἀπότομα . . . ἐκρέματο, *hung sheer over the very stream.*

10 τῶν ἀλίσκομένων: for the case, cf. Τισσαφέρνους, I, 2, 26.

13 ἐλέγετο: the personal use is far commoner.

τοῦ Τίγρητος=τῶν τοῦ Τίγρητος πηγῶν. Cf. the note on ἡλέκτρον, II, 3, 58.

14 ἔστιν οὕτως ἔχον=οὕτως ἔχει. Cf. the note on εἶναι . . . φυλάττων, I, 2, 122 f. The text is, however, conjectural.

15 ἅμα μὲν . . . ἅμα δέ: cf. III, 4, 78.

16 φθάσαι πρὶν: cf. II, 5, 17, and the note.

- ἡνίκα δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς ἐν
 νυκτὸς ὅσον σκοταίους ἐιελθεῖν τὸ πεδῖον, τηλικαῦτα ἀναστάντες
 ἀπὸ παραγγέλσεως πορευόμενοι ἀφικνούνται ἅμα τῇ ἡμέρᾳ πρὸς
 20 τὸ ὄρος. ἔνθα δὲ Χειρίσοφος μὲν ἡγείτο τοῦ στρατεύματος λα-
 βῶν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας πάντας, Ξενοφῶν δὲ σὺν
 τοῖς ὀπισθοφύλαξιν ὀπλίταις εἶπετο οὐδένα ἔχων γυμνήτα· οὐδεὶς
 γὰρ κίνδυνος ἔδοκει εἶναι μή τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν
 ἐπίσποιο. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρὶν
 25 τινὰς αἰσθέσθαι τῶν πολεμίων· ἔπειτα δ' ὑφηγείτο· ἐφείπετο
 δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κώμας τὰς ἐν
 τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὀρέων. ἔνθα δὲ οἱ μὲν Καρδοῦχοι
 ἐκλιπόντες τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφενγον
 ἐπὶ τὰ ὄρη. τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ
 30 χαλκῶμασι παμπόλλοις κατεσκευασμέναί αἱ οἰκίαι, ὧν οὐδὲν
 ἔφερον οἱ Ἕλληνες, οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι,
 εἴ πως ἐθελήσειαν οἱ Καρδοῦχοι διέναι αὐτοὺς ὥς διὰ φιλίας
 τῆς χώρας, ἐπείπερ βασιλεῖ πολέμοι ἦσαν· τὰ μέντοι ἐπιτή-
 9 δεια ὅτῳ τις ἐπιτυγχάνοι ἐλάμβανεν· ἀνάγκη γὰρ ἦν. οἱ δὲ

18 ὅσον . . . πεδῖον, *enough for crossing the plain in the dark.*

For the infin., cf. οἶα . . . ἄρδειν, II, 3, 49, and the note. Cf. c. 8. §12.

σκοταίους: adj. for adv.; cf. προτέρα, I, 2, 142, and the note.

19 ἀπὸ παραγγέλσεως: cf. the last note on the preceding book.

21 τὸ ἀμφ' αὐτόν: no noun need be supplied; cf. τὸ ὑπερβάλλον, below, I, 26, and the note on I, 2, 3.

22 ὀπλίταις: in appos. with the preceding noun.

23 πορευομένων: sc. αὐτῶν. We might have looked for the dat., but cf. the note on I, 2, 99. As a matter of fact the Persians pursued them no farther.

26 αἰεὶ: primarily with ἐφείπετο, although it is felt also with τὸ

ὑπερβάλλον=each division as it crossed.

27 μυχοῖς: a poetic word, used also by Thucyd. VII, 5, 2.

28 γυναῖκας . . . παῖδας: cf. I, 4, 55, and the note.

31 ἔφερον: cf. the note on II, 6, 18. Observe the force of the tense of this vb. and of the following ἐδίωκον.

ὑποφειδόμενοι: note the force of the prep.; they had an object in view. Cf. ὑπήγετο, II, 1, 88, and the note.

32 εἴ πως, *in the hope that.* See G. 1420; H. 907.

διέναι: cf. διήσουσιν, III, 2, 119.

φιλίας: pred., cf. I, 3, 71, and the note.

34 ὅτῳ: collective sing. after a pl.; cf. ὅστις . . . πάντας, I, 1, 18. The

- Καρδοῦχοι οὔτε καλούντων ὑπῆκουον οὔτε ἄλλο φιλικὸν οὐδὲν 35
 10 ἐποιοῦν. ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς
 τὰς κώμας ἀπὸ τοῦ ἄκρου ἤδη σκοταῖοι—διὰ γὰρ τὸ στενὴν
 εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ
 κατάβασις—τότε δὴ συλλεγέντες τινὲς τῶν Καρδούχων τοῖς
 τελευταίοις ἐπετίθεντο, καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ 40
 τοξεύμασι κατέτρωσαν, ὀλίγοι ὄντες. ἐξ ἀπροσδοκίτου γὰρ αὐ-
 11 τοῖς ἐπέπεσε τὸ Ἑλληνικόν. εἰ μέντοι τότε πλείους συνελέγησαν,
 ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. καὶ ταύ-
 την μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμας ἡλίσθησαν· οἱ δὲ
 Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὁρέων καὶ συνεώρων 45
 ἀλλήλους.
- 12 ἅμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς
 τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώ-
 τατα ἔχοντας πορεύεσθαι, καταλιπόντας τᾶλλα, καὶ ὅσα ἦν
 νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφείναι. 50
- 13 σχολαίαν γὰρ ἐποιοῦν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ
 τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν,

best attested reading is *ὅτι*,
 emended by some to *ὅπου*.

35 καλούντων: *sc. αὐτῶν, when they
 called*. Again note the force of
 the impf. with the neg. (*ὑπῆκουον*).

37 διὰ γὰρ τὸ . . . εἶναι, *on account
 of the narrowness of the road*.
Cf. the note on I, 1, 35.

38 ἐγένετο, *lasted*. The aor. may
 be used with words expressing
 duration and the impf. with
 words implying speed. It de-
 pends on the point of view; with
ἐπετίθεντο we shift to the impf.

41 ἐξ ἀπροσδοκίτου: *cf. ἀπὸ τοῦ αὐ-
 τομάτου, I, 2, 100, and the note*.

With this phrase, *cf. the Lat. ex
 improviso*.

42 πλείους, *in larger numbers*.

43 ἐκινδύνευσεν ἂν διαφθαρῆναι,

*would have been in danger of
 destruction*.

πολύ, *much of*; but τὸ πολύ, I, 4,
 86, *the greater part of*.

45 συνεώρων, *kept each other in
 view* (Pretor)—presumably by
 means of fire signals; but *συνε-
 βῶν* is a plausible emendation
 (*cf. VI, 3, § 6*); see, however, VI,
 2, § 13.

48 ἀναγκαῖα, *indispensable*.

49 ἔχοντας . . . καταλιπόντας: *acc.
 after dat*. See the note on I, 2, 4.

51 σχολαίαν: note the emphasis
 given to this word by its posi-
 tion.

ἐποιοῦν, *rendered*. The mid., I, 1,
 21, is different. The subj. is
 neut., but the idea of plurality is
 marked.

διπλάσιά τε ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων. δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω ποιεῖν.

- 55 Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστήσαντες ἔν τῳ στενῷ 11
οἱ στρατηγοί, εἴ τι εὗρισκοιεν τῶν εἰρημένων μὴ ἀφειμένον, ἀφη-
ροῦντο, οἳ δ' ἐπείθοντο, πλὴν εἴ τις ἔκλεψεν, οἷον ἢ παιδὸς ἐπι-
θυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν
οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι τὰ δέ τι ἀναπανόμενοι.
60 εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμῶν πολὺς, ἀναγκαῖον δ' ἦν 15
πορεύεσθαι. οὐ γὰρ ἦν ἱκανὰ τὰπιτήδεια. καὶ ἡγεῖτο μὲν Χει-
ρίσοφος, ὡπισθοφυλάκει δὲ Ξενοφῶν. καὶ οἱ πολέμιοι ἰσχυρῶς 16
ἐπετίθεντο, καὶ στενῶν ὄντων τῶν χωρίων ἐγγὺς προσιόντες ἐτό-
ξενον καὶ ἐσφενδόνων. ὥστε ἠναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοιτες
65 καὶ πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι. καὶ θαμινὰ παρήγ-
γελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἰσχυρῶς ἐπικέοιντο.
ἐνταῦθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῶτο ὑπέμενε, τότε 17
δὲ οὐχ ὑπέμενει, ἀλλ' ἦγε ταχέως καὶ παρηγγύα ἔπεσθαι, ὥστε
δῆλον ἦν ὅτι πρᾶγμά τι εἶη. σχολῇ δ' οὐκ ἦν ἰδεῖν παρελθόντι

52 ἀπόμαχοι: cf. III, 4, 128.

53 διπλάσια: not to be taken literally; yet the train was large.

54 δόξαν . . . ταῦτα: acc. abs.; see the note on ἐξόν, II, 5, 86. ταῦτα is best taken as subj. (cf. ταῦτα ἔδοξε). Xen. has also δόξαντα ταῦτα (Hell. III, 2, 19), δοξάντων τούτων (Hell. I, 7, 30), and δόξαντος τούτου (Hell. I, 1, 36).

55 ὑποστήσαντες, *posting men* (with a covert purpose, ὑπο-; cf. II, 1, 88).

56 εἴ τι, *whatever*; cf. I, 5, 4.

τῶν εἰρημένων, *of the objects above mentioned*. This is simpler than to take the phrase, as is usually done, as = τούτων ἀ εἰρητο ἀφείναι, *of the things they had been ordered to abandon*.

57 οἳ δ': i. e. the men, οἱ στρατιῶται. ἔκλεψεν, *smuggled through* (Vollbrecht).

οἷον, *for example*.

58 εὐπρεπῶν: part. gen. The other gens. are governed by ἐπιθυμήσας. They would more naturally have been expressed in the acc. (objs. of ἔκλεψεν).

59 τὰ μὲν . . . τὰ δέ, *now . . . now*. For the added τι, cf. II, 3, 59.

60 εἰς: cf. I, 7, 4.

χειμῶν: it was now about the middle of November.

65 ἀναχάζοντες: a poetic word, as is also the θαμινά, below.

παρήγγελλεν: i. e. to Chirisophus.

66 ἐπικέοιντο: frequentative.

67 ἄλλοτε μὲν . . . τότε δέ: co-ordination (parataxis), where to us subordination (*although . . . yet*) is more natural.

ὅτε παρεγγυῶτο, *whenever word was passed*. Impers. pass.; see on παρήγγελλο, III, 4, 11.

- τὸ αἷτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ ἐγίγνετο τοῖς 70
 18 ὀπισθοφύλαξι. καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς
 Λεώνυμος τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς
 πλευράς, καὶ Βασίας Ἀρκὰς διαμπερὲς τὴν κεφαλὴν.
 19 ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμόν, εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν
 ἐλθὼν πρὸς τὸν Χειρίσοφον ᾗτιό αὐτὸν ὅτι οὐχ ὑπέμενεν, ἀλλ' 75
 ἡναγκάζοντο φεύγοντες ἅμα μάχεσθαι. καὶ νῦν δύο καλῶ τε καὶ
 ἀγαθῶ ἀνδρε τέθνατον καὶ οὔτε ἀνελέσθαι οὔτε θάψαι ἐδυνάμεθα.
 20 ἀποκρίνεται ὁ Χειρίσοφος· Βλέψον, ἔφη, πρὸς τὰ ὄρη καὶ ἰδὲ
 ὡς ἄβατα πάντα ἐστί· μία δ' αὕτη ὁδὸς ἦν ὁρᾶς ὀρθία, καὶ ἐπὶ
 ταύτῃ ἀνθρώπων ὁρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἱ κατειλη- 80
 21 φότες φυλάττουσι τὴν ἔκβασιν. ταῦτ' ἐγὼ ἔσπενδον καὶ διὰ
 τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι πρὶν κατειληφθαι
 τὴν ὑπερβολὴν· οἱ δ' ἡγεμόνες οὐς ἔχομεν οὐ φασιν εἶναι ἄλλην

69 **πρᾶγμά τι**, *some trouble*.

παρελθόντι: the omission of *τινι* or *Ξενοφῶντι* is natural; so in Eng., *there was no time to go forward and see*.

73 **διαμπερές**, *straight through*, a poetic word.

τὴν κεφαλὴν: (sc. *τοξευθεὶς*). For the acc., see the note on *τὰς κεφαλὰς*, II, 6, 67 f.

74 **ὥσπερ εἶχεν**, *just as he was*; emphasizing *εὐθὺς*.

75 **ὑπέμενεν . . . ἡναγκάζοντο**: rapid shift of subj.

76 **καὶ νῦν**: transition to dir. speech.

καλῶ τε καὶ ἀγαθῶ: cf. II, 6, 67, and the note.

77 **τέθνατον**, *are lying dead*. Note the tense.

ἀνελέσθαι: the recovery and interment of the bodies of those slain in battle was to the Greeks a sacred duty. (The events following upon the battle of Argi-

nusae, 406 B.C., are the best illustration of this.)

78 **ἀποκρίνεται**: asyndeton in dialogue. After this vb. the following *ἔφη* is redundant; it is none the less often inserted in colloquial narrative.

79 **μία δ' αὕτη . . . ὀρθία**, *there is this one road which you see, a steep one*. With numerals *οὗτος* omits the art. It is here said with a gesture (so *τοσοῦτον*, below). Cf. c. 7. § 4.

81 **ἔκβασιν**: it is not necessary to understand the word of a pass in the strict sense. It means a way out of the narrow valleys in which they now were. Below it is called *ὑπερβολή*.

ταῦτ': best taken as the inner obj. of *ἔσπενδον*, although it is sometimes used for *διὰ ταῦτα*.

82 **εἴ πως**: cf. I. 32, and the note.

φθάσαι πρὶν: cf. II, 5, 17, and the note.

83 **οὐ φασιν**: cf. I, 3, 2, and the note.

ὁδόν. ὁ δὲ Ξενοφῶν λέγει. 'Ἄλλ' ἐγὼ ἔχω δύο ἄνδρας. ἐπεὶ 22
85 γὰρ ἡμῖν πράγματα παρεῖχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς καὶ
ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναντες τινὰς αὐτῶν, καὶ ζῶντας
προϋθυμήθημεν λαβεῖν αὐτοῦ τούτου ἕνεκα ὅπως ἡγεμόσιν εἰδόσι
τὴν χώραν χρῆσαιμεθα.

Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον διαλαβόντες 23
90 εἴ τινα εἰδείεν ἄλλην ὁδὸν ἢ τὴν φανεράν. ὁ μὲν οὖν ἕτερος οὐκ
ἔφη μάλα πολλῶν φόβων προσαγομένων. ἐπεὶ δὲ οὐδὲν ὠφέλι-
μον ἔλεγεν, ὁρῶντος τοῦ ἑτέρου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν 24
ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἰδέναι ὅτι αὐτῷ ἐτύγχανε θυγά-
τηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη. αὐτὸς δ' ἔφη ἡγήσασθαι δυνατὴν
95 καὶ ὑποζυγίοις πορεύεσθαι ὁδόν. ἐρωτώμενος δ' εἰ εἴη τι ἐν αὐτῇ 25
δυσπάριτον χωρίον, ἔφη εἶναι ἄκρον ὃ εἰ μή τις προκαταλήψοιτο,
ἀδύνατον ἔσεσθαι παρελθεῖν.

ἐνταῦθα δ' ἐδόκει συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς 26
καὶ τῶν ὀπλιτῶν λέγειν τε τὰ παρόντα καὶ ἐρωτᾶν εἴ τις αὐτῶν

85 *πράγματα παρεῖχον*, were bothering us; cf. I, 1, 63.

ὅπερ: neut., because referring to the preceding clause.

86 *ἀναπνεῦσαι*: the word recalls Homeric usage and was, therefore, probably felt as a poeticism, although Demosth. also has it (18, 195).

87 *ἡγεμόσιν*, as guides; *sc. αὐτοῖς*.

89 *διαλαβόντες*: note the force of the prep.

90 *εἰδείεν*: indir. ques.; *dir., ἴστε*.

οὐκ ἔφη, said, No. It is not necessary to supply *εἰδέναι*.

91 *φόβων*: here concrete; *threats*, or possibly *forms of torture*. Cf. *ὑποψίαι*, II, 5, 3, and the note.

92 *ἔλεγεν*: note the tense; he persistently refused to speak.

ὁρῶντος τοῦ ἑτέρου, before the eyes of the other.

93 *ὅτι . . . ἐκδεδομένη*, because he happened to have a married

daughter living there with her husband. Note that *παρά* (like the German *bei* and the French *chez*) implies characteristic locality (*at her husband's house*).

ἐτύγχανε: in causal clauses the indic. is often retained; cf. I, 2, 126.

94 *δυνατὴν . . . ὁδόν*, a road over which even the beasts of burden could travel. The personal construction should be noted.

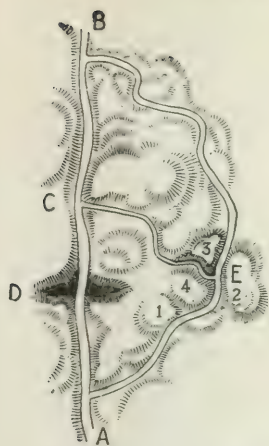
96 *ὃ εἰ μή τις προκαταλήψοιτο*: the rel. and condit. clauses are combined, as rarely in Eng.; render, *and if they should not first occupy this*. Note that the condit. is of the warning type.

98 *συγκαλέσαντας*: acc., despite its nearness to *ἐδόκει*.

λοχαγοὺς . . . τῶν ὀπλιτῶν, the captains, both those who were pol-
tasts and those of the hoplites.

99 *εἰ τις . . . γενέσθαι*, if there was

PLAN TO ILLUSTRATE IV



- A B Steep road.
- C Position of Carduchi.
- D Ravine
- E Position seized by the volunteers.
- 1 First hill seized by Xenophon.
- 2 Second hill seized by Xenophon.
- 3 Height which the volunteers were to have seized, and third hill seized by Xenophon.
- 4 Hill opposite the height (c. 2, 75).

The Greeks are passing along a road ACB which leads up a steep ascent to a plateau beyond (c. 1, 79). A point C on this road is occupied by the Carduchi. The guide agreed to lead them by a circuitous route AEB (c. 1, 94) over which even the baggage train could pass; the sequel showed that the train could not have proceeded by the road ACB. This circuitous road was commanded by a height (c. 1, 96) which must be seized. For this purpose a call for volunteers was issued (c. 1, 99). These set out, two thousand strong, along the road AE, with instructions to seize and occupy the hill and at daybreak to advance against the enemy at C. The main body was to make a simultaneous attack along the direct road (c. 2, 5). As the volunteers started, Xenophon, to divert the attention of the enemy (c. 2, 9) led the rear-guard along the road toward C. Crossing this was a ravine D (c. 2, 11) which it was impossible to cross, as the enemy rolled down huge stones from their position at C. Meanwhile the volunteers reached the point E (c. 2, 22) and there found a guard of the enemy sitting about a fire. These they dispersed, and themselves occupied the position (c. 2, 24), thinking that it was the height. It was not, however; and the guide seems not to have undeceived them. At daybreak they proceeded against the position C (c. 2, 29), which the Carduchi abandoned at their approach (c. 2, 32). Here at

C the volunteers were joined by Chirisophus and the main body of the Greeks, who had crossed the ravine D as best they could, some even drawing one another up by their spears (c. 2, 36). They then advanced to the plateau beyond.

Xenophon, on his part, dividing the rear-guard and placing the baggage train between the two halves (c. 2, 39), proceeded by the road AEB. As they advanced they came upon a hill (1 in the plan) which the enemy had occupied (c. 2, 42). This they took by a spirited charge in company columns (c. 2, 47), and, leaving a guard here, proceeded on their way. A second hill (2 in the plan) was met (c. 2, 51) and taken in the same way (c. 2, 59). Still another height remained (3 in the plan), higher and steeper than the others (c. 2, 60), and apparently commanding them. This was the one which the volunteers were to have occupied, and it was on one of the lower spurs of this that they had surprised the guard of the Carduchi (c. 2, 61). As Xenophon proceeded to attack this the enemy suddenly left it (c. 2, 63), and by making a *détour* re-occupied the first hill, overpowering the guard that had been left there and threatening the train. Xenophon with the youngest of the men occupied the hill 3 and bade the rest advance along the road EB, and halt under arms on the plateau beyond (c. 2, 69). While they were doing this the enemy occupied a hill (4 on the plan) over against the height (c. 2, 75). A truce was now made according to which the Carduchi agreed to restore the dead, and Xenophon not to burn the villages (c. 2, 78). Trusting in this, Xenophon and his men left the commanding height, although the numbers of the enemy had now greatly increased (c. 2, 80). As they did this the Carduchi rushed and seized the height (c. 2, 82), and rolled stones down upon the retreating Greeks (c. 2, 84). Finally, however, Xenophon and his men joined the main body under Chirisophus (c. 2, 89) and encamped in villages on the plateau, where there were abundant supplies (c. 2, 80). By negotiating with the enemy an arrangement was made whereby the bodies of the dead were restored to the Greeks, while they on their part released the guide (c. 2, 92).

ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι καὶ ὑποστὰς ἐθε- 100
 27 λοντῆς πορεύεσθαι. ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστῶνυμος
 Μεθυδριεὺς καὶ Ἀγασίας Στυμφάλιος ἀντιστασιάζων δὲ αὐτοῖς
 Καλλίμαχος Παρράσιος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν
 ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη, οἶδα ὅτι
 28 ἔψονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου. ἐκ τούτου ἐρωτῶσιν 105
 εἴ τις καὶ τῶν γυμνήτων ταξιάρχων ἐθέλοι συμπορεύεσθαι.
 ὑφίσταται Ἀριστεάς Χίος, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ
 εἰς τὰ τοιαῦτα ἐγένετο.

1 II. Καὶ ἦν μὲν δείλη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγόντας
 πορεύεσθαι. καὶ τὸν ἡγεμόνα δῆσαντες παραδιδόασιν αὐτοῖς,
 καὶ συντίθενται τὴν μὲν νύκτα, ἦν λάβωσι τὸ ἄκρον, τὸ χωρίον
 φυλάττειν, ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς
 μὲν ἄνω ὄντας ἰεῖναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἐκβασιν, 5
 αὐτοὶ δὲ συμβοηθήσιν ἐκβαίνοντες ὥς ἂν δύνωνται τάχιστα.
 2 ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο πλῆθος ὥς δισχίλιοι· καὶ
 ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλα-
 κας ἡγείτο πρὸς τὴν φανεράν ἐκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ

any one among them who would
 be glad to show his valor. For
 γενέσθαι=show oneself, cf. I, 10,
 34.

100 καὶ . . . πορεύεσθαι, freely, by
 offering to go as a volunteer.
 Grammatically πορεύεσθαι de-
 pends upon ἐθέλοι ἂν.

101 ὑφίσταται: asyndeton, as be-
 low, l. 107. Note that all the
 volunteers from the hoplites are
 Arcadians, and cf. the note on
 I, 1, 9.

104 ἐγὼ . . . ἐμοῦ: said with pride.

106 γυμνήτων ταξιάρχων: appos., as
 πελταστάς, above, l. 98. .

ἐθέλοι, was ready. Not potential, as
 above.

CHAPTER II

1 δείλη: cf. I, 8, 26, and the note.

οἱ δ': i.e. Xen. and Chirisophus.

ἐμφαγόντας, to eat something and.
 This cpd. is used of hasty eat-
 ing.

3 συντίθενται, made an agreement
 with them (i.e. Xen. and Chiri-
 sophus with the volunteers).

ἄκρον: the height mentioned
 above, c. l. 20. For this whole
 episode, study the plan and the
 accompanying comments.

4 τοὺς . . . ἄνω ὄντας: the volun-
 teers.

5 τὴν φανεράν ἐκβασιν: cf. c. l. 21.

6 αὐτοὶ δὲ συμβοηθήσιν: construed
 after συντίθενται, as after a vb. of
 promising (that they themselves
 would).

7 συνθέμενοι οἱ μὲν . . . Ξεν . . . δέ:
 part. appos.; cf. I, 8, 77, and the
 note.

8 ὕδωρ . . . ἐξ οὐρανοῦ, rain.

10 πολέμοι προσέχαιεν τὸν νοῦν καὶ ὥς μάλιστα λάθαιεν οἱ περι- 3
 ιώτες. ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες ἦν ἔδει
 διαβάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηλικαῦτα ἐκυλίνδουν οἱ
 βάρβαροι ὀλοιστρόχους ἀμαξιαίους καὶ μείζους καὶ ἐλάττους, οἱ
 φερόμενοι πρὸς τὰς πέτρας παίοντες διεσφενδονῶντο· καὶ παντά-
 15 πασιν οὐδὲ πελάσαι οἶόν τ' ἦν τῇ εἰσόδῳ. ἔνιοι δὲ τῶν λοχαγῶν, 4
 εἰ μὴ ταύτῃ δύναιντο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποιοῦν μέχρι
 σκότος ἐγένετο· ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπionτες, τότε
 ἀπηλθον ἐπὶ τὸ δείπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι ὄντες.
 αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι πολέμοι οὐδὲν ἐπαύ-
 20 σαντο δι' ὅλης τῆς νυκτὸς κυλινδούντες τοὺς λίθους· τεκμαίρεσθαι
 δ' ἦν τῷ ψόφῳ.

οἱ δ' ἔχοντες τὸν ἡγεμόνα κύκλῳ περιούντες καταλαμβάνουσι 5
 τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν κατακαίνοντες
 τοὺς δὲ καταδιώξαντες αὐτοὶ ἐνταῦθ' ἔμενον ὥς τὸ ἄκρον κατέ-
 25 χοντες. οἱ δ' οὐ κατείχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν παρ' ε

10 προσέχαιεν τὸν νοῦν: cf. I, 5, 56.

11 ἦν ἔδει . . . ἐκβαίνειν, *which they must cross in order to make their way out up the ascent.*

13 ὀλοιστρόχους: an Homeric word. ἀμαξιαίους: Xen. has the word again, *Hell.* II, 4, 7. It is not a mere gloss on the preceding.

14 φερόμενοι: cf. ἐφέροντο, I, 8, 78, and the note.

διεσφενδονῶντο, *were flung as from slings in all directions.*

καὶ . . . ἦν, *and it was absolutely impossible even to approach.* For the poetic πελάσαι, cf. I, 8, 59.

15 εἰσόδῳ, *the entrance, i. e. to the ἔκβασις*, which must have been a pass through the mountains.

16 εἰ μὴ . . . δύναιντο: general condit. with frequentative impf. in the apodosis.

18 τὸ δείπνον: for the Greek meals, see I, 10, 67, and the note.

19 οἱ ὀπισθοφυλακήσαντες: these had been fighting steadily (c. l. § 16).

οὐδὲν ἐπαύσαντο: οὐδὲν in such cases is stronger than οὐκ.

23 τοὺς φύλακας: *i. e.* of the Carduchi.

κατακαίνοντες: cf. I, 6, 8, and the note.

24 ὥς . . . κατέχοντες, *in the belief that they held.*

25 οἱ δ': note that here (exceptionally) the subj. does not change.

μαστὸς, *a hill*; see the vocab., and cf. below, §§ 14, 18, and 20. The word thus used savors of poetry, although such metaphors were easy to the Greek (cf. ἀκρωνυχία). This was apparently the ἄκρον which they were to have occupied.

δὴν ἦν ἡ στενὴ αὕτη ὁδὸς ἐφ' ἣ ἐκάθηντο οἱ φύλακες. ἔφοδος
 μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκά-
 7 θηντο. καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα
 ὑπέφαιεν, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους·
 καὶ γὰρ ὁμίχλη ἐγένετο, ὥστ' ἔλαθον ἐγγὺς προσελθόντες· ἐπεὶ 30
 δὲ εἶδον ἀλλήλους, ἣ τε σάλπιγξ ἐφθέγγετο καὶ ἀλαλάζαντες
 ἵεντο ἐπὶ τοὺς ἀνθρώπους. οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες
 8 τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέβησκον· εὕζωνοι γὰρ ἦσαν. οἱ
 δὲ ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἵεντο ἄνω
 κατὰ τὴν φανεράν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς 35
 ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς ἐδύ-
 9 ναντο ἀνίμων ἀλλήλους τοῖς δόρασι. καὶ οὗτοι πρῶτοι συνέ-
 μειξαν τοῖς προκαταλαβοῦσι τὸ χωρίον.

Ξενοφῶν δὲ ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις ἐπορεύετο
 ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐοδωτάτη γὰρ ἦν τοῖς ὑποζυγίοις· 40

26 ἡ στενὴ αὕτη ὁδός: for the posi-
 tion of αὕτη, see G. 975; H. 673c;
 B. 458. This path led to the
 main position of the Carduchi;
 hence the guard.

27 αὐτόθεν: *i. e.* from where they
 were, although they had not
 taken the height. They are thus
 able to carry out their original
 plan of attacking the main body
 of the enemy, as outlined in § 1.

28 διήγαγον: here with dir. obj.;
 it is abs. in III, 1, 193; III, 3, 8.

29 ὑπέφαιεν: *cf.* III, 2, 1, and the
 note.

31 ἐφθέγγετο: we, also, speak of the
 trumpet's voice.

ἀλαλάζαντες: ἀλαλάζω is a poetical
 equivalent of ἐλελίζω (I, 8, 72).
 It occurs again in VI, 5, §§ 26,
 and 27.

32 τοὺς ἀνθρώπους: *i. e.* the enemy,
 as often; *cf.* ἀνδρες, III, 1, 107.
 Note the rapidity with which the
 subj. shifts in this section.

33 ὀλίγοι: limiting appos.

εὕζωνοι: *cf.* III, 3, 29. This clause
 gives the reason why but few
 were killed.

34 ἵεντο . . . ἐπορεύοντο: chiasm.

36 ὡς ἐδύναντο, as best they could.

37 ἀνίμων: the word is a graphic
 one; it is used of drawing buck-
 ets from a well.

συνέμειξαν: *cf.* II, 1, 10.

38 τὸ χωρίον: *i. e.* the position
 which the enemy had been oc-
 cupying.

39 Ξενοφῶν δέ: we now learn of
 the experiences of the rear-guard
 and the train, while they en-
 deavored to follow the circuitous
 road over which the volunteers
 had gone.

τοὺς ἡμίσεις: assimilation in gen-
 der; we also have τὸ ἥμισυ, as a
 noun.

40 εὐοδωτάτη: it was, in fact, the
 only road; see below.

τοῖς δὲ ἡμίσεις ὑπισθεν τῶν ὑποζυγίων ἔταξε. πορευόμενοι δ' 10
 ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολε-
 μίων, οὓς ἢ ἀποκόψαι ἦν ἀνάγκη ἢ διεξεῦχθαι ἀπὸ τῶν ἄλλων
 Ἑλλήνων. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ἥπερ οἱ ἄλλοι, τὰ 11
 45 δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι. ἔνθα δὲ παρακε-
 λευσάμενοι ἀλλήλοις προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς
 λόχοις, οὐ κύκλῳ ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις. εἰ
 βούλονται φεύγειν. καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας ὅπῃ ἐδύ- 12
 νατο ἕκαστος οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον. ἐγγὺς δ' οὐ
 50 προσίεντο. ἀλλὰ φυγῇ λείπουσιν τὸ χωρίον. καὶ τοῦτόν τε
 παρεληλύθεσαν οἱ Ἕλληνες καὶ ἕτερον ὁρώσιν ἔμπροσθεν λόφον
 κατεχόμενον ἐπὶ τοῦτον αὖθις ἐδόκει πορεύεσθαι. ἐννοήσας δ' 13
 ὁ Ξενοφὼν μὴ, εἰ ἔρημον καταλίποι τὸν ἐαλωκότα λόφον, πάλιν
 λαβόντες οἱ πολέμοι ἐπιθοῖντο τοῖς ὑποζυγίοις παριοῦσιν—ἐπὶ
 55 πολὺ δ' ἦν τὰ ὑποζύγια ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα—
 καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφώντος
 Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον καὶ Ἀρχα-

42 **λόφῳ**: this was not the ἄκρον (μαστός); see the plan.

43 **διεξεῦχθαι**, *to be cut off once for all*; note the tense.

44 **τὰ δὲ ὑποζύγια**: subj. of διαβῆναι.

46 **ὀρθίοις τοῖς λόχοις**, *with companies in column*. See the Introd., § 28. Such a formation was well adapted to rough ground, where the phalanx could hardly have been used.

47 **ἄφοδον**: they did not wish to force an engagement.

εἰ βούλονται: see G. 1420; H. 907; B. 613.

50 **προσίεντο**: for the vb., cf. III, 1, 131.

τε . . . καί: co-ordination; freely, *when the Greeks had passed this, they saw another*. (ὁρῶσιν is dat. of the partic., with ἐδόκει.)

This second hill is also distinct from the ἄκρον; see the plan.

52 **ἐννοήσας**: cf. III, 5, 12. The aor. is ingressive.

54 **ἐπιθοῖντο**: for the form, see G. 741; H. 445b; B. 170, 4.

ἐπὶ πολὺ δ' ἦν, *stretched over a long distance*. Cf. I, 8, 28.

55 **ἅτε**: with causal partic.; see G. 1575; H. 977; B. 656, 1. For the difference between ἅτε and ὥς, see the note on I, 1, 12. Cf. c. 5. § 18; c. 8. § 27.

στενῆς: pred. (*because the road over which they were passing was narrow*).

56 **Κηφισοφώντος . . . Ἀμφιδήμον**: in such cases the omitted word is regularly *νότος*. These men are both Athenians, and at Athens it was the custom to

γόραν Ἀργεῖον φυγάδα, αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν.

- 14 ἔτι δὲ αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιώτατος ὁ 60
ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ
15 τῶν ἐθελοντῶν. ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν
οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν, ὥστε θαυμαστὸν πᾶσι γενέσθαι
καὶ ὑπώπτευν δείσαντας αὐτοὺς μὴ κυκλωθέντες πολιορκοῖντο
ἀπολιπεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὀπισθεν 65
16 γιγνόμενα πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν. καὶ Ξενο-
φῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ
ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμεί-
ξειαν, καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι τὰ
ὄπλα.

70

- 17 καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευ-
γὼς καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ λόφου καὶ ὅτι τεθνᾶσι

give the father's name as well as that of the man in question.

- 60 τρίτος μαστός: this was the ἄκρον of c. 1. 25, which the volunteers should have occupied.

ὁ . . . ἐθελοντῶν, *the one above the outpost which had been surprised at the fire during the night by the volunteers.* In such cases it is not necessary that *all* the defining words should stand between art. and noun (G. 969; H. 667a). Had they done so in this case the sentence would have been less clear.

- 63 ἀμαχητὶ: but I, 7, 48, and elsewhere, ἀμαχεῖ.

64 αὐτοὺς . . . ἀπολιπεῖν: quoted after ὑπώπτευν (subj., the Greeks); δείσαντας is causal. Note the shift from the infin. after ὥστε to an independ. vb.

65 ἄρα, *as it proved.*

66 τοὺς ὀπισθοφύλακας: *i. e.* those left to guard the first hill, as § 17 shows. The Carduchi had seen from their position on the height what was happening in their rear, and now make a détour, intending to overpower these men and attack the Greeks from behind.

67 νεωτάτοις: the younger men were often chosen for arduous or hazardous duty; cf. II, 3, 45f. By occupying this height Xen. secures the road for the passage of the train.

68 ὑπάγειν, *lead on slowly*; not quite as III, 4, 195.

69 θέσθαι τὰ ὄπλα: cf. I, 5, 88, and the note.

71 πεφευγὼς: not equivalent to *φυγάς*, but = *having made his escape*; cf. II, 1, 13. Note the vivid indic. in indir. disc.

Κηφισόδαρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλάμενοι
κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. ταῦτα 18
75 δὲ διαπραξάμενοι οἱ βάρβαροι ἤκον ἐπ' ἀντίπορον λόφον τῷ
μαστῷ· καὶ ὁ Ξενοφῶν διελέγετο αὐτοῖς δι' ἑρμηνέως περὶ σπον-
δῶν καὶ τοὺς νεκροὺς ἀπῆται. οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ 19
μὴ καίειν τὰς οἰκίας. συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ
τὸ μὲν ἄλλο στράτευμα παρήει, οἱ δὲ ταῦτα διελέγοντο, πάντες
80 οἱ ἐκ τούτου τοῦ τόπου συνερρύνθησαν ἐνταῦθα πολέμιοι. καὶ 20
ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους
ἐνθα τὰ ὅπλα ἔκειντο, ἴεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ
θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ' οὗ
Ξενοφῶν κατέβαινει, ἐκυλίνδουν πέτρους· καὶ ἐνὸς μὲν κατέαξαν
85 τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστῆς ἔχων τὴν ἀσπίδα ἀπέ-
λιπεν· Εὐρύλοχος δὲ Λουσιεὺς προσέδραμεν αὐτῷ ὀπλίτης, καὶ 21
πρὸ ἀμφόιν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς
συντεταγμένους ἀπῆλθον.

ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν 22
90 αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείοις δαψιλέσι·
καὶ γὰρ οἶνος πολὺς ἦν, ὥστε ἐν λάκκοις κοινατοῖς εἶχον. Ξενο- 23

73 ὅσοι μὴ, *all who had not*. μὴ is generic; cf. II, 2, 64, and the note.

75 ἀντίπορον, *opposite*, another poetic word. This may, or may not, have been the height seized by the volunteers in the night. Note the free position of τῷ μαστῷ.

77 τοὺς νεκρούς: cf. the note on c. I, 77.

ἐφ' ᾧ μὴ καίειν, *on condition that they should not burn*. See G. 1460; H. 999a; B. 596.

78 ἐν ᾧ, *while*. For such phrases, cf. the note on I, 2, 117.

80 οἱ ἐκ: cf. τῶν παρὰ βασιλέως, I, 1, 18, and the note.

συνερρύνθησαν: a vivid metaphor; cf. V, 2, § 3.

81 ἤρξαντο: *i. e.* Xen. and the νεώτατοι.

82 ἐνθα τὰ ὅπλα ἔκειντο, *where the hoplites stood under arms*. The phrase is the pass. of τίθεσθαι τὰ ὅπλα.

84 ἐκυλίνδουν . . . κατέαξαν: note the tenses.

85 ἀπέλιπεν, *had left in the lurch*, doubtless through fear.

87 προβεβλημένος, *with his shield thrown before them both*. With this use of the mid. cf. διηγκυλόμενος and ἐπιβεβλημένους, c. 3, § 23.

τοὺς συντεταγμένους: cf. above, § 16.

90 δαψιλέσι: a poetic word, used occasionally by Xen.; cf. c. 4, § 2.

91 ἐν λάκκοις: such cisterns are still to be seen in Kurdistan and

φῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδωκαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανούσιν ἐκ τῶν δυνατῶν ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς.

- 24 τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ 95
πολέμιοι καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώ-
25 λυνον τὰς παρόδους. ὁπότε μὲν οὖν τοὺς πρῶτους κωλύοιεν,
Ξενοφῶν ὅπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλκε τὴν ἀπόφραξιν
τῆς ὁδοῦ τοῖς πρῶτοις ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλυ-
26 ὄντων, ὁπότε δὲ τοῖς ὅπισθεν ἐπιθοῖντο, Χειρίσοφος ἐκβαίνων 100
καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλυνόντων ἔλκε τὴν
ἀπόφραξιν τῆς παρόδου τοῖς ὅπισθεν· καὶ αἰεὶ οὕτως ἐβοήθουν
ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο.
- 27 ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πράγματα
παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν 105
ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο
- 28 ἢ τόξα καὶ σφενδόνας. ἄριστοι δὲ καὶ τοξόται ἦσαν· εἶχον δὲ
τόξα ἐγγὺς τριπλήχη, τὰ δὲ τοξεύματα πλέον ἢ διπλήχη· εἰλκον
δὲ τὰς νεურὰς ὁπότε τοξεύοιεν πρὸς τὸ κάτω τοῦ τόξου τῷ ἀρι-

Armenia. The custom was familiar to the Greeks, as well.

92 διεπράξαντο ὥστε: cf. ποιήσειεν ὥστε, I, 6, 9, and the note. Here the use of the indic. emphasizes the fact that the terms of the contract were actually fulfilled.

93 τὸν ἡγεμόνα: cf. c. 1. §24.

τοῖς ἀποθανούσιν, in honor of the dead. Cf. the note on c. 1. 77.

94 ἐκ τῶν δυνατῶν: limiting πάντα, νομίζεται, is held right.

96 ὅπη εἴη, wherever there was. Cf. the general temporal sentences below.

ἐκώλυνον: conative, as κωλύοιεν, below.

97 τὰς παρόδους, their passage. The pl. refers to the several occasions.

98 ἀπόφραξιν, blockade, a rare word.

104 ἦν δὲ καὶ ὁπότε, and sometimes, too. Cf. ἐσθ' ὅτε, II, 6, 35, and the note on ἦν οὖς, I, 5, 35.

αὐτοῖς, freely, even.

πράγματα παρεῖχον: cf. I, 1, 63.

105 ἐλαφροί: tantamount to εἴζωνοι (I. 33), with which it is joined, III, 3. 29.

106 ὥστε . . . ἀποφεύγειν, so as to make good their escape even when fleeing from near at hand. For ἀποφεύγειν, cf. the note on I, 4, 48; with ἐγγύθεν, cf. ἐκ πλέονος, I, 10, 47, and ἐκ τόξου ρύματος, III, 3, 62.

108 ἐγγύς, nearly.

109 πρὸς τὸ κάτω . . . προσβαίνοντες, planting the left foot against the base of the bow. Some assume that Xen. means to indicate a sort of cross-bow, but

110 στερφῶ ποδὶ προσβαίνοντες. τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις ἐναγκυλῶντες. ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο. ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

III. Ταύτην δ' αὖ τὴν ἡμέραν ἠγλίσθησαν ἐν ταῖς κώμαις 1 ταῖς ὑπὲρ τοῦ πεδίου παρὰ τὸν Κεντρίτην ποταμόν, εἶρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐνταῦθα ἀνέπνευσαν ἄσμενοι ἰδόντες 5 πεδίον. ἀπείχε δὲ τῶν ὀρέων ὁ ποταμὸς ἕξ ἢ ἐπτὰ στάδια τῶν Καρδούχων. τότε μὲν οὖν ἠγλίσθησαν μάλα ἠδέως καὶ τὰ πινυ- 2 τήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. ἐπτὰ γὰρ ἡμέρας ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα 10 οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρους. ὡς οὖν ἀπηλλαγμένοι τούτων ἠδέως ἐκοιμήθησαν.

this seems very unlikely. Cf. Arrian, *Indl.* 16, τὸ τόξον κάτω ἐπὶ τὴν γῆν θέντες καὶ τῷ ἀριστερῷ ἀντιβάντες, and Diod. Sic. III, 8, (ξύλινα τόξα) οἷς τοξεύουσι μὲν τῷ ποδὶ προσβαίνοντες.

112 ἀκοντίοις: appos. with αὐτοῖς.

ἐναγκυλῶντες: the javelin was fitted with a thong (ἀγκύλη) attached to the middle of the shaft. By means of this greater force and greater certainty of aim were attained. See the *Introd.*, § 28, and cf. διηγκυλωμένους, c. 4. 28.

113 Κρήτες: cf. I, 2, 51, and the note.

CHAPTER III

2 Κεντρίτην ποταμόν: the present Butan Tchai, an eastern tributary of the Tigris; see the map.

3 δίπλεθρον: cf. πλεθριαῖον, I, 5, 20, and the note. Consult, also, the note on δύο πλέθρα, I, 2, 30 f.

4 ἀνέπνευσαν: cf. c. 1. 86.

ἄσμενοι: cf. προτέρα, I, 2, 142, and the note.

5 τῶν Καρδούχων: with ὀρέων.

7 πολλά: inner obj. of μνημονεύοντες. Render freely, *often*. The thought is a common one. Most familiar is, perhaps, Vergil's *Forsan et haec olim meminisse iuvabit*.

8 ἐπτὰ: only five days have been enumerated. The difficulty is usually met by assuming that Xen. includes the next two days, in which they were beset by the same enemies.

9 μαχόμενοι διετέλεσαν: cf. διετέλουν χρώμενοι, III, 4, 65.

κακὰ: yet had not the mountainous country saved them from the pursuit by Tiss. and the Persians, they might well have succumbed in the end.

3 Ἄμα δὲ τῇ ἡμέρᾳ ὁρῶσιν ἱππέας που πέραν τοῦ ποταμοῦ
 ἔξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς
 ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων ὡς κωλύσοντας εἰς
 4 τὴν Ἀρμενίαν ἐκβαίνειν. ἦσαν δ' οὗτοι Ὀρόντα καὶ Ἀρτούχα 15
 Ἀρμένιοι καὶ Μάρδοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ
 οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον
 5 γέρρα μακρὰ καὶ λόγχας. αἱ δὲ ὄχθαι αὐταὶ ἐφ' ὧν παρατε-
 ταγμένοι οὗτοι ἦσαν τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ
 ἀπεῖχον· ὁδὸς δὲ μία ὁρωμένη ἦν ἄγουσα ἄνω ὥσπερ χειροποίη- 20
 6 τος· ταύτῃ ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. ἐπεὶ δὲ πειρω-
 μένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ
 ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, καὶ οὐτ' ἐν τῷ ὕδατι
 τὰ ὅπλα ἦν ἔχειν,—εἰ δὲ μή, ἥρπαζεν ὁ ποταμός.—ἐπὶ τε τῆς
 κεφαλῆς τὰ ὅπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύ- 25
 7 ματα καὶ τᾶλλα βέλη, ἀνεχώρησαν καὶ αὐτοῦ ἐστρατοπεδεύσαντο
 παρὰ τὸν ποταμόν. ἔνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν
 ἐπὶ τοῦ ὄρους ἑώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους

11 ἀπηλλαγμένοι: cf. ἀπηλλάγη, I, 10, 35, and the note. Their troubles were, however, not yet over.

15 ἐκβαίνειν: used as ἐκβασιν, c. 2. 5, and below, l. 88.

Ὀρόντα . . . Ἀρτούχα: for these gen. forms, cf. Ἀβροκόμα, I, 4, 15, and the note.

17 ἐλεύθεροι: yet they were nominally under Persian rule.

ἄλκιμοι: a poetic word, occurring again, c. 7. § 15.

ὅπλα: appos., as ἀκοντίοις, above, c. 2. 112.

20 ὁδὸς . . . ἄγουσα, freely, *there was a single road in sight, which led*. For the form ἦν ἄγουσα, cf. the note on εἶναι . . . φυλάττων, I, 2, 122f. Here, too, each element has its own force.

χειροποίητος: "made" roads were

not common until Roman days; see the note on I, 9, 44. Remains of an ancient causeway are reported by travelers as still to be seen in this region, but the exact locality is uncertain.

21 πειρωμένοι: cf. III, 5, 27, and the note.

22 ὁ ποταμός, *the river bed*.

23 οὐτ': balanced by τε, below.

24 εἰ δὲ μή: cf. II, 2, 6, and the note. This clause is parenthetical.

25 γυμνοὶ . . . πρὸς, *exposed to*. Note the pl. after the collective τις, and the postponement of the condit. part. (cf. the note on II, 4, 27).

27 παρὰ τὸν ποταμόν: further defining αὐτοῦ (*where they were*).

ἦσαν, *had been*. See the note on I, 2, 129.

ἐν τοῖς ὅπλοις. ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν,
 30 ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῶσι δὲ τοὺς διαβαίνειν
 κωλύσοντας, ὁρῶσι δὲ τοῖς διαβαίνουσιν ἐπικεισμένους τοὺς
 Καρδούχους ὀπισθεν.

ταύτην μὲν οὖν τὴν ἡμέραν καὶ νύκτα ἔμειναν ἐν πολλῇ
 ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι,
 35 αὐται δὲ αὐτῷ αὐτόματα περιρρυῆναι, ὥστε λυθῆναι καὶ δια-
 βαίνειν ὅπόσον ἐβούλετο. ἐπεὶ δὲ ὀρθρος ἦν, ἔρχεται πρὸς τὸν
 Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι, καὶ διη-
 γεῖται αὐτῷ τὸ ὄναρ. ὁ δὲ ἥδετό τε καὶ ὡς τάχιστα ἕως ὑπέ- 9
 φαινεν ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ
 40 ἦν εὐθύς ἐπὶ τοῦ πρώτου. καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρα-
 τηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.

καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἦδε- 10
 σαν γὰρ πάντες ὅτι ἐξεῖη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι
 προσελθεῖν καὶ εἰ καθέυδοι ἐπεγείραντα εἰπεῖν, εἴ τίς τι ἔχοι
 45 τῶν πρὸς τὸν πόλεμον. καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύ- 11
 γανα συλλέγοντες ὡς ἐπὶ πῦρ, κἄπειτα κατίδοιεν ἐν τῷ πέραν
 ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ

30 ὁρῶσι μὲν . . . ὁρῶσι δὲ . . . ὁρῶσι
 δέ: triple anaphora.

31 ἐπικεισμένους: cf. c. 1. 65. We
 have ἐπιθήσεσθαι, II, 4, 81.

34 ὄναρ: cf. III, 1, 54.

ἔδοξεν: normal asyn.

35 περιρρυῆναι, to slip off his feet.
 διαβαίνειν, could move his legs,
 take a step. This is a proper
 meaning of the word (for the
 simple vb., cf. βεβηκότες, III, 2, 99,
 and the note). This cpd. is, how-
 ever, generally trans., to pass
 through, cross, and is doubtless
 chosen with reference to their
 crossing the river.

37 ἐλπίδας ἔχει = ἐλπίζει, and so fol-
 lowed by the fut. infin. Cf. the
 note on πιστὰ λαβεῖν, II, 3, 108.

38 ὡς τάχιστα: ὡς is the temp.
 conjunc., not, as so often, an
 intensifying adv.

40 ἐπὶ τοῦ πρώτου: cf. VI, 5, § 2,
 where the word *lepelon* (victim) is
 added.

43 αὐτῷ: i. e. Ξενοφῶντι; dat. after
 προσελθεῖν.

44 ἔχοι: sc. λέγειν.

45 καὶ τότε, and so in this case—
 an illustration of what has just
 been said.

τυγχάνοιεν: imperf. opt.; see G.
 1488; H. 935b; B. 675, 1, note.
 The vbs. were in dir. disc. ἐτυγ-
 χάνομεν and κατείδομεν.

46 ἐν τῷ πέραν: cf. εἰς τὸ πέραν, III,
 5, 10.

47 καθηκούσαις: cf. καθήκοντα, I, 4, 25.

- γυναικα καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων κατατιθεμέ-
 12 νους ἐν πέτρᾳ ἀντρώδει. ἰδοῦσι δὲ σφίσι δόξαι ἀσφαλὲς εἶναι
 διαβῆναι· οὐδὲ γὰρ τοῖς πολεμίοις ἵππεύσι προσβατὸν εἶναι 50
 κατὰ τοῦτο. ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ
 ὥς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβῆναι
 πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες, λαβόντες τὰ ἱμάτια
 πάλιν ἤκειν.
 13 εὐθὺς οὖν Ξενοφῶν αὐτός τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγχεῖν 55
 ἐκέλευε καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνείρατα καὶ τὸν
 πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. σπείσας δ' εὐθὺς ἦγε
 τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται ταῦτά.
 14 ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. σπείσαντες δὲ
 τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκα- 60
 λέσαντες τοὺς στρατηγοὺς ἐβουλευόντο ὅπως ἂν κάλλιστα δια-
 βαῖεν καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν μηδὲν
 15 πάσχοιεν κακόν. καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγεῖσθαι
 καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δ' ἥμισυ
 ἔτι ὑπομένειν σὺν Ξενοφῶντι, τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν 65
 μέσῳ τούτων διαβαίνειν.

48 ὥσπερ, freely, *what appeared to be*.

49 δόξαι: infin., as though ἔφασαν, not ἔλεγον ὅτι, had preceded. This is of common occurrence.

52 ὥς νευσόμενοι, *thinking that they would have to swim*.

πρόσθεν . . . πρὶν: cf. I, 1, 58, and the note. Observe the neg. force of πρὶν. We might render πρὶν βρέξαι, *without wetting*.

53 λαβόντες: this explains their motive in crossing—to steal the clothing.

55 τοῖς νεανίσκοις: dat. after ἐγχεῖν, not after ἐκέλευε, which does not take a dat. in Attic prose. We need not supply any word; in Eng., too, we can say *bade pour*.

56 φήνασι, *who had shown*. This has both ὀνείρατα and πόρον as objs. The former is perhaps pl. because the dream had two distinct phases.

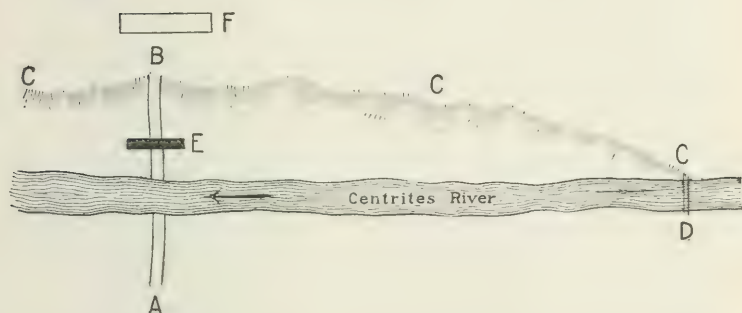
καὶ . . . ἐπιτελέσαι, lit., *that they would bring to accomplishment also the remaining blessings (i. e. whatever was wanting to success)*. The infin. is governed by εὐχεσθαι.

59 σπονδὰς ἐποίει = ἔσπενδε.

61 ὅπως ἂν . . . διαβαῖεν . . . νικῶεν . . . πάσχοιεν: poten. opt. in an indir. quest., rather than an obj. clause of irregular type. Cf. III, 2, 140, and the note.

64 τὸ ἥμισυ: probably felt as a noun, although στρατεύματος is

PLAN TO ILLUSTRATE IV, 3, §§ 3-34



The road AB crossing the river is guarded by Armenian cavalry at E and by a force of footmen (F) on the bluffs above (CCC). The young men have discovered a ford D where the bluffs come so close to the river as to leave no room for the enemy's cavalry. Chirisophus, with half the army and the train, crosses the river at the ford D. Xenophon and the other half remaining behind. As Chirisophus crosses, Xenophon marches back quickly to the crossing AB, and the Armenian cavalry, fearing an attack on both sides, flee. Xenophon then returns to the ford D and, as the Carduchi threaten to attack him in the rear, forms his men facing them. The Greeks charge and the Carduchi turn and flee. Then at the sound of the trumpet the Greeks wheel about quickly and cross the river before the enemy discover the trick.

- ἐπεὶ δὲ ταῦτα καλῶς εἶχεν ἐπορεύοντο· ἡγοῦντο δ' οἱ νεα- 16
 ρίσκοι ἐν ἀριστερῇ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν
 διάβασιν ὡς τέτταρες στάδιοι. πορευομένων δ' αὐτῶν ἀντιπα- 17
 70 ρῆσαν αἱ τάξεις τῶν ἱππέων. ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν
 καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρῶτος
 Χειρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὄπλα καὶ
 τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγοὺς ἐκέλευεν
 ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερῇ τοὺς δ' ἐν δεξιᾷ
 75 ἑαυτοῦ. καὶ οἱ μὲν μάντις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ 18
 δὲ πολέμοι ἐτόξευον καὶ ἐσφενδόνων· ἀλλ' οὐπω ἐξικνούντο· ἐπεὶ 19
 δὲ καλὰ ἦν τὰ σφάλγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ
 ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. πολλαὶ
 γὰρ ἦσαν ἑταῖραι ἐν τῷ στρατεύματι.
 80 καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ Ξενοφῶν 20
 τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους ἔθει ἀνὰ κράτος
 πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν
 Ἀρμενίων ὄρη, προσποιούμενος ταύτῃ διαβὰς ἀποκλείσειν τοὺς

itself neut. Cf. the note on τοὺς
 ἡμίσεις, c. 2. 39.

69 ἀντιπαρήσαν, kept abreast of
 them (on the opposite bank).

70 διάβασιν: i. e. the ford dis-
 covered by the youths.

κατὰ . . . τὰς ὄχθας, at the ford
 and opposite the bluffs (§ 3).

72 στεφανωσάμενος: a Spartan cus-
 tom. Xen. Repub. Lac. 13, 8,
 gives as a law of Lycurgus,
 μηδένα Λακεδαιμονίων ἀστεφάνωτον
 εἶναι (i. e. when facing the foe).
 Cf. Plut. Lycurg. 22).

73 παρήγγελλε: i. e. to follow his
 example.

74 τοὺς λόχους ὀρθίους: cf. c. 2. 46,
 and the note.

75 ἐσφαγιάζοντο εἰς: cf. σφάζαντες
 eis, II, 2, 40 f., and the note.

78 ἀνηλάλαζον, συνωλόλυζον: for the

former vb., cf. c. 2. 31, and the
 note. The latter is almost in-
 variably used of a cry raised
 by women, whether of fear or
 (oftener) of joy. Note the chias-
 tic order.

79 ἑταῖραι: cf. Motley's descrip-
 tion of the army of Alva (*Dutch
 Republic*, Part III, chap. i).

81 εὐζωνοτάτους: cf. c. 2. 33.

ἀνὰ κράτος: cf. I, 8, 4, and below,
 l. 87.

82 τὸν πόρον τὸν κατὰ: the formal
 position is due to a desire for
 clearness. This was the regu-
 lar ford which the enemy had
 been guarding. For ἔκβασιν, cf.
 c. 2. 5.

83 προσποιούμενος . . . ἀποκλείσειν,
 pretending that he was going
 to cross there and cut off.

- 21 παρὰ τὸν ποταμὸν ἱππεῖς. οἱ δὲ πολέμιοι ὀρώντες μὲν τοὺς
 ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρώντες δὲ τοὺς 85
 ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δέισαντες μὴ ἀπο-
 ληφθεῖσαν φεύγουσιν ἀνὰ κράτος ὥς πρὸς τὴν τοῦ ποταμοῦ
 ἄνω ἑκβασιν. ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς
 22 τὸ ὄρος. Λύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἱππέων καὶ Αἰσχίνης
 ὁ τὴν τάξιν τῶν πελταστῶν ἀμφὶ Χειρίσοφον ἐπεὶ ἐώρων ἀνὰ 90
 κράτος φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολεί-
 23 πεσθαι, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. Χειρίσοφος δ' αὖ ἐπεὶ
 διέβη, τοὺς ἱππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας
 ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινεν ἐπὶ τοὺς ἄνω πολεμίους. οἱ
 δὲ ἄνω, ὀρώντες μὲν τοὺς ἐαυτῶν ἱππέας φεύγοντας, ὀρώντες 95
 δ' ὀπλίτας σφίσιν ἐπιόντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ
 ἄκρα.
 24 Ξενοφῶν δ' ἐπεὶ τὰ πέραν ἐώρα καλῶς γιγνόμενα, ἀπεχώρει
 τὴν ταχίστην πρὸς τὸ διαβαίνειν στράτευμα· καὶ γὰρ οἱ Καρ-
 δοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίον καταβαίνοντες ὥς ἐπιθη- 100
 25 σόμενοι τοῖς τελευταίοις. καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε,

84 ὀρώντες μὲν . . . ὀρώντες δέ:
 anaphora, as so often; cf. l. 30.

87 ὥς πρὸς . . . ἑκβασιν, apparently
 to the road which led up from
 the river. τοῦ ποταμοῦ is governed
 by the prep. in the verbal noun
 ἑκβασιν. Others construe with
 ἄνω, but the order is against this.

88 ἔτεινον, they hastened on, not a
 common prose use. They made
 no attempt to defend the road
 after all.

89 Λύκιος: cf. III, 3, 82. Aeschi-
 nes is mentioned again, c. 4. § 18.

91 στρατιῶται: i. e. the hoplites
 with Chirisophus.

ἐβόων . . . ὄρος, kept shouting to
 them not to fall behind, but to
 pursue them right up to the

mountain. The vbs. were inv.
 in dir. disc. The alternative
 rendering, *protested that they*
 (the hoplites) *should not be left*
behind, but should join in the
pursuit, is unlikely. The heavy
 armed men would be no help,
 but rather a hindrance.

92 δ' αὖ, on his part, contrasted
 with Lycius and Aeschines.

94 ὄχθας: the πέτραι of § 11. For
 the order, cf. c. 2. 75.

τοὺς ἄνω πολεμίους: cf. § 3.

98 ἀπεχώρει: i. e. from the main
 ford to that discovered by the
 youths.

99 τὴν ταχίστην: cf. I, 3, 72.

100 φανεροὶ . . . ἦσαν: with partic.;
 cf. δῆλος ἦν ἀνιῶμενος, I, 2, 70.

- Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιῶξαι ἔλαβε τῶν σκευο-
 φόρων τὰ ὑπολειπόμενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ
 ἐκπώματα. καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος 26
 105 ἀκμὴν διέβαινε, Ξενοφῶν δὲ στρέψας πρὸς τοῖς Καρϋούχοις
 ἀντία τὰ ὄπλα ἔθετο, καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνω-
 μοτίας ποιήσασθαι ἕκαστον τῶν ἑαυτοῦ λόχων. παρ' ἀσπίδα
 παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν
 λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρϋούχων ἵκειν,
 110 οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ. οἱ δὲ Καρ- 27
 δοῦχοι ὡς ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους
 καὶ ὀλίγους ἤδη φαινομένους. θάττον δὴ ἐπῆσαν ὥδᾶς τινας
 ᾄδοντες. ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε,
 πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφειδονήτας καὶ
 115 τοξότας καὶ κελεύει ποιεῖν ὅ,τι ἂν παραγγέλλῃ.
 ἰδὼν δ' αὐτοὺς διαβαίνοντας Ξενοφῶν πέμψας ἄγγελον 28
 κελεύει αὐτοῦ μένειν ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας· ὅταν δ'

102 τῶν σκευοφόρων: *i. e.* of the enemy.

103 τὰ ὑπολειπόμενα, *those that kept falling behind*; note the tense.

ἐσθῆτα: *cf.* I, 2, 158, and the note.

105 ἀκμὴν διέβαινε, *were in the midst of crossing*. *Cf.* ἀρχήν and τέλος used as advs.

106 κατ' ἐνωμοτίας: the troops were presumably formed in company columns (§ 17). Xen. now orders his captains to form by enomoties and by deploying the companies to the left (παρ' ἀσπίδα) to form the phalanx.

107 ἕκαστον: sing. after a pl.; *cf.* I, 7, 74.

109 πρὸς, *on the side of, facing*. *Cf.* II, 2, 21.

110 οὐραγοὺς, rear men. These were picked men, trained in tactics, for whenever the order

"about face!" was given, they became the leaders; so in this case. The omission of the art. is striking.

111 τοῦ ὄχλου: here *the main body*; not *the train*, which would be absurd.

112 θάττον δῆ: marks their confidence.

ὥδᾶς τινας: the war chant of the barbarians seems hardly music to the Greek.

114 πέμπει: *i. e.* back across the stream. Note that one art. suffices for the three following nouns.

117 αὐτοῦ μένειν, *to stay where they were*.

ἐπὶ, *on the bank of*.

μὴ διαβάντας, *without crossing*. μὴ, not οὐ, because of the command.

- ἄρξονται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμ-
βαίνειν ὡς διαβησομένους, διηγκυλωμένους τοὺς ἀκουτιστὰς καὶ
ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προ- 120
29 βαίνειν. τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπειδὴν σφενδόνῃ
ἐξικυῖται καὶ ἀσπίς ψοφῇ, παιανίσαντας θεῖν εἰς τοὺς πολεμί-
ους, ἐπειδὴν δ' ἀναστρέψωσιν οἱ πολέμιοι καὶ ἐκ τοῦ ποταμοῦ
ὁ σαλπικτῆς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ
ἡγεῖσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι 125
τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζειν ἀλλήλους·
ὅτι οὗτος ἄριστος ἔσοιτο ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται.
- 30 οἱ δὲ Καρδοῦχοι ὀρώντες ὀλίγους ἤδη τοὺς λοιποὺς—πολλοὶ
γὰρ καὶ τῶν μένειν τεταγμένων ὄχοντο ἐπιμελόμενοι οὐ μὲν
ὑποζυγίων, οὐ δὲ σκευῶν, οὐ δ' ἑταιρῶν—ἐνταῦθα δὴ ἐπέκειντο 130
31 θρασέως καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν. οἱ δὲ Ἕλληνες
παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐτούς· οὐ δὲ οὐκ ἐδέξαντο·
καὶ γὰρ ἦσαν ὀπλισμένοι ὡς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ

118 αὐτοί: Xen. and his men.

ἐναντίους, to meet them.

ἐνθεν καὶ ἐνθεν σφῶν, above and below them.

119 διηγκυλωμένους, with their fingers on the thong (of the javelin).

120 ἐπιβεβλημένους, with their arrows on the string. Both parties. are mid., not pass. With the latter phrase, cf. V, 2, §12.

πρόσω . . . τοῦ ποταμοῦ, far into the river. The gen. is local (partitive); cf. I, 3, 2, and the note. Contrast πρόσω τῶν πηγῶν, III, 2, 116 (far from their sources).

122 ψοφῇ, ring, when struck by a missile.

εἰς: stronger than ἐπὶ, as indicating a hand-to-hand conflict.

124 ὁ σαλπικτῆς: rarely expressed (cf. l. 135); see the note on ἐσάλπιγξε, I, 2, 98.

τὸ πολεμικόν: of course to deceive the enemy.

ἐπὶ δόρυ: contrast παρ' ἀσπίδα, above, l. 107.

126 εἶχεν: instead of ἔχοι; see the note on III, 1, 7.

ὡς: for ὥστε; cf. I, 5, 64, and the note.

127 ὅτι, adding that. A vb. of saying is, as often, implied in the preceding vb. of commanding.

129 τῶν μένειν τεταγμένων: really half of the army; cf. § 15.

133 ὡς . . . ἱκανῶς, well enough for mountaineers. In such phrases ὡς has a limiting force; cf. Lat. ut.

ἱκανῶς . . . ἱκανῶς: note that the chiasmic order best brings out the emphasis. The Carduchi were doubtless without defensive armor, save the shield; and so were no match for hoplites.

ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οἷχ
 135 ἱκανῶς. ἐν τούτῳ σημαίνει ὁ σαλπικτῆς· καὶ οἱ μὲν πολέμιοι 32
 ἔφευγον πολὺ ἔτι θάπτον, οἱ δὲ Ἕλληνες τὰναντία στρέψαντες
 ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. τῶν δὲ πολεμίων οἱ 33
 μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ
 τοξεύοντες ὀλίγους ἔτρωσαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν
 140 Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. οἱ δὲ ὑπαντήσαντες 34
 ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες ὕστερον τῶν
 μετὰ Ξενοφώντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ
 τούτων.

IV. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας 1
 ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους
 οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ
 κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ 2
 5 ἦν ἀφίκοντο κώμην μεγάλη τε ἦν καὶ βασιλείιον εἶχε τῷ σα-
 τράπῃ καὶ ἐπὶ ταῖς πλείσταis οἰκίαις τύρσεις ἐπήσαν· ἐπιτήδεια
 δ' ἦν δαψιλῇ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρα- 3
 σάγγας δέκα μέχρι ὑπερήλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ.

136 τὰναντία στρέψαντες, *wheeling about so as to face the opposite direction* (stronger than ἀναστρέψαντες, above, l. 124). The acc. is the inner obj., felt almost as an adv.

137 οἱ μὲν τινες: cf. II, 3, 59, and the note.

139 καὶ . . . Ἑλλήνων, *even when the Greeks were on the other side.*

140 οἱ δὲ ὑπαντήσαντες: i. e. those sent by Chirisophus.

141 προσωτέρω τοῦ καιροῦ, *farther than they should have.*

actual character of the country; but their route is wholly uncertain. If they turned westward it accords well (Karbe, *Marsch der Zehntausend*, p. 27).

5 κώμην: incorporation (see I, 1, 24, and the note) is rare when the antecedent is the subj. of the sentence. Cf. Vergil's *Urbem quam statuo vestra est* (*Aen.* I, 673).

τῷ σατράπῃ: Orontas.

6 τύρσεις: a statement true of the architecture in these regions to-day.

7 δαψιλῇ: cf. c. 2. 90, and the note.

8 ὑπερήλθον: this must not be taken too literally. They now cross a ridge which forms the watershed between the two great rivers. The Teleboas (l. 10),

CHAPTER IV

2 πεδίον . . . γηλόφους: acc. of the country traversed, an extension of the inner obj. Cf. the note on II, 5, 71. This statement is usually said not to agree with the

ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν· οὗτος δ' ἦν καλὸς μὲν, 10
 4 μέγας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμόν ἦσαν. ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. ὕπαρχος δ' ἦν αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεὶ φίλος γενόμενος, καὶ ὁπότε 5
 παρείη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. οὗτος προσήλασεν ἱππέας ἔχων, καὶ προπέμψας ἐρμηνέα εἶπεν ὅτι 15
 βούλοιο διαλεχθῆναι τοῖς ἄρχουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκούσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων τί θέλει. ὁ δὲ εἶπεν ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καίειν τὰς οἰκίας, λαμβάνειν τε τὰπιτή- 20
 δεια ὅσων δέοιντο. ἔδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο 20
 ἐπὶ τούτοις.

7 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς τρεῖς διὰ πεδίου παρα-
 σάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρηκολούθει ἔχων τὴν
 ἑαυτοῦ δύναμιν ἀπέχων ὥς δέκα σταδίους· καὶ ἀφίκοντο εἰς
 βασιλεια καὶ κώμας περίξ πολλὰς πολλῶν τῶν ἐπιτηδείων 25
 8 μεστάς. στρατοπεδευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιῶν
 πολλή· καὶ ἔωθεν ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρα-
 τηγοὺς κατὰ τὰς κώμας· οὐ γὰρ ἐώρων πολέμιον οὐδένα καὶ

whatever its identification, plainly flows into the Euphrates.

Τίγρητος: certainly not the Tigris proper, but some tributary. Just what stream it was cannot be determined.

12 ἢ πρὸς ἐσπέραν, *western*.

ὕπαρχος, *lieutenant* (cf. I, 1, 5), apparently subordinate to Orontas, although some assume that Tiribazus, too, was satrap (of western, as Orontas of eastern, Armenia).

14 ἀνέβαλλεν, *assisted to mount*. The ancients had no stirrups.

17 εἰς ἐπήκοον: cf. II, 5, 143f. They are on their guard.

18 ἐφ' ᾧ: cf. c. 2. 77, and the note.

μήτε . . . μήτε . . . τε, *neither . . . nor . . . but*. Cf. II, 2, 38, and the note.

20 ἔδοξε: normal asyndeton.

21 ἐπὶ τούτοις: cf. III, 5, 68, and the note on II, 4, 22.

23 παρηκολούθει: doubtless waiting for an opportunity to attack.

25 πολλῶν: pred., *in great abundance*. The paronomasia is intentional.

26 χιῶν πολλή: it was late November, and they were at an elevation of nearly four thousand feet in the latitude of Philadelphia.

27 διασκηνῆσαι: for the force of the prep., cf. I, 5, 11, and the note.

- ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλῆθος τῆς χιῶνος. ἐνταῦθα εἶχον 9
 30 ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σίτον, οἴνους παλαιούς εὐώδεις, ἀστα-
 φίδας, ὕσπρια παντοδαπά. τῶν δὲ ἀποσκεδαυμένων τινες
 ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν νύκτωρ πολλὰ πυρὰ
 φαίνοντα. ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι δια- 10
 σκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν
 35 συνήλθον· καὶ γὰρ ἐδόκει διαιθριάζειν. νυκτερευόντων δ' αὐτῶν 11
 ἐνταῦθα ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὅπλα
 καὶ τοῖς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνε-
 πόδισεν ἡ χιὼν· καὶ πολλὸς ὄκνος ἦν ἀνίστασθαι· κατακειμένων
 γὰρ ἀλεινὸν ἦν ἡ χιὼν ἐπιπεπτωκυῖα ὅτῳ μὴ παραρρνεῖη.
 40 ἐπεὶ δὲ Ξενοφὼν ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχ' 12
 ἀναστὰς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. ἐκ δὲ
 τούτου καὶ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο· πολὺ 13
 γὰρ ἐνταῦθα ἠύρίσκετο χρῖμα, ᾧ ἐχρῶντο ἀντ' ἐλαίου, σύειον

30 ἱερεῖα: properly *sacrificial* beasts, but freely used of animals slaughtered for food. For the asyndeton in an enumeration, cf. II, 4, 127.

31 τινές: another instance of freedom of position.

33 φαίνοντα, *blazing*.

ἐδόκει: with different meanings with the two following infins.—first *seemed*, then *seemed best*. So not infrequently.

34 ἐντεῦθεν: cf. ἐκ τούτου.

35 διαιθριάζειν, *to be clearing up*. With such vbs. the subj. ὁ Ζεὺς, ὁ θεός, is sometimes expressed (Aristoph. *Birds* 1501 f.; Xen. *Cyn.* 8, 1). For the omitted subj., see the note on ἐσάπνιγξε, I, 2, 98. δια-, of course, denotes the breaking up of the clouds.

36 ἄπλετος: another poetic word.

37 συνεπόδισεν: cf. πεποδισμένοι εἰσέλ, III, 4, 138.

38 κατακειμένων: gen. abs. with omitted subj. (cf. προϋόντων, I, 2, 99, and the note); for the abs. construction, where we might have looked for the dat., cf. I, 4, 82, and the note.

39 ἀλεινόν, *a source of warmth*. For the neut. adj. thus used, cf. ἡδύ, II, 3, 60, and the note.

ὅτῳ μὴ, freely, *if it didn't slip off one*. The rel. is equivalent to the gen. condit.

40 ἐτόλμησε, *summed up courage*.

γυμνός, *without his cloak*; cf. I, 10,

41 τις καὶ ἄλλος: cf. I, 3, 80. [9.

ἀφελόμενος: sc. τὴν ἀξίνην or τὰ ξύλα.

This vb. is often construed with two accs. (e. g. I, 3, 18).

42 ἐχρίοντο: the use of oil to keep the skin in good condition and the limbs supple was universal among the Greeks.

43 ἐλαίου: this was the normal unguent in Greece.

καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερμίνθινον.
ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον ἠύρισκετο.

45

- 14 Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κώμας
εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ
ἡδονῇ ἦσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ ὅτε τὸ
πρότερον ἀπῆσαν τὰς οἰκίας ἐνέπρησαν ὑπὸ ἀτασθαλίας, δίκην
15 ἐδίδοσαν κακῶς σκηνοῦντες. ἐντεῦθεν ἔπεμψαν νυκτὸς Δημο- 50
κράτην Τημνίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη ἔνθα ἔφασαν οἱ
ἀποσκεδαννύμενοι καθορᾶν τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ
16 πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα
καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. πορευθεῖς δὲ τὰ μὲν πυρὰ οὐκ
ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἦκεν ἄγων ἔχοντα τόξον Περσι- 55
κὸν καὶ φαρέτραν καὶ σάγαριν οἶανπερ καὶ αἱ Ἀμαζόνες
17 ἔχουσιν. ἐρωτώμενος δὲ ποδαπὸς εἶη Πέρσης μὲν ἔφη εἶναι,
πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου στρατοπέδου, ὅπως ἐπιτήδεια
λάβοι. οἱ δὲ ἡρώτων αὐτὸν τὸ στράτευμα ὅποσον τ' εἶη καὶ
18 ἐπὶ τίνι συνειλεγμένον. ὃ δὲ εἶπεν ὅτι Τιρίβαζος εἶη ἔχων τήν 60
τε αὐτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους·
παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὅρους ἐν

44. ἐκ τῶν πικρῶν: added for clearness' sake. The preceding adj. supplies the noun. The whole phrase=ἐκ τῶν πικρῶν ἀμυγδαλῶν; but the adj. form is preferred in order to conform to what precedes.

45 ἐκ δὲ τῶν αὐτῶν τούτων, made from these same ingredients. Cf. II, 3, 55.

47 εἰς στέγας, under cover; it is, therefore, not redundant after εἰς τὰς κώμας.

σὺν πολλῇ . . . ἡδονῇ, with loud shouts of joy—a good instance of hendiadyoin (one idea expressed by two words).

49 ὑπὸ ἀτασθαλίας, in wanton folly. The word is Homeric.

51 Τημνίτην: Temnus was a city in Aeolis; but the text is uncertain.

54 τὰ μὴ ὄντα: the generic μή (giving the class); see G. 1613; H. B. 431, 1. Below we have οὐκ ὄντα, because in each case he reported οὐκ ἔστι.

πορευθεῖς, on his return.

55 ἦκεν ἄγων, brought with him.

56 Ἀμαζόνες: familiar to Xen.'s readers from many works of art.

59 τὸ στράτευμα: prolepsis. This was the army which had been reported in § 9.

60 εἶη ἔχων, it was T., with.

62 παρεσκευάσθαι . . . ἔφη: if in indir. disc. a vb. of saying is re-expressed, it is almost invariably

τοῖς στενοῖς ἥπερ μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιθησόμενοι τοῖς Ἑλλησιν.

- 65 ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ σπράτευμα συναγα- 19
γεῖν· καὶ εὐθὺς φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς
μένουσι Σοφαίνετον Στυμφάλιον ἐπορεύοντο ἔχοντες ἡγεμόνα
τὸν ἀλόντα ἄνθρωπον. ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελ- 20
τασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν
70 τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. οἱ 21
ἔξ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφευ-
γον· ὅμως δὲ καὶ ἀπένανθόν τινες τῶν βαρβάρων καὶ ἵπποι
ἑάλωσαν εἰς εἴκοσι καὶ ἡ σκηνὴ ἡ Τιριβάζου ἑάλω καὶ ἐν αὐτῇ
κλῖναι ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ
75 οἶνοχοοὶ φάσκοντες εἶναι. ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν 22
ὀπλιτῶν στρατηγοί, ἔδοκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ
στρατόπεδον, μὴ τις ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις.
καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπῆσαν, καὶ ἀφίκοντο
αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

V. Τῇ δ' ὑστεραία ἔδοκει πορευτέον εἶναι ὅπῃ δύναιτο 1
τάχιστα πρὶν ἢ συλλεγῆναι τὸ σπράτευμα πάλιν καὶ καταλα-

a form of *φημί*, no matter what the original vb. was. So, too, a second clause often has the inf., even when *φημί* is not inserted. Note the tense of *παρεσκευάσθαι*, *all was in readiness*.

ὥς: with *ἐπιθησόμενον*.

63 ἐνταῦθα: resumptive, as demonstr. words so often are.

66 ἐπὶ, *in command of*.

67 Σοφαίνετον: see the Introd., §38.
ἡγεμόνα: cf. *ἀκοντίοις*, c. 2. 112, and the note.

69 τὸ στρατόπεδον: *i. e.* that of Tiribazus.

70 ἀνακραγόντες, *raising a shout* (ingressive aor.)

74 κλῖναι: similarly Herodotus (IX, 80 and 82) mentions among the

spoils captured in the camp of Mardonius at Plataea, *κλῖνας τε χρυσέας καὶ ἀργυρέας εὐ ἐστρωμένας καὶ τραπέζας τε χρυσέας καὶ ἀργυρέας καὶ παρασκευὴν (dishes) μεγαλοπρεπέα*. There is mention there, too, of *ἀρτοκόποι* and *ὀψοποιοί* (cooks).

75 φάσκοντες εἶναι, *claiming to be*; cf. *καλούμενοι*; I, 8, 104.

76 τὸ στρατόπεδον: *i. e.* their own camp, guarded by Sophænetus.

77 ἐπίθεσις γένοιτο: *i. e.* on the part of Tiribazus.

78 ἀνακαλεσάμενοι, *sounding a recall*.

CHAPTER V

2 πρὶν ἢ: this poetical equivalent of the simple *πρὶν* is found twice

- βείν τὰ στενά. συσκευασάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος
 πολλῆς ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες
 τὸ ἄκρον ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τιρίβαζος κατεστρατοπε- 5
 2 δεύσαντο. ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς ἐρήμους τρεῖς παρα-
 σάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέβαινον
 αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. ἐλέγοντο δ' οὐδ' αἱ πηγαὶ
 πρόσω εἶναι.
- 3 ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμούς 10
 τρεῖς παρασάγγας δέκα. ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ
 ἄνεμος βορρᾶς ἐναντίος ἔπνει παντάπασιν ἀποκαίων πάντα καὶ
 4 πηγὰς τοὺς ἀνθρώπους. ἔνθα δὴ τῶν μάντεων τις εἶπε σφαγιά-
 σασθαι τῷ ἀνέμῳ, καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς
 ἔδοξεν λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ 15
 βάθος ὀργυιὰ· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδριπόδων
 5 πολλὰ ἀπώλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα. διεγένοντο

again in Xen. and once in Thucydides, but is otherwise foreign to Attic prose. See G. M. T. 652.

3 τὰ στενά: cf. c. 4. 63.

4 ἡγεμόνας: apparently prisoners taken in the attack on the camp.

5 ἔμελλεν, was to have.

7 τὸν Εὐφράτην: i. e. the eastern branch, now known as the Murad Su.

10 διὰ . . . πεδίου, over a plain covered with deep snow.

11 παρασάγγας δέκα: the text is uncertain, but so little can be said with definiteness about the route of the Greeks after they crossed the Centrites, that sure emendation is impossible.

τρίτος: sc. σταθμός.

12 ἐναντίος, in their faces.

ἀποκαίων, parching, blasting—a strong word to denote the effect of cold. In a fragment of one of the comic poets we have,

ἀπέκασεν ἡ πάχνη (frost) τὰς ἀμπέλους (vines), and Xen. even has (*Anab.* VII, 4, § 3), καὶ τῶν Ἑλλήνων πολλῶν καὶ ῥῖνες (noses) ἀπεκαίοντο καὶ ὤτα. So, in Lat., *adurere* (Verg. *Georg.* I, 93) and *torrere* (Varr. ap. Non. 452, 11) are used of cold. Cf. Milton, *Paradise Lost* II, 594. The parching air | Burns froze, and cold performs the work of fire.

13 εἶπε σφαγιάσασθαι, bade sacrifice. No subj. of the infin. need be supplied; so, too, σφαγιάζεται may be rendered, *sacrifice was made*. To the Greeks the winds were divinities, and the Athenians, in particular, worshiped Boreas, who had wedded, the legend said, Oreithyia, the daughter of Erechtheus.

17 διεγένοντο . . . καίοντες, they got through the night, however, by keeping up fires. Cf. I, 5, 34.

- ἐν τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὀψέ προσιώντες ξύλα οὐκ εἶχον. οἱ οὖν πάλαι ἤκουτες καὶ
 20 πῦρ καίοντες οὐκ προσίεσαν πρὸς τὸ πῦρ τοῖς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυρούς ἢ ἄλλο εἴ τι ἔχοιεν βρωτόν. ἔνθα δὲ μετεδίδουσαν ἀλλήλοισιν ὧν εἶχον ἕκαστοι. ἔνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιῶνος βόθροι ἐγένοντο μεγάλοι ἕστε ἐπὶ τὸ δάπεδον· οὐδ' ἔτι παρῆν μετρεῖν τὸ βάθος τῆς χιῶνος.
- 25 ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιῶνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμιάσαν. Ξειροφῶν δ' ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἡγνόμενός τι τὸ πάθος εἶη. ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βουλιμιῶσι κἂν τι φάγωσιν ἀναστήσονται, περιῶν
 30 περὶ τὰ ὑποζύγια, εἴ ποῦ τι ὀρώη βρωτόν, διεδίδου καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν. ἐπειδὴ δὲ εἰς τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο.

πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ

20 οὐ προσίεσαν, *would not admit to.* Cf. III, I, 134.

21 πυρούς: with μεταδίδουσι the obj. shared is commonly in the partitive gen. (cf. below, ὧν εἶχον). The acc. is rare (save in the case of the word μέρος, *part*) and denotes, of course, the part given.

ἄλλο εἴ τι, *whatever else*, εἴ τι ἄλλο, or ἔτι ἄλλο, would have been more usual.

ἐνθα . . . ἔνθα: the former is demonstr., the latter rel.

23 ἕστε ἐπὶ, *clear to.* For ἕστε, see the note on I, 9, 38. μέχρι before preps. is not uncommon (*Anab.* VI, 4, § 26), and in V, 5, § 4 (a spurious passage) we have ἄχρι εἰς.

24 δάπεδον: a poetic word.

παρῆν, *it was possible.*

26 ἐβουλιμιάσαν, *were attacked by*

boulimy (ravenous hunger). *bou-* in composition often denotes something huge (*βούπαις*, a great overgrown boy); so, too *ἵππο-* and *horse-* in Eng. *horse-radish*, *horse-laugh*.

27 τοὺς πίπτοντας τῶν ἀνθρώπων, *those of the men who sank exhausted.* Note the tense.

30 διεδίδου: cf. I, 9, 80.

31 διδόντας, *to give*; sc. *τινάς*. The pres. partic. often stands where the fut. (of purpose) might have been looked for (cf. ἐπεφάνη σκοπῶν, II, 4, 104). It is more graphic.

παρατρέχειν, *to run along the ranks.* τοῖς βουλιμιῶσιν: the dat. is governed by διδόντας.

33 κνέφας: a poeticism. [*κόφας*.

34 ἐκ τῆς κώμης: with γυναῖκας καὶ πρὸς τῇ κρήνῃ: the art., since the

- γυναῖκας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος. 35
 10 αὐταὶ ἡρώτων αὐτοὺς τίνες εἶεν. ὁ δ' ἑρμηνεύς εἶπε περσιιστὶ ὅτι
 παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρί-
 ναντο ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπέχει ὅσον παρασάγγην. οἱ
 δ', ἐπεὶ ὄψε' ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα
 11 σὺν ταῖς ὑδροφόροις. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν 40
 τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο, τῶν δ' ἄλλων
 στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν ἐνυκτέρευσαν
 ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλονται τῶν στρα-
 τιωτῶν.
 12 ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινὲς καὶ τὰ μὴ 45
 δυνάμενα τῶν ὑποζυγίων ἥρπαζον καὶ ἀλλήλοις ἐμάχοντο περὶ
 αὐτῶν. ἐλείποντο δὲ τῶν στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ
 τῆς χιόνος τοὺς ὀφθαλμοὺς οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους
 13 τῶν ποδῶν ἀποσσηπότες. ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικου- 50
 ρημα τῆς χιόνος εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν ἐπο-
 ρεύετο, τῶν δὲ ποδῶν εἴ τις κινοῖτο καὶ μηδέποτε ἡσυχίαν ἔχοι
 14 καὶ εἰς τὴν νύκτα ὑπολύοιτο· ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο
 εἰσεδύοντο εἰς τοὺς πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περι-
 πήγνυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα,
 καρβάτιναι πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν. 55

villagers had a common spring, as usual.

38 ὅσον, *about*; cf. I, 2, 15. [*bodied*.

40 ὅσοι ἐδυνήθησαν, *all the able-*

42 οἱ μὴ δυνάμενοι: the generic *μὴ* again; cf. τὰ μὴ δυνάμενα, below.

47 οἳ τε . . . τοὺς ὀφθαλμούς, *those whose eyes had been blinded*.

48 οἳ τε . . . ἀποσσηπότες, *those who had lost their toes through mortification* (as a result of their having been frozen). For the accs. ὀφθαλμούς and δακτύλους, cf. the note on τὰς κεφαλὰς, II, 6, 2. ὑπό, as so often, gives a slight personification. Note that the order is chiasitic.

49 τοῖς . . . ὀφθαλμοῖς: dat. of advantage.

ἐπικούρημα τῆς χιόνος, *a protection against the snow*. The gen. is objective.

50 ἐπορεύετο: the logical indic., instead of the generalized opt. Contrast *κινοῖτο* and the following opts., below.

51 τῶν δὲ ποδῶν, *and (a protection) for the feet*. Another objective gen., but in a different sense.

52 ὑπολύοιτο, *took off his shoes*. Contrast ὑποδεδεμένοι, below, (*with their shoes on*).

54 ἦσαν: sc. αὐτοῖς, *they had*.

55 καρβάτιναι: not the normal

διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρα- 15
τιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοιπέναι αὐτόθι
τὴν χιόνα εἵκαζον τετηκέναι· καὶ ἐτετήκει διὰ κρήνην τινὰ ἣ
πλησίον ἦν ἀτμίζουσα ἐν νάπη. ἐνταυθ' ἐκτραπόμενοι ἐκάθηντο
60 καὶ οὐκ ἔφασαν πορεύεσθαι. ὁ δὲ Ξενοφὼν ἔχων ὀπισθοφύ- 16
λακας ὡς ᾗσθητο, ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ
ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμιοι συνειλεγμέ-
νοι, καὶ τελευτῶν ἐχαλέπαινε. οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ
ἂν δύνασθαι πορευθῆναι. ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς 17
65 ἐπομένους πολεμίους φοβῆσαι, εἴ τις δύναίτο, μὴ ἐπίοιεν τοῖς
κάμνουσι. καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσῆσαν πολλῶν
θอรύβῳ ἀμφὶ ὧν εἶχον διαφερόμενοι. ἔνθα δὴ οἱ ὀπισθοφύλακες 18

sandals, but a sort of brogue made of a single piece of untanned hide, drawn up around the foot by thongs. Such brogues were easily made, and were common among the country people of Greece.

βοῶν, *oxen*, and so (by metonymy) *ox hides*.

56 ἀνάγκας, *straits*.

57 διὰ τὸ ἐκλελοιπέναι: the clause explains μέλαν. For the infin. with the art., see the note on I, 6, 9.

59 ἦν ἀτμίζουσα: not a progressive vb. form; each element has its full value. This warm spring does not suffice to identify the place. Several such springs are known.

νάπη: the form νάπος occurs three times in VI, 5.

60 πορεύεσθαι: what they said was οὐ πορευόμεθα, *we are going no farther*. The pres. is often used for the fut. in cases where the action depends upon the will of the subj. For the position of the neg., cf. the note on I, 2, 152.

ὀπισθοφύλακας, *a detachment of the rear-guard*.

61 πάσῃ τέχνῃ καὶ μηχανῇ, *by all manner of means*. The phrase (a stereotyped one; cf. VII, 2, § 8) strengthens ἐδεῖτο, itself a strong word.

63 τελευτῶν, *finally*.

ἐχαλέπαινε: cf. the narrative in V, 8, where Xen., accused by one of the men, a mule-driver, of having acted with undue severity toward him at this time, clears himself by showing that the fellow was attempting to bury alive an exhausted soldier whom he had been bidden to carry. The time of the flogging is there given as ὅπου καὶ ῥίγει ἀπωλλόμεθα καὶ χιῶν πλείστη ἦν.

σφάττειν: neither subj. nor obj. need be expressed. The men said simply σφάττε.

64 ἂν δύνασθαι: supply ἔφασαν, from ἐκέλευον; cf. c. 4. 62. and the note. In neg. clauses the potential opt. is one of the strongest forms of denial.

67 ἀμφὶ ὧν . . . διαφερόμενοι, *quar-*

ἄτε ὑγιαίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες ἀνακραγόντες ὅσον ἐδύναντο μέγιστον τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. οἱ δὲ πολέμοι δείσαντες ἦκαν 70 αὐτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγατο.

19 καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθενοῦσιν ὅτι τῇ ὑστρεραίᾳ ἤξουσιν τινες ἐπ' αὐτοὺς, πορευόμενοι πρὶν τέτταρα στάδια διελθεῖν. ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις 75 ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθεισθήκει· καὶ ἀνίστασαν αὐτοὺς. οἱ δ' ἔλεγον
20 ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. ὁ δὲ παριὼν καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ κωλῶν. οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο 80
21 τὸ στράτευμα. ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἠϋλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἷας ἐδύναντο καταστησάμενοι. ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτάτους ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προϊέναι.

85

22 ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκεφομέ-
νους πῶς ἔχοιεν οἱ τελευταῖοι. οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενοῦντας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον,

relying about their booty. ἀμφὶ with the gen. (instead of *περὶ*) is used by Xen. alone among Attic prose writers.

68 ἄτε ὑγιαίνοντες: cf. the note on I, 1, 12.

εἰς: into the midst of, cf. I, 1, 62, and the note.

69 ὅσον ἐδύναντο μέγιστον, as loud as they could (inner obj.). μέγας is regularly used of the voice.

τὰς ἀσπίδας . . . ἔκρουσαν: cf. I, 8, 73 f.

70 δείσαντες, seized with fear. Note the tense.

ἦκαν αὐτοὺς, flung themselves. The act. with the reflexive is

always stronger than the mid. It is often used of unusual or unnatural actions.

74 ἐπ' αὐτοὺς, to get them.

77 ἀνίστασαν, tried to make them get up. They supposed that the men had succumbed to the drowsiness preceding death from cold.

80 ὅλον: an easy exaggeration. As a matter of fact the van had reached a village (§§ 9 and 22).

86 τῶν ἐκ: see on I, 1, 18. The gen. is partitive (sc. *τινάς*).

87 οἱ δέ: apparently the men sent by Xen. to bring up the sick.

ἄσμενοι: cf. II, 1, 79, and the note.

αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν
 90 πρὸς τῇ κώμῃ ἔνθα Χειρίσοφος ἠυλίζετο. ἐπεὶ δὲ συνεγένοντο 23
 ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκη-
 νοῦν. καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι διαλαχόντες
 ἄς ἐώρων κώμας ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχοντες. ἔνθα 24
 δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφιέναι ἑαυτόν.
 95 καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην ἣν εἰλήχει Ξενο-
 φῶν καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρ-
 χην καὶ πώλους εἰς δασμόν βασιλεῖ τρεφομένους ἑπτακαίδεκα,
 καὶ τὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν γεγαμημένην· ὁ
 δ' ἀνὴρ αὐτῆς λαγῶς ὄχετο θηράσων καὶ οὐχ ἑάλω ἐν τῇ κώμῃ.
 100 αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, 25
 κάτω δ' εὐρέειαι· αἱ δὲ εἰσοδοὶ τοῖς μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ
 ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν
 αἶγες, οἶες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη
 πάντα χιλῶ ἔνδον ἐτρέφοντο. ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ 26

92 αὐτοῦ: *i. e.* in the village where he was.

διαλαχόντας . . . κώμας, *distributing among themselves by lot the villages which they saw.* κώμας is incorporated in the rel. clause; *cf.* I, 1, 24.

94 ἐκέλευσεν, *urged*; as a subordinate he could hardly order.

ἀφιέναι, *that he be given leave to set out.*

95 θέων: this vb. is rarely used without military connotations; *cf.* the note on I, 8, 71.

96 καὶ . . . καὶ . . . καί: in enumerations we have either polysyndeton, as here, or asyndeton, as below, I. 103.

97 δασμόν: *cf.* I, 1, 41, and the note. ἑπτακαίδεκα: the number seems incorrect; see below, § 35.

98 ἐνάτην ἡμέραν, *eight days before.*

99 ἀνὴρ, *husband*, as often.

100 κατάγειοι: Xenophon's description of these underground, or semi-underground, houses agrees, in the main, with the accounts of modern travelers. They are not, to be sure, entirely underground nor are they entered by a hole in the roof, but they are none the less largely covered with earth for the sake of warmth, often being excavated in hill-sides; and the inhabitants share them with the domestic animals.

τὸ μὲν στόμα: probably in partitive appos. with οἰκίαι, which is immediately resumed as subj. It may also be taken as acc. of specification.

103 ὄρνιθες, *poultry*, as often.

104 ἐτρέφοντο: for the pl. vb. with neut. pl. subj., see the note on I, 2, 38. Observe that here

- καὶ ὄσπρια καὶ οἶνος κρίθινος ἐν κρατῆρσιν. ἐνήσαν δὲ καὶ 105
αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς, καὶ κάλαμοι ἐνέκειντο, οἱ μὲν
27 μείζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες· τούτους ἔδει ὅποτε
τις διψῇ λαβόντα εἰς τὸ στόμα μύζειν. καὶ πάνυ ἄκρατος ἦν,
εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ πάνυ ἡδὺ συμμαθόντι τὸ πῶμα ἦν.
28 ὁ δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης σύνδειπνον 110
ἐποίησατο καὶ θαρρεῖν αὐτὸν ἐκέλευε λέγων ὅτι οὔτε τῶν τέκνων
στερήσοιτο τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων
ἀπίαςιν, ἣν ἀγαθὸν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται
29 ἔστ' ἂν ἐν ἄλλῳ ἔθνει γένωνται. ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ
φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγμένος. ταύ- 115
την μὲν τὴν νύκτα διασκηνήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν
ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην
καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς.
30 τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς
Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς 120
τοὺς ἐν ταῖς κώμαις καὶ κατελάμβανε πανταχοῦ εὐωχομένους
καὶ εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖναι

the idea of plurality is emphasized.

105 οἶνος κριθίνος, *barley-wine* (i. e. beer).

106 ἰσοχειλεῖς, *floating level with the brim*.

107 γόνατα, *joints*. For such metaphors, cf. ἀκρωνυχία, III, 4, 154, and μαστός, c. 2. 25.

108 ἄκρατος, *strong*. The Greeks were a temperate people, regularly diluting their wine with more than its bulk of water.

109 συμμαθόντι, when one became accustomed to it. For the dat., cf. I, 5, 55.

110 σύνδειπνον ἐποίησατο: cf. II, 5, 103.

111 οὔτε . . . τε: cf. II, 2, 38, and the note. The parallelism is

sought even where the subj. changes.

112 στερήσοιτο: fut. mid. as pass. ἀντεμπλήσαντες . . . ἀπίαςιν, *they would fill (in recompense) before they left*.

113 ἐξηγησάμενος φαίνεται, *should prove to have suggested*. Cf. the note on I, 9, 70.

114 ἔστ' ἂν. see the note on I, 9, 38.

115 οἶνον: prolepsis. This was doubtless grape wine.

116 ἐν πᾶσιν ἀφθόνοις: cf. III, 2, 132. Here the strong phrase, followed by πάντες οἱ στρατιῶται, emphasizes the contrast with their recent hardships.

122 οὐδαμόθεν ἀφίεσαν, *in no case would they let them go*.

παραθεῖναι: this, with διακονῶ (cf.

- αὐτοῖς ἄριστον· οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν 31
 τράπεζαν κρέα ἄρεια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθεια, σὺν
 125 πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς δὲ κριθίνοις. ὁπότε δὲ 32
 τις φιλοφρονούμενός τῳ βούλοιτο προπιεῖν, εἵλκεν ἐπὶ τὸν κρα-
 τήρα, ἔνθεν ἐπικύψαντα ἔδει ῥοφοῦντα πίνειν ὥσπερ βοῦν. καὶ
 τῷ κωμάρχει ἐδίδοσαν λαμβάνειν ὅ,τι βούλοιτο. ὁ δὲ ἄλλο μὲν
 οὐδὲν ἐδέχετο, ὅπου δέ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν αἰὲ
 130 ἐλάμβανεν. ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελάμβανον 33
 κῆκείνους σκηνοῦντας ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφά-
 νοις, καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικάῃς
 στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς ὅ,τι δέοι
 ποιεῖν.
 135 ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενο- 34
 φῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περσίζοντος
 ἐρμηνέως τίς εἴη ἡ χώρα. ὁ δ' ἔλεγεν ὅτι Ἀρμενία. καὶ πάλιν
 ἡρώτων τίνοι οἱ ἵπποι τρέφονται. ὁ δ' ἔλεγεν ὅτι βασιλεῖ
 δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν
 140 ὁδὸν ἔφραζεν ἥ εἴη. καὶ αὐτὸν τότε μὲν ᾔχετο ἄγων ὁ Ξενοφῶν 35
 πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιότερον

διακονοῦντας, below, l. 132), is the regular word for serving at table.

123 οὐκ ἦν δ' ὅπου οὐ: for the strong phrase, cf. οὐκ ἔστιν ὅπως οὐκ, II, 4, 15, and the common οὐδεὶς ὅστις οὐ (everybody).

126 προπιεῖν, to drink his health.

127 βοῦν: attracted to the case of αὐτόν. We should have looked for βοῦς (sc. πίνει).

129 ἐδέχετο: note the tense; he would accept nothing else.

131 σκηνοῦντας: here=εὐχουμένους.

ἐστεφανωμένους: the garland was an indispensable accompaniment of a Greek banquet, even when there was nothing but hay to make it of.

133 ὥσπερ ἐνεοῖς: the boys, of course, understood no Greek.

139 Χάλυβας: the name of the people for the name of the country; cf. Πισίδας, I, I, 62, and the note.

140 αὐτόν: the comarch. The word is strongly emphasized by its position.

τότε μὲν: contrast ἐπεὶ δ', below, c. 6, l.

141 πρὸς . . . οἰκέτας, to his family (i. e. the comarch's). The reflexive refers back to the emphatic word, here the obj., not the subj. of the sentence; see G. 994; H. 683, b; B. 470. The comarch's relatives were in the village where Xen. and his men were quartered (§ 24).

- δίδωσι τῷ κωμάρχη ἀναθρέψαντι καταθῦσαι, ὅτι ἤκουεν αὐτὸν
 ἱερὸν εἶναι τοῦ Ἥλιου, δεδιὼς μὴ ἀποθάνῃ· ἐκεκᾶκωτο γὰρ
 ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἄλλων
 36 στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστω πῶλον. ἦσαν δ' οἱ 145
 ταύτῃ ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ.
 ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων
 καὶ τῶν ὑποζυγίων σακία περιελεῖν, ὅταν διὰ τῆς χιόνος
 ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύνοντο μέχρι τῆς γαστροῦ.
 1 VI. Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι
 Χειρισόφῳ, τοὺς δὲ οἰκέτας καταλείπει τῷ κωμάρχη, πλὴν τοῦ
 υἱοῦ τοῦ ἄρτι ἡβᾶσκοντος· τοῦτον δὲ Πλεισθένη Ἀμφιπολίτῃ
 δίδωσι φυλάττειν, ὅπως εἰ καλῶς ἡγήσοιτο, ἔχων καὶ τοῦτον
 ἀπίοι. καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὥς ἐδύναντο 5
 2 πλείστα, καὶ ἀναζεύξαντες ἐπορεύοντο. ἡγείτο δ' αὐτοῖς ὁ κω-
 μάρχης λελυμένος διὰ χιόνος· καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ

εἰλήφει: see III, 3, § 19 or IV, 4, § 21.

παλαιότερον, *oldish*, a common force of the comp.

142 ἀναθρέψαντι καταθῦσαι, *to fatten up and sacrifice*.

143 ἱερὸν, *sacred to*; with possess. gen. The Persians sacrificed horses at the feast of Mithras, the sun god.

εἶναι: how different from *ὄντα*? Cf. I, 3, 105, and the note.

144 ὑπό: again a slight touch of personification.

τῶν πῶλων: partitive gen.

145 ἐκάστω: this suggests a far larger number than the seven-teen mentioned in § 21. Possibly the number is incorrect, or Xen. may have meant the generals and captains of his own division.

146 μείονες: this description of the Armenian horses is corroborated

by modern travelers. We think of the mustang of our western plains.

πολύ: emphatic position.

148 σακία: a sort of snow-shoe. The custom still prevails in the Caucasus.

CHAPTER VI

1 τὸν μὲν ἡγεμόνα, *him (i. e. the comarch), as guide*. τῷ κωμάρχη just below (dat. of advantage, instead of possess. gen.) seems to have been added, if genuine, for the sake of parallelism.

4 ὅπως . . . ἀπίοι, *intending, if he should prove an honest guide, to let him go home, taking his son with him*.

7 λελυμένος, *free from bonds*. Contrast c. 2. 2.

καὶ ἤδη τε ἦν . . . καί: cf. I, 8, 1. The vb. is probably impers., as there.

- σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη ὅτι οὐκ εἰς κώμας ἤγαγεν. ὁ δ' ἔλεγεν ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. ὁ δὲ
- 10 Χειρίσοφος αὐτὸν ἔπαισεν, ἔδῃσε δ' οὐ. ἐκ δὲ τούτου ἐκείνος τῆς 3
 νυκτὸς ἀποδρὰς ᾤχετο καταλιπὼν τὸν νῆον. τοῦτό γε διὰ
 Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο,
 ἡ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Πλεισθένης δὲ ἡράσθη
 τοῦ παιδὸς καὶ οἵκαδε κομίσας πιστοτάτῳ ἐχρήτο.
- 15 μετὰ τοῦτο ἐπορεύθησαν ἐπὶ σταθμοὺς ἀνὰ πέντε παρα- 4
 σάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν ποταμόν, εἶρος πλεθριαῖον.
 ἐντεῦθεν ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα· ἐπὶ 5
 δὲ τῇ εἰς τὸ πεδῖον ὑπερβολῇ ἀπῆντησαν αὐτοῖς Χάλυβες καὶ
 Τάοχοι καὶ Φασιανοί. Χειρίσοφος δ' ἐπεὶ κατείδε τοὺς πολε- 6
 20 μίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς
 τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοῖς
 πολεμίοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους,
 ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. ἐπεὶ δὲ ἦλθον οἱ 7
 ὀπισθοφύλακες, συνεκάλεσε στρατηγούς καὶ λοχαγούς, καὶ
 25 ἔλεξεν ὧδε. Οἱ μὲν πολέμιοι, ὡς ὁρᾶτε, κατέχουσι τὰς ὑπερβο-
 λὰς τοῦ ὄρους· ὧρα δὲ βουλευέσθαι ὅπως ὡς κάλλιστα ἀγωνι-

8 ἐχαλεπάνθη: the deponent form is rare. A real pass. is found in Plato.

οὐκ εἰς κώμας: from the description in § 25 it will be clear that villages could easily have escaped notice, unless the guide chose to reveal them; 'Chirisophus' anger may, therefore, have been justified. At the same time, if the villages were widely scattered, the guide may have been honest.

10 ἔδῃσε δ' οὐ: said not to mark 'Chirisophus' clemency, but his lack of caution.

11 ἀποδρὰς ᾤχετο: cf. II, 4, 105, and the note.

12 διάφορον, disagreement.

13 ἡράσθη: ingressive aor.; cf. I, 1, 45.

14 ἐχρήτο, found. Cf. the Lat. *utor*.

15 ἀνά: cf. III, 4, 85.

16 Φᾶσιν: certainly not the familiar Phasis, which flows into the Euxine from the east, although the Greeks doubtless thought it was. It must have been a branch of the Araxes; see the map.

πλεθριαῖον: cf. I, 2, 30 f., and the note.

18 ὑπερβολῇ: cf. I, 2, 143.

21 κατὰ κέρας, in column—the order of march.

22 παράγειν: i. e. παρ' ἀσπίδα.

26 ὅπως . . . ἀγωνιούμεθα: cf. I, 1, 14, and the note.

- 8 ούμεθα. ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι
τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι εἴτε τήμερον εἴτε αὔριον
9 δοκεῖ ὑπερβάλλειν τὸ ὄρος. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ,
δοκεῖ, ἐπὰν τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς κράτιστα 30
ἶναι ἐπὶ τοὺς ἀνδρας. εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν,
οἳ τε νῦν ἡμᾶς ὀρώντες πολέμιοι θαρραλεώτεροι ἔσονται καὶ
ἄλλους εἰκὸς τούτων θαρρούντων πλείους προσγενέσθαι.
10 μετὰ τοῦτον Ξενοφῶν εἶπεν· Ἐγὼ δ' οὕτω γινώσκω. εἰ μὲν
ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κρά- 35
τιστα μαχοῦμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτό
μοι δοκεῖ σκεπτέον εἶναι ὅπως ὡς ἐλάχιστα μὲν τραύματα λάβω-
11 μεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. τὸ μὲν οὖν
ὄρος ἐστὶ τὸ ὀρώμενον πλεόν ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ'
οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροὶ εἰσιν ἀλλ' ἢ κατ' αὐτὴν τὴν 40
ὁδόν· πολὺν οὖν κρείττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πει-
ρᾶσθαι λαθόντας καὶ ἀρπάσαι φθάσαντες, εἰ δυναίμεθα, μᾶλλον
ἢ πρὸς ἰσχυρὰ χωρία καὶ ἀνθρώπους παρεσκευασμένους μάχεσθαι.

28 ἡμᾶς δέ: expressed for the sake of emphasis, although there is no change of subj.

29 ὑπερβάλλειν: note the tense.

Κλεάνωρ: see the Introd., § 38.

31 εἰ γὰρ διατρίψομεν: a warning condition; cf. I, 5, 95, and the note.

33 πλείους: pred. (in larger numbers).

προσγενέσθαι: after εἰκὸς the pres. or aor. infin. is common, not the fut. alone.

34 Ξενοφῶν: the following rhetorical speech is in marked contrast with the author's narrative style; see the Introd., § 40.

37 ὅπως . . . λάβωμεν . . . ἀποβάλωμεν: obj. clause with subj.; cf. I, 1, 20, and the note.

38 σώματα ἀνδρῶν: a strong phrase for men.

39 τὸ ὀρώμενον: with ὄρος. Its position suggests that it was an after-thought.

ἐπί: cf. ἐπὶ πολὺ, I, 8, 28.

40 ἀλλ' ἢ, save only.

41 τοῦ ἐρήμου ὄρους: partitive gen. with τι. The position is emphatic.

κλέψαι . . . καὶ ἀρπάσαι: both infin. depend on πειρᾶσθαι. The former has reference to stealth, the latter to a sudden dash, such as that described in III, 4, §§ 44 ff. The distinction is made clearer by the accompanying parties. Note that the usual construction of λανθάνω and φθάνω is here reversed; see G. M. T. 893.

42 εἰ δυναίμεθα: ideal opt., where ἢν δυνώμεθα might have been expected.

μᾶλλον ἢ: after κρείττον; the second comp. is, of course, redundant.

- πολὺ γὰρ ῥᾶον ὄρθιον ἀμαχεὶ ἵέναι ἢ ὀμαλὲς ἔνθεν καὶ ἔνθεν 12
 45 πολεμίων ὄντων, καὶ νύκτωρ ἀμαχεὶ μᾶλλον ἂν τὰ πρὸ ποδῶν
 ὀρήῃ τις ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἡ τραχεῖα τοῖς ποσὶν
 ἀμαχεὶ ἰούσιν εὐμενεστέρα ἢ ἡ ὀμαλὴ τὰς κεφαλὰς βαλλομένοις.
 καὶ κλέψαι δ' οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς 13
 ἵέναι, ὥς μὴ ὀράσθαι, ἐξὸν δ' ἀπελθεῖν τοσοῦτον ὥς μὴ αἴσθησιν
 50 παρέχειν. δοκοῦμεν δ' ἂν μοι ταύτῃ προσποιούμενοι προσβαλεῖν
 ἐρημοτέρῳ ἂν τῷ ὄρει χρῆσθαι. μένοιεν γὰρ αὐτοῦ μᾶλλον
 ἄθροοι οἱ πολέμιοι. ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; 14
 ὑμᾶς γὰρ ἔγωγε, ᾧ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους ὅσοι
 ἐστὲ τῶν ὁμοίων εὐθύς ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ
 55 αἰσχροὺς εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος.
 ὅπως δὲ ὥς τάχιστα κλέπτητε καὶ πειρᾶσθε λανθάνειν, νόμι- 15

44 πολὺ γὰρ ῥᾶον. the two projects, κλέψαι and ἀρπάσαι, are taken up in chiasmic order (*cf.* the note on II, 6, 5). Xen. wishes to close with κλέψαι.

ὄρθιον . . . ὀμαλὲς: the adjs. supply the place of a subst. inner obj.; *cf.* εὐθύωρον, II, 2, 74, and the note. *Cf.*, also, the note on πεδίων, c. 4. 2.

45 τὰ πρὸ ποδῶν, freely, *one's path*.

46 τοῖς ποσίν: with τραχεῖα; but the words may be spurious.

47 ἰούσιν . . . βαλλομένοις: for the dat., *cf.* I, 5, 55, and the note. (*ιούσιν* is not in agreement with τοῖς ποσίν).

τὰς κεφαλὰς: *cf.* II, 6, 2, and the note.

48 κλέψαι, emphatic position, ἐξὸν . . . ἐξόν: acc. abs.; *cf.* II, 5, 86, and the note.

49 αἴσθησιν παρέχειν: *i. e.* to be heard.

50 δοκοῦμεν δ' ἂν . . . χρῆσθαι: the personal construction cannot be

literally rendered. For the repeated ἂν, *cf.* I, 3, 29, and the note.

51 μένοιεν: ἂν is to be supplied from the preceding sentence. Only in such cases may the potential opt. omit ἂν; see the note on I, 6, 8, and G. M. T. 226.

52 ἀτὰρ: save in Plato, not common in Attic prose. Note that the style here is conversational. ἐγώ: note the emphasis and the contrast with ὑμᾶς.

συμβάλλομαι: *sc.* λόγους or γνώμην, *express an opinion*.

53 ὑμᾶς . . . τοὺς Λακεδαιμονίους, appos. *Cf.* I, 5, 94, and the note.

54 τῶν ὁμοίων, the peers, a technical name for those of Dorian stock at Sparta. The other inhabitants were restricted in civic rights (Helots, Perioeci).

ἐκ παίδων, from boyhood. *Cf.* *inde a pueris*.

55 ὅσα μὴ κωλύει νόμος: the rations served to Spartan boys were but scanty and they were allowed to

μον παρ' ὑμῖν ἐστιν, ἐὰν ληφθῇτε κλέπτοντες, μαστιγοῦσθαι. νῦν οὖν μάλα σοι καιρός ἐστιν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὥς μὴ πληγὰς λάβωμεν.

60

- 16 Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, κἀγὼ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ κινδύνου τῷ κλέπτουσι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιοῦνται. ὥστε ὦρα καὶ σοὶ
 17 ἐπιδείκνυσθαι τὴν παιδείαν. Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ξενοφῶν, 65
 ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἰέναι καταληψόμενος τὸ ὄρος. ἔχω δὲ καὶ ἡγεμόνας. οἱ γὰρ γυμνήτες τῶν ἐπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες. τούτων καὶ πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσίν. ὥστε ἐάνπερ ἅπαξ λάβωμέν τι 70
 18 τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. ἐλπίζω δὲ οὐδὲ τοὺς

steal food. If caught, however, they were severely punished.

58 μάλα . . . καιρός ἐστιν: cf. πάνν ἐν καιρῷ, III, 1, 177.

ἐπιδείξασθαι: the aor. of the single act. Contrast κλέπτειν (above), of the habit.

59 πληγὰς λάβωμεν: this periphrasis often supplies the pass. of the defective vb., πλήττω. Its perf. act. is regularly supplied by the phrase, πληγὰς δέδωκα. Cf. the note on II, 4, 48.

62 δεινοὺς . . . κλέπτειν, terrible fellows at stealing. From such a use it is easy to see how δεινός comes to mean clever. Charges of bribery and peculation were common at Athens. Were we to believe Aristophanes and the orators, we should conclude that few men in public life were honest.

ὄντος: concessive, with intensive καί.

δεινοῦ: chosen to refer back to δεινοὺς. The penalty was a fine of double the amount appropriated, loss of civic rights, banishment, or even death.

63 κρατίστους, your best men.

64 εἴπερ, that is, if.

ὑμῖν: ethical dat. (to be your rulers).

The asperity of Chirisophus' answer has led some to see in this episode a reminiscence of the quarrel mentioned in § 3.

65 ἐπιδείκνυσθαι, perhaps, to set about showing; not exactly as ἐπιδείξασθαι, above.

68 κλωπῶν: chosen doubtless with reference to κλέπτειν; see, however, c. 5. § 12.

69 τούτων καὶ πυνθάνομαι, I learn from them, besides other things.

70 νέμεται αἰξὶ καὶ βουσίν, is grazed over by goats and cattle. In the act. construction the subj. is the herdsmen, not the animals.

71 βατά: cf. III, 4, 199.

πολεμίους μενεῖν ἔτι, ἐπειδὴν ἴδωσιν ἡμᾶς ἐν τῇ ὁμοίῳ ἐπὶ τῶν
ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν εἰς τὸ ἴσον ἡμῖν.
ὁ δὲ Χειρίσοφος εἶπε· Καὶ τί δεῖ σὲ ἰέναι καὶ λιπεῖν τὴν 19
75 ὀπισθοφυλακίαν· ἀλλὰ ἄλλους πέμψον, ἂν μὴ τινες ἐθέλοντες
ἀγαθοὶ φαίνωνται.

ἐκ τούτου Ἀριστῶνυμος Μεθυδριεὺς ἔρχεται ὀπλίτας ἔχων 20
καὶ Ἀριστεάς ὁ Χῖος γυμνήτας καὶ Νικόμαχος Οἰταῖος γυμνή-
τας· καὶ σύνθημα ἐποιήσαντο, ὅποτε ἔχοιεν τὰ ἄκρα, πυρὰ καίειν
80 πολλά. ταῦτα συνθέμενοι ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προή- 21
γαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς
τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτῃ προσάξειν.

Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν ταχθέντες 22
ῥῆγοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ ἄλλοι αὐτοῦ
85 ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ ἦσθοντο τὸ ὄρος ἐχόμενοι,
ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτός. ἐπειδὴ δὲ 23
ἡμέρα ἐγένετο Χειρίσοφος μὲν θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ
δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπῆσαν. τῶν δὲ 24
πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος
90 δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοῦ εἶναι τοὺς

72 ἐν τῇ ὁμοίῳ, *on a level with them.*

73 εἰς τὸ ἴσον ἡμῖν, *to the same level with us.*

75 ἀλλά, *no, or rather.* It implies a preceding negation (*Do not go yourself*).

77 Ἀριστῶνυμος . . . Ἀριστεάς: *cf.* c. 1. §§ 27 and 28. The use of the art. with Χῖος is perhaps intended to signalize Aristetas' well-known bravery. *Cf.* Σωκράτει τῷ Ἀθηναίῳ, III, 1, 27.

78 Οἰταῖος: find Mount Oeta on the map.

79 σύνθημα ἐποιήσαντο = *συνέθεντο*; *cf.* ταῦτα συνθέμενοι, below, and the note on I, 1, 24. The mid. is reciprocal. *Cf.* c. 2. 7.

80 ἐκ . . . τοῦ ἀρίστου, *immediately after breakfast (lunch).*

83 οἱ μὲν ταχθέντες: *i. e.* the volunteers, § 20.

86 ἐγρηγόρεσαν, *kept watch.* When the perf. of a vb. has the force of a pres. (*e. g.* ἐγρήγορα, *am awake*), the plpf. has, of course, the force of an impf.

διὰ νυκτός: *cf.* the stronger phrase δι' ὅλης τῆς νυκτός, c. 2. 20.

87 θυσάμενος: *cf.* I, 7, 85; contrast θύσαντες, below, 1. 98.

88 κατὰ τὰ ἄκρα ἐπῆσαν, *advanced against them along the heights.*

89 τὸ μὲν πολὺ: *cf.* I, 4, 86.

90 τοὺς πολλούς: *i. e.* the two main bodies. The following gen., ἀλγῶν, depends upon ὁμοῦ, which

πολλοὺς ἀλλήλων, συμμειγνύσιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν
 25 οἱ Ἕλληνες καὶ διώκουσιν. ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ
 μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγ-
 μένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις.
 26 οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω ἑώρων ἡττώμενον, 95
 φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πᾶμ-
 πολλα ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς μαχαίραις κόπτοντες ἀχρεῖα
 27 ἐποίουν. ὥς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι
 κατέβησαν εἰς τὸ πεδίου, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν
 γεμούσας ἦλθον.

100

1 VII. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς
 πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλειπε·
 χωρία γὰρ ὄκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια
 2 ἅπαντα εἶχον ἀνεκεκομισμένοι. ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον
 ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας—συνεληλυθότες δ' ἦσαν 5

here follows the analogy of ἐγγύς
 and πλησίον. Ordinarily, as a
 word denoting sameness, it takes
 a dat.

express abundance, when they
 meet it. Cf. c. 2. § 22.

CHAPTER VII

92 οἱ ἐκ τοῦ πεδίου: *i. e.* the main
 body of the Greeks. Note the
 partitive appos. in the following.

93 δρόμῳ ἔθεον: cf. I, 8, 71, and the
 note.

94 βάδην ταχύ, *at a quick pace.*

95 τὸ ἄνω = τοὺς ἄνω, *their men
 above.* For the neut., cf. the
 note on I, 2, 3.

98 τρόπαιον στησάμενοι: This was
 the regular sequel to a Greek
 victory. The trophy, whether
 elaborate, as often, or simple, as
 it must have been in this case,
 was at once a thank-offering to
 the gods and a monument to
 their own valor (note that the
 vb. is regularly mid.)

100 γεμούσας: after so many priva-
 tions Xen. uses strong words to

1 Ἐκ δὲ τούτων: probably neut.,
after these events, rather than
fem., out of these villages.

εἰς Ταόχους: note again the name
 of the people, instead of the
 name of the country. This name
 still survives.

2 ἐπέλειπε: cf. I, 5, 30, but note the
 difference in tense.

3 ἐν οἷς: not εἰς ἃ, because of εἶ-
 χον. They kept the provisions
 in the strongholds, whither they
 had brought them. For the
 phrase εἶχον ἀνακεκομισμένοι, cf.
 ἔχομεν ἀνηρπακότες, I, 3, 74, and
 the note.

5 συνεληλυθότες... ἦσαν, *had
 gathered.* The plpf. is not rare-
 ly resolved into perf. partic. and
 copula; see, however, the note

αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλὰ· Χειρίσοφος μὲν οἶν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἥκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμιν, ἄλλη προσῆλκε καὶ αὐθὺς ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλ' ἀπότομον ἦν κύκλω.

- 10 ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτα-
σταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν
ἦκετε· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ
ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον· ἐνταῦθα δὴ καιρῷ ἐβου-
λεύοντο· καὶ τοῦ Ξενοφῶντος ἐρωτῶντος τί τὸ κωλύον εἶη
15 εἰσελθεῖν εἶπεν ὁ Χειρίσοφος· Μία αὕτη πάροδος ἐστὶν ἣν ὁρᾷς·
ὅταν δέ τις ταύτῃ πειράται παριέναι, κυλινδοῦσι λίθους ὑπὲρ
ταύτης τῆς ὑπερεχούσης πέτρας· ὅς δ' ἂν καταληφθῇ, οὕτω
διατίθεται· ἅμα δ' ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη
καὶ πλευράς· Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφών·
20 ἄλλο τι ἢ οὐδὲν κωλύει παριέναι· οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου
ὀρώμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους, καὶ τούτων δύο ἢ τρεῖς
ὥπλισμένους· τὸ δὲ χωρίον, ὡς καὶ σὺ ὁρᾷς, σχεδὸν τρία ἡμί-
6 πλευρά ἐστὶν ὃ δεῖ βαλλομένους διελθεῖν· τούτου δὲ ὅσον
πλέθρον· δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐστηκότες

οἱ ἦσαν ἐκπεπτωκότες, II, 3, 39, and
οἱ εἶναι . . . φυλάττων, I, 2, 122 f.

6 αὐτόσε: the rel. construction is
given up as often.

Χειρίσοφος μὲν οἶν: the sentence
makes a new start (anacotheton).

7 εὐθὺς ἥκων, immediately on his
arrival.

11 εἰς καλόν, opportunely.

12 τὸ χωρίον . . . τὸ χωρίον: note
the effect of the chiasmic order.
Cf. I, 7, 62, and the note.

13 εἰ μὴ ληψόμεθα: a warning con-
dition; cf. I, 5, 96, and the note.

15 Μία . . . ὁρᾷς: cf. c. 1. 79, and
the note.

16 κυλινδοῦσι: for the form, cf.
ἐρρίπτουν, III, 3, 3, and the note.

17 οὕτω διατίθεται, fares thus. For
the vb. cf. διατίθεις, I, 1, 19.

18 σκέλη καὶ πλευράς: cf. the note
on τὰς κεφαλὰς, II, 6, 2.

20 ἄλλο τι ἢ: cf. II, 5, 36, and the
note.

ἐκ τοῦ ἐναντίου, on the other side.

21 εἰ μὴ, except.

τούτους, yonder. No art.

22 χωρίον, space.

τρία ἡμιπλέθρα: i. e. 150 ft. For
the form of expression, cf. τρία
ἡμιδαραικά, I, 3, 110.

23 βαλλομένους, under fire.

ὅσον: cf. I, 2, 15, and the note.

24 δασὺ πίτυσι: the adj. has here
its normal construction (with a
dat. of means). In II, 4, 63, it
was construed with a gen., after

ἄνδρες τί ἂν πᾶσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν 25
κυλινδομένων; τὸ λοιπὸν οὖν γίγνεται ὡς ἡμίπλεθρον, ὃ δεῖ
7 ὅταν λωφήσωσιν οἱ λίθοι παραδραμεῖν. Ἀλλὰ εὐθύς, ἔφη
ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται
οἱ λίθοι πολλοί. Αὐτὸ ἄν, ἔφη, τὸ δέον εἶη· θᾶπτον γὰρ
ἀναλώσουσι τοὺς λίθους. ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρόν 30
τι παραδραμεῖν ἔσται, ἣν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον, ἣν
βουλώμεθα.

8 Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλί-
μαχος Παρράσιος λοχαγός· τούτου γὰρ ἡγεμονία ἦν τῶν ὀπισθο-
φυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ 35
ἔμενον ἐν τῷ ἀσφαλεῖ. μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα
ἄνθρωποι ὡς ἐβδομήκοντα, οὐχ ἄθροοι ἀλλὰ καθ' ἓνα, ἕκαστος
9 φυλαττόμενος ὡς ἐδύνατο. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ
Ἀριστώνυμος Μεθυδριεὺς καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ
ὄντες, καὶ ἄλλοι δέ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν 40
ο ἀσφαλῶς ἐν τοῖς δένδροις ἐστάναι πλέον ἢ τὸν ἓνα λόχον. ἔνθα δὲ
Καλλίμαχος μηχανᾶται τι· προὔτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν
αὐτὸς δύο ἢ τρία βήματα· ἐπειδὴ δὲ οἱ λίθοι φέροντο, ἀνέχαζεν

the analogy of words expressing
fulness. See the note there.

σταλείπούσαις, *standing at inter-
vals*. Cf. I, 5, 11.

ἀνθ' ὧν, *behind which*.

25 τί ἂν πᾶσχοιεν: the incorpo-
ration of the question in the rel.
clause adds vividness.

φερομένων: cf. I, 8, 78, and the note,
and φέρονται, below, I, 28.

29 πολλοί, *pred., in large numbers*.
αὐτὸ . . . εἶη: *that is the very thing
we want*.

30 ἔνθεν, *(to a point) whence*.

μικρόν τι: *i. e. the space estimated
as 50 ft. (§ 6)*.

31 ἀπελθεῖν, *to get back; i. e. if an
advance should prove impos-
sible*.

33 Καλλίμαχος: cf. c. I, 103.

34 ὀπισθοφυλάκων λοχαγῶν: *appos.*

35 ἐκείνῃ τῇ ἡμέρᾳ: from this it ap-
pears that the several λόχοι held
the front position (the post of
danger) on successive days.

36 ἀπῆλθον, *departed, set out; not
as ἀπελθεῖν, above*.

37 ὡς ἐβδομήκοντα: *i. e. his λόχος*.
καθ' ἓνα, *one at a time*. Cf. *κατὰ
ἐθνη*, I, 8, 34, and the correspond-
ing distributive use of *ἕνα* (e. g.
c. 6, 15).

38 Ἀγασίας: cf. the *Intro.*, § 38.

39 Ἀριστώνυμος: cf. c. I, 101.

40 καὶ ἄλλοι δέ, *and others, too*.

42 προὔτρεχεν: *explanatory asyn-
deton*. Note the tenses.

43 βήματα: *acc. of extent*.

ἀνέχαζεν: for the vb., cf. c. I, 65, and
the note.

εὐπετῶς· ἐφ' ἐκάστης δὲ τῆς προδρομῆς πλέον ἢ δέκα ἅμαξαι
 15 πετρῶν ἀνηλίσκοντο. ὁ δὲ Ἀγασίας ὡς ὀρᾷ τὸν Καλλίμαχον
 ἃ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ οὐ πρῶτος
 παραδράμῃ εἰς τὸ χωρίον, οὐ [εἰ] τὸν Ἀριστῶνυμον πλησίον
 ὄντα παρακαλέσας οὐδὲ Εὐρύλοχον τὸν Λουσιέα ἐταίρους ὄντας
 οὐδὲ ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέρχεται πάντας. ὁ δὲ
 30 Καλλίμαχος ὡς ὀρᾷ αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς
 ἵτιος· ἐν δὲ τούτῳ παραθεῖ αὐτοὺς Ἀριστῶνυμος Μεθυδριεύς,
 καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντε-
 ποιοῦντο ἀρετῆς καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως
 ἐρίζοντες αἰροῦσι τὸ χωρίον. ὡς γὰρ ἅπαξ εἰσέδραμον, οὐδεὶς
 55 πέτρος ἄνωθεν ἠνέχθη. ἐνταῦθα δὴ δεινὸν ἦν θέαμα. αἱ γὰρ
 γυναῖκες ρίπτουσαι τὰ παιδία εἶτα ἑαυτὰς ἐπικατερρίπτουν, καὶ
 οἱ ἄνδρες ὡσαύτως. ἐνταῦθα δὴ καὶ Αἰνεΐας Στυμφάλιος
 λοχαγὸς ἰδὼν τινα θεόντα ὡς ρίψοντα ἑαυτὸν στολὴν ἔχοντα
 καλὴν ἐπιλαμβάνεται ὡς κωλύσων· ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ
 60 ἀμφοτέρω ὄχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον.
 ἐντεῦθεν ἄνθρωποι μὲν πᾶν ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι
 πολλοὶ καὶ πρόβατα.

Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπὶ παρα- 15
 σάγγας πεντήκοντα. οὗτοι ἦσαν ὧν διήλθον ἀλκιμώτατοι, καὶ
 65 εἰς χεῖρας ἦσαν. εἶχον δὲ θώρακας λινοὺς μέχρι τοῦ ἦτρου, ἀντὶ

44 ἅμαξαι, wagon-loads.

45 Καλλίμαχον ἃ ἐποίει: prolepsis.

46 δείσας μὴ οὐ πρῶτος παραδράμῃ, afraid that he (himself) would not be the first to get in.

49 αὐτός, alone, a frequent use; cf. I, 8, 44.

50 αὐτοῦ τῆς ἵτιος, the rim of his shield. αὐτοῦ may be taken with τῆς ἵτιος, or directly with ἐπιλαμβάνεται (catches hold of him by his shield). ἵτις is a poetic word.

52 ἀντεποιοῦντο ἀρετῆς: cf. II, 1, 59. ἀρετή is here reputation for valor.

54 ἅπαξ: cf. I, 9, 34.

55 δεινόν: Xen. was not lacking in humanity.

56 ρίπτουσαι . . . ἐπικατερρίπτουν: note the durative tenses and the exact use of the preps.

58 στολὴν . . . καλὴν: cf. the note on I, 2, 158.

60 ὄχοντο . . . φερόμενοι: cf. II, 4, 105, and the note.

64 ὧν: gen. by attraction; the antecedent would have been partitive.

ἀλκιμώτατοι: for the adj., cf. c. 3, 17, and the note.

65 εἰς χεῖρας ἦσαν: cf. I, 2, 152, although the sense differs.

- 16 δὲ τῶν περύγων σπάρτα πυκνὰ ἐστραμμένα. εἶχον δὲ καὶ κνημίδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυήλην Λακωνικὴν, ᾧ ἔσφαττον ὦν κρατεῖν δύναιντο, καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, καὶ ἦδον καὶ ἐχόρευον ὁπότε οἱ πολέμοι αὐτοὺς ὄψεσθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ὥς 70
- 17 πεντεκαίδεκα πῆχεων μίαν λόγχην ἔχον. οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν· ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, εἶποντο αἰὲ μαχοῦμενοι. ὥκουν δὲ ἐν τοῖς ὀχυροῖς, καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διетράφησαν τοῖς κτήνεσιν ἃ ἐκ τῶν Ταόχων 75
- 18 ἔλαβον. ἐκ τούτων οἱ Ἕλληνες ἀφίκοντο ἐπὶ Ἀρπασον ποταμόν, εὖρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθινῶν σταθμοὺς τέτταρας παρασάγγας εἴκοσι διὰ πεδίου εἰς κώμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.
- 19 ἐντεῦθεν διήλθον σταθμοὺς τέτταρας παρασάγγας εἴκοσι πρὸς 80 πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην ἣ ἐκαλεῖτο Γυμνιάς. ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως
- 20 διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. ἐλθὼν δ' ἐκεῖνος

66 περύγων: the lower part of the cuirass (θώραξ) was necessarily of pliant material, so as not to interfere with the movement of the body. It was called *πτέρυξ* (*flap*), and was usually of leather or felt, at times covered with metal plates.

σπάρτα πυκνὰ ἐστραμμένα, *thickly plaited cords*.

67 ξυήλην: acc. by attraction; cf. ὥσπερ βοῦν, c. 5. 127.

69 ἂν . . . ἐπορεύοντο: frequentative; cf. I, 9, 68, and the note. Translate, *would carry them with them as they marched*.

70 ἔμελλον: we should have expected μέλλοιεν, but see the note on I, 5, 59.

71 μίαν λόγχην: the Greek spear had a spike (στύραξ, σαυρωτήρ) at

the butt end also, by which it could be stuck into the ground.

73 μαχοῦμενοι, *ready to fight*.

ἐν τούτοις: cf. ἐν οἷς, I. 3, and the note.

75 διетράφησαν: the dependent construction (with ὥστε) is given up. For the force of δια- cf. διεγέγοντο, I, 5, 34. Whenever the Greeks had to subsist on meat Xen. lays stress on the fact.

ἄ: no assimilation, such as usually takes place.

76 Ἀρπασον: of wholly uncertain identification.

83 ἑαυτῶν: gen. after πολεμίας, a somewhat rare use. It is permissible, because πολέμιος may easily be felt as a substantive. Cf. τοὺς ἐκείνου ἐχθίστους, III, 2, 25, and ἑαυτοῦ, below I. 86. ἑαυτῶν

λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὄψονται
 85 θάλατταν· εἰ δὲ μή, τεθνάναι ἐπηγγείλατο. καὶ ἡγούμενος
 ἐπειδὴ ἐνέβαλλεν εἰς τὴν ἑαυτοῦ πολεμίαν, παρεκκλύετο αἰθεὶν
 καὶ φθείρειν τὴν χώραν· ᾧ καὶ δῆλον ἐγένετο ὅτι τούτου ἕνεκα
 ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. καὶ ἀφικνούνται ἐπὶ τὸ 21
 ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχης. ἐπεὶ δὲ οἱ
 90 πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, κραυγὴ πολλὴ ἐγένετο. ἀκούσας 22
 δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες φήθησαν ἔμπροσθεν ἄλλους
 ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ ὀπισθεν ἐκ τῆς καιομένης
 χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τέ τινας καὶ
 ἐζώγρησαν ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασειῶν
 95 βοῶν ὠμοβόεια ἀμφὶ τὰ εἴκοσιν. ἐπειδὴ δὲ βοὴ πλείων τε 23
 ἐγίγνετο καὶ ἐγγύτερον καὶ οἱ αἰὲ ἐπίοντες ἔθεον δρόμῳ ἐπὶ τοὺς
 αἰὲ βοῶντας καὶ πολλῶ μείζων ἐγίγνετο ἢ βοὴ ὅσῃ δὴ πλείους
 ἐγίγνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι, καὶ ἀναβὰς ἐφ' 24
 ἵππον καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν παρεβόηθει· καὶ
 100 τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν Θάλαττα θάλαττα
 καὶ παρεγγυώντων. ἔνθα δὴ ἔθεον πάντες καὶ οἱ ὀπισθοφύλακες,

refers, of course, to the people
 of the ἀρχων.

84 πέντε ἡμερῶν, *within five days*;
 see the note on I, 7, 85.

85 τεθνάναι: force of the tense?

86 αἰθεὶν: poetic for *καλεῖν*.

88 τῶν Ἑλλήνων: object. gen.

89 Θήχης: again of uncertain
 identification.

91 ἄλλους: explained by the fol-
 lowing.

94 δασειῶν βοῶν ὠμοβόεια, *made of
 raw ox-hides with the shaggy
 hair left on*. βοῶν (gen. of ma-
 terial) here means *ox-hides*, as
 c. 5. 55. Cf., also, V, 4, § 12.
 Greek loves to bring into close
 connection words from the same
 stem, even when one is redun-
 dant.

95 ἀμφὶ τὰ εἴκοσιν: for the art.,
cf. I, 2, 59, and the note.

96 ἐγίγνετο, *kept growing*. Note
 the succession of graphic impfs.

98 μείζον τι, *something more ser-
 ious*.

100 Θάλαττα θάλαττα: the sight of
 the sea was to the Greeks as
 the sight of land to storm-
 tossed mariners. Their perils
 seemed now to be over, for, since
 the shores of the Euxine were
 studded with Greek cities, they
 were sure to meet kindred people,
 and might expect easy trans-
 portation by sea (*cf.* V, I, § 2)
 after the terrible hardships they
 had been enduring. The Greek
 love of the sea is highly char-
 acteristic.

101 ἔθεον, *broke into a run*.

25 καὶ τὰ ὑποζύγια ἡλαύνετο καὶ οἱ ἵπποι. ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχαγούς δακρύοντες. καὶ ἐξαπίνης ὅτου δὴ παρεγγυήσαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι 105
 26 κολωνὸν μέγαν. ἐνταῦθα ἀνετίθεσαν δερμάτων πλήθος ὠμοβοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν
 27 αὐτός τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις διεκελεύετο. μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι δῶρα δόντες ἀπὸ κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ 110
 δαρεικοὺς δέκα· ἥτοι δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. κώμην δὲ δείξας αὐτοῖς οὐ σκηνήσουσι καὶ τὴν ὁδὸν ἣν πορεύσονται εἰς Μάκρωνα, ἐπεὶ ἐσπέρα ἐγένετο, ὥχετο τῆς νυκτὸς ἀπιών.

1 VIII. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρόνων σταθμοὺς τρεῖς παρασάγγας δέκα. τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὠρίζε τὴν τῶν Μακρόνων καὶ τὴν τῶν Σκυθη-
 2 νῶν. εἶχον δ' ὑπὲρ δεξιῶν χωρίον οἶον χαλεπώτατον καὶ ἐξ

102 ἡλαύνετο, *were hurried on*.

104 δακρύοντες: how different from δακρύσαντες? This emotional outburst needs no apology; cf. the note on I, 3, 9.

ἐξαπίνης: cf. III, 3, 31, and the note.

ὅτου δὴ παρεγγυήσαντος, *some one or other giving the word*; cf. V, 2, § 24, ὅτου δὴ ἐνάψαντος. In these cases ὅτου is felt as the subj. of the partic., but it is really attracted from the nom. (*παρεγγυήσαντός τινος ὅστις δὴ ἦν*).

106 ἀνετίθεσαν: a technical word; note the durative tense.

δερμάτων: above, we had βοῶν in this sense (I. 94).

108 κατέτεμνε: cf. c. 6. 97.

109 ἀπὸ κοινοῦ, *from the common stock*.

111 τοὺς δακτυλίους: the Greek,

unless a slave, regularly wore a ring.

113 σκηνήσουσι . . . πορεύσονται: for the rel. clause of purpose, cf. I, 3, 70, and the note.

114 ὥχετο . . . ἀπιών: cf. II, 5, 105, and the note.

CHAPTER VIII

3 τὴν τῶν . . . τὴν τῶν: *χώραν* easily supplies itself.

4 ὑπὲρ δεξιῶν, *above them on the right*; cf. ὑπερδέξιον, III, 4, 153. Both are more descriptive than the simple ἐκ δεξιᾶς (cf. ἐξ ἀριστερᾶς) or ἐν δεξιᾷ (I, 5, 2). The tense of εἶχον suggests that *χωρίον* means, not *position*, but *continuous country*.

οἶον χαλεπώτατον: οἶον is used with the superlative, as are ὅτι and

- 5 ἀριστερᾶς ἄλλον ποταμόν, εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων, εἰ' οὐ ἔξει διαβῆναι. ἦν δὲ οὗτος δασὺς δένδροισι παχέσι μὲν οὖν, πυκνοῖς δὲ ταύτ' ἐπεὶ προσήλθον οἱ Ἕλληνες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν. οἱ δὲ Μάκρωνες ἔχοντες γέρρα 3 καὶ λόγχας καὶ τριχίνους χιτῶνας κατ' ἀντιπέραν τῆς διαβάσεως
- 10 παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμὸν ἔρριπτον· ἐξικνούντο γὰρ οὐ οὐδ' ἔβλαπτον οὐδέν.
- Ἐνθα δὴ προσέρχεται Ξενοφῶντι τῶν πελταστῶν ἀνὴρ 4 Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι γιγνώσκω τὴν φωνὴν τῶν ἀνθρώπων. καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι·
- 15 καὶ εἰ μὴ τι κωλύει ἐθέλω αὐτοῖς διαλεχθῆναι. Ἄλλ' οὐδὲν 5 κωλύει, ἔφη, ἀλλὰ διαλέγου καὶ μάθε πρῶτον τίνας εἰσίν. οἱ δ' εἶπον ἐρωτήσαντος ὅτ' Μάκρωνες. Ἐρώτα τοίνυν, ἔφη, αὐτοὺς τί ἀντιτετάχεται καὶ χρήζουσιν ἡμῖν πολέμιοι εἶναι. οἱ 6 δ' ἀπεκρίναντο Ὅτι ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε.
- 20 λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσαντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι. ἡρώτων ἐκεῖνοι εἰ δοῖεν ἂν 7

ὡς (cf. I, 1, 22, and the note), but it is much less common.

5 ἐνέβαλλεν: cf. I, 2, 45.

ὁ ὀρίζων, the boundary stream.

6 δασύς, thickly bordered with; cf. the note on c. 7. 24.

δένδροισι: we have the form δένδροις in c. 7. 41.

7 ἔκοπτον: the reason is given by σπεύδοντες; cf. συνεξέκοπτον, below I. 26.

9 τριχίνους: i. e. woven of (goat's?) hair.

κατ' ἀντιπέραν: cf. κατ' ἀντιπéρας, I, 1, 44.

13 Ἀθήνησι: locative; see G. 296; H. 220; B. 76 note.

φάσκων, declaring, not alleging. The forms of φημι, save in the indic., are indeterminate, and may be either pres. or aor.

When a pres. is desired, forms of φάσκω are freely used without appreciable difference of meaning.

14 ταύτην: sc. χώραν. This is subj., πατρίδα pred. Note the transition to direct speech.

17 ἐρωτήσαντος: sc. αὐτοῦ.

ὅτι: introducing direct speech; cf. I, 6, 36.

18 ἀντιτετάχεται: for the form, cf. G. 701; H. 461a; B. 226a. Contrast παρατεταγμένοι ἦσαν, above, I. 10.

20 λέγειν ἐκέλευον: asyndeton is common in dialogue.

21 ἐπὶ θάλατταν: the chiasmic order strongly emphasizes these words.

22 δοῖεν ἂν: potential opt. in an indir. ques. cf. I, 7, 11.

τούτων τὰ πιστά. οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλησιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν 25 πιστὰ εἶναι· θεοὺς δ' ἐπεμαρτύραντο.

- 8 Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον τὴν τε ὁδὸν ὥδοποιοῦν ὡς διαβιβάσοντας ἐν μέσοις ἀναμεμειγμένοι τοῖς Ἑλλησι, καὶ ἀγορὰν οἷαν ἐδύναντο παρῆχον, καὶ παρήγαγον ἐν τρισὶν ἡμέραις ἕως ἐπὶ τὰ Κόλχων ὄρια 30
9 κατέστησαν τοὺς Ἕλληνας. ἐνταῦθα ἦν ὄρος μέγα· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο φάλαγγα, ὡς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλευσασθαι συλλεγείσιν ὅπως ὡς κάλλιστα ἀγωνιοῦνται. 35
- 10 ἔλεξεν οὖν Ξενοφῶν ὅτι δοκοίη παύσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἄνοδον τῇ δὲ εὐδοδον εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τοῦτο ἀθυμίαν ποιήσει ὅταν τεταγμένοι εἰς φάλαγγα ταύ-
11 την διεσπασμένην ὀρώσιν. ἔπειτα ἂν μὲν ἐπὶ πολλῶν τεταγμένοι 40 προσάγωμεν, περιττεύουσιν ἡμῶν οἱ πολέμιοι καὶ τοῖς περιττοῖς χρήσονται ὅ,τι ἂν βούλωνται· ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι ὦμεν, οὐδὲν ἂν εἴη θαυμαστὸν εἰ διακοπεῖ ἡμῶν ἡ φάλαγξ ὑπὸ ἀθρόων καὶ βελῶν καὶ ἀνθρώπων πολλῶν ἐμπεσόντων· εἰ δέ πη
12 τοῦτο ἔσται, τῇ φάλαγγι κακὸν ἔσται. ἀλλὰ μοι δοκεῖ ὀρθίους 45

23 τὰ πιστά, *the (proper) pledges.*

28 διαβιβάσοντας: with this vb. the contracted fut. is commoner.

33 ἀντιπαρετάξαντο φάλαγγα: the acc. is an extension of the inner obj.: below, l. 39, we have εἰς φάλαγγα.

34 βουλευσασθαι συλλεγείσιν, *to come together and consult.* Note the dat., συλλεγείσιν; the acc. would be normal, since it follows the infin. See the note on I, 2, 4.

35 ὅπως . . . ἀγωνιοῦνται: obj.

clause, although the interrog. tone is clear.

37 λόχους ὀρθίους: cf. c. 2, 46, and the note.

διασπασθήσεται: cf. III, 4, 80. Note again the shift to direct speech.

40 ἐπὶ πολλῶν, *many deep.* Cf. below, ἐπ' ὀλίγων, *few deep.*

41 περιττεύουσιν ἡμῶν: i. e. their line will be longer than ours.

42 ὅ,τι ἂν βούλωνται: e. g. for a flank attack. For the inner obj. with χρήσονται, cf. I, 3, 93.

44 ἀθρόων: the text is uncertain.

τοὺς λόχους ποιησαμένους τοσούτοις χωρίον κατασχεῖν διαλι-
πόντας τοῖς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι
τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων
φάλαγγος ἔξω οἱ ἔσχατοι λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι
50 ἡμῶν πρῶτοι προσίασιν, ἥ τε ἂν εὐοδοῦν ἢ ταύτῃ ἕκαστος ἄξει ὁ
λόχος. καὶ εἷς τε τὸ διαλείπον οὐ ῥᾶδιον ἔσται τοῖς πολεμίοις 13
εἰσελθεῖν ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥᾶδιον
ἔσται λόχον ὀρθιον προσιόντα. ἂν τέ τις πιέζῃται τῶν λόχων,
ὁ πλησίον βοηθήσει. ἥν τε εἷς πῃ δυνηθῇ τῶν λόχων ἐπὶ τὸ
55 ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνη τῶν πολεμίων.

ταῦτα ἔδοξε, καὶ ἐποιοῦν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ 14
ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιώταις·
"Ἄνδρες, οὗτοί εἰσιν οὓς ὁράτε μόνοι ἔτι ἡμῖν ἐμποδῶν τὸ μὴ
ἤδη εἶναι ἔνθα πάλαι σπεύδομεν· τούτους ἥν πως δυνώμεθα, καὶ
60 ὦμους δεῖ καταφαγεῖν.

As it stands ἀθρώων (pred. after ἐμπεσόντων) is to be taken both with βελῶν and ἀνθρώπων.

εἰ . . . ἔσται: a warning condition again.

46 κατασχεῖν, *to cover*. With this τοῖς λόχοις is to be construed (as dat. of means).

διαλιπόντας, *stationing them at intervals*.

47 ὅσον . . . γενέσθαι: for the infin. after ὅσον, as after ὥστε, cf. c. 1. 18, and the note on οἶα . . . ἀρδεῖν, II, 3, 49.

ἔξω: with τῶν πολεμίων κεράτων, but emphasized by its position.

49 οἱ ἔσχατοι λόχοι: limiting apposition with the subj. of ἐσόμεθα.

οἱ κράτιστοι ἡμῶν, *our bravest captains*. In this formation each captain led his own company. For the bravery of individual captains, see c. g. c. 1. § 27 and c. 7. §§ 9 ff.

50 ταύτῃ: resuming the rel., as often.

ἄξει: intrans.

51 τὸ διαλείπον: cf. III, 4, 91, τὸ διέχον.

55 οὐδεὶς μηκέτι μείνη: for the double neg., see the note on II, 2, 54.

58 ἐμποδῶν τὸ μὴ . . . εἶναι: for the infin. with τὸ μὴ after a word of hindering, see G. 1551; H. 961a; B. 642, 1; 643.

59 πάλαι σπεύδομεν, *have long been striving* a regular force of the pres. with πάλαι.

60 ὦμους . . . καταφαγεῖν: a proverbial phrase which occurs again in *Hell.* III, 3, 6. It may be a reminiscence from Homer; see *Iliad* IV, 35; XXII, 347; XXIV, 212. Compare also *Much Ado about Nothing* Act IV, sc. 1, I would eat his heart in the market-place.

- 15 Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς λόχους ὀρθίους ἐποιήσαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὀδοῖκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποιήσαντο, τοὺς μὲν τοῦ εὐώνυμου ἕξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν 65
- 16 ἑξακοσίους ἑκάστους. ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν
- 17 πολεμίων φάλαγγος ἕξω γενόμενοι ἐπορεύοντο· οἱ δὲ πολέμιοι ὡς εἶδον αὐτούς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ εὐώνυμον διεσπάρσθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν
- 18 τῷ μέσῳ κενὸν ἐποίησαν. οἱ δὲ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Αἰσχίνης ὁ Ἀκαρνάν, νομίσαντες φεύγειν ἀνακραγόντες ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφείπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε Κλεάνωρ 75
- 19 ὁ Ὀρχομένιος. οἱ δὲ πολέμιοι, ὡς ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο.

οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις
20 καὶ τὰπιτήδεια πολλὰ ἐχούσαις. καὶ τὰ μὲν ἄλλα οὐδὲν ὅ,τι

61 χώραις, *places*; cf. κατὰ χώραν, I, 5, 100.

63 ὀδοῖκοντα . . . ἑκατόν: this gives roughly 8,000, as against the original total of 11,700 (see I, 2, 58f., and I, 4, 13). Similarly only 1,800 peltasts are here accounted for, while the original number was 2,300. Most of these losses occurred after the Greeks entered the Carduchian mountains.

εἰς τοὺς ἑκατόν: for the art., cf. I, 2, 59, and the note. The company properly numbered 100 men (cf. I, 2, 148, and the note), but this number can hardly have been always maintained.

66 παρεγγύησαν: less common than

the equivalent παραγγέλλω, but occurring four times in this book.

67 Χειρίσοφος . . . Ξενοφῶν: they led the columns at the extreme right and left.

70 ἀντιπαραθέοντες: for the preps., cf. above, I. 33. The Colchians sought to avoid being outflanked. Note the partitive appos.

72 κατὰ τὸ Ἀρκαδικόν, *in the Arcadian division*. This, it appears, was in the centre.

73 φεύγειν: *i. e.* τοὺς πολέμιους.

75 ὀπλιτικόν, ὧν: the pl. is justified, since ὀπλιτικόν=ὀπλίται.

76 ὡς ἤρξαντο: *i. e.* οἱ πελτασταί.

79 τὰ μὲν ἄλλα, *for the rest* (adv. οὐδέν: *sc. ἦν*. [acc.].

ὅ,τι καί: καὶ may be rendered, *at*

80 καὶ ἐθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρηνός τε ἐγίνοντο καὶ ἤμουν καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς ἐδύνατο ἵστασθαι, ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐρέκεσαν, οἱ δὲ πολὺν μαινομένοις, οἱ δὲ καὶ ἀποθνήσκουσιν. ἔκειντο δὲ 21
85 οὕτω πολλοὶ ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν πῶς ὦραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἐπτά, 22
90 καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρα. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κόμαις· κἀντεῦθεν ὀρμώμενοι ἐλήξοντο τὴν 23
Κολχίδα. ἀγορὰν δὲ παρέιχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, 95 καὶ ἐδέξαντό τε τοὺς Ἑλληνας καὶ ξένια ἔδοσαν βοῦς καὶ ἄλφιστα καὶ οἶνον. συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων 24
τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες.

all. Here it lessens the force of the vb.; oftener it accentuates it.

82 κάτω διεχώρει αὐτοῖς, *suffered from diarrhoea.*

83 μεθύουσιν . . . ἀποθνήσκουσιν: *partics., of course, like μαινο- μένοις.*

87 ἀνεφρόνουν, *began to recover their senses.* Note the force of the prep., and cf. ἀναπνεῦσαι, c. 1. 86.

τρίτῃ δὲ καὶ τετάρτῃ: in such phrases in Greek, *καὶ* is commoner than the disjunct. *ἢ.*

ἐκ φαρμακοποσίας: the accounts of modern travelers with reference to the existence of poisonous honey in this region tend, for the most part, to corroborate Xeno-

phon's account. They differ widely from one another regarding the flower from which the honey is extracted, and some hold that it is unwholesome only if eaten raw. Professor Koch denies the existence of poisonous honey, and thinks the Greeks must have eaten honey that was spoiled.

90 Τραπεζοῦντα: here at last we are on certain ground; this was the modern Trebizond.

95 ἐδέξαντο: *i. e. into the city.*

96 συνδιεπράττοντο: *i. e. in conjunction with the Colchians.*

ὑπὲρ: *i. e. that they should not be pillaged.*

97 ξένια: in appos. with βόες.

- 25 μετὰ δὲ τοῦτο τὴν θυσίαν ἣν ἠϋξάντο παρεσκευάζοντο·
 ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθύσαι τῷ Διὶ σωτήρια καὶ τῷ 100
 Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις θεοῖς ἃ ἠϋξάντο. ἐποίησαν
 δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει ἔνθαπερ ἐσκήνουν. εἶλοντο
 δὲ Δρακόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ὢν οἴκοθεν, παῖδα
 ἄκων κατακανὼν ξυήλη πατάξας, δρόμου τ' ἐπιμεληθῆναι καὶ
 τοῦ ἀγῶνος προστατήσαι. 105
- 26 ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωσαν τῷ Δρα-
 κοντίῳ, καὶ ἡγείσθαι ἐκέλευον ὅπου τὸν δρόμον πεποιηκῶς εἴη.
 ὃ δὲ δείξας οὐπερ ἐστηκότες ἐτύχανον Οὗτος ὁ λόφος, ἔφη,
 κάλλιστος τρέχειν ὅπου ἄν τις βούληται. Πῶς οὖν, ἔφασαν,
 δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτως; ὃ δ' εἶπε· 110
- 27 Μᾶλλον τι ἀνιάσεται ὁ καταπεσών. ἡγωνίζοντο δὲ παῖδες μὲν
 στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρήτες πλείους

59 ἠϋξάντο, *had vowed*. See III, 2, § 9.

100 ἀποθύσαι: for the cpd., cf. I, 3, 67, and the note on ἀπέπεμπε, I, 1, 41. They are fulfilling an obligation.

101 ἡγεμόσυνα, *thank-offerings for guidance*. The word occurs here only. ἡγεμών was a standing title of Heracles (e. g. VI, 2, § 15). His own wide wanderings made him the fitting patron of all wanderers.

102 ἐνθαπερ, *right where*. The force of the enclitic περ should always be noted.

104 ἄκων: *i. e.* he was not a murderer. The Greeks, however, regarded one who had slain another even involuntarily as polluted, and he was obliged to go for a time, at least, into banishment, *i. e.* according to the primitive view, to go beyond the range of the ghost of the slain man.

106 δέρματα: the skins of the victims were to serve as prizes (cf. *Iliad* XXII, 159 f.).

111 Μᾶλλον . . . καταπεσών, *so much the worse for him who is thrown—a reply worthy of the Spartan*.

ἡγωνίζοντο . . . στάδιον: the acc. is cognate (inner obj.). So, too, with πάλην, πυγμῆν, and παγκράτιον the vb. ἡγωνίζοντο is to be supplied. With δόλιχον (*sc.* δρόμον) ἔθειον is expressed, but it is very probable that ἡγωνίζοντο should be understood there, too, ἔθειον being regarded as a gloss. The στάδιον was the oldest of the Olympic contests, and the victor in this was the Olympic victor for the year. It was a straightaway dash of approximately 200 yards.

παῖδες: races for boys formed a regular part of Greek athletic contests.

112 αἰχμαλώτων οἱ πλείστοι: *excused by the fact that there*

ἢ ἐξήκοντα. [ἔθρον] πάλιν δὲ καὶ πυγμὴν καὶ παγκράτιον ἕτεροι,
καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν καὶ ἄτε θεωμένων
115 τῶν ἐταίρων πολλὴ φιλονικία ἐγίγνετο. ἔθρον δὲ καὶ ἵπποι καὶ 28
ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας ἐν τῇ θαλάττῃ ἀπο-
στρέψαντας πάλιν πρὸς τὸν βωμὸν ἄγειν. καὶ κάτω μὲν οἱ
πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μόγις
βιάδην ἐπορεύοντο οἱ ἵπποι· ἔνθα πολλὴ κραυγὴ καὶ γέλως καὶ
120 παρακέλευσις ἐγίγνετο.

were no Greek boys in the army.
In the great games of Greece
only those of genuine Hellenic
stock might compete.

δόλιχον: this was a long race, a
test of endurance. At Olympia
it was 24 stadia, but the length
seems to have varied.

113 παγκράτιον: a composite con-
test in which the arts both of
the wrestler and the boxer were
allowed.

114 κατέβησαν: the technical term
for entering the lists (in arenam
descendere).

ἄτε: cf. I, 1, 12, and the note.

116 αὐτούς: *i. e.* the horses, obj.
of ἄγειν and the accompanying
parties. We must understand
ἵππας as subj.

117 βωμόν, *mound*, of earth or
turf. Doubtless it was the
“altar” on which the victims
had been sacrificed.



THE WRESTLERS

(A copy of a Greek work of the fourth century B. C. The original is now in the Uffizi Gallery, Florence, Italy)

BOOK V

I. [Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληνες, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφίκοντο, καὶ ὡς ἀπέθυσαν ἃ ἤϋξαντο σωτήρια θύσειν ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.] 5

Ἐκ δὲ τούτου ξυνελθόντες ἐβουλευόντο περὶ τῆς λοιπῆς πορείας· ἀνέστη δὲ πρῶτος Λέων Θούριος καὶ ἔλεξεν ὧδε. Ἐγὼ μὲν τοίνυν, ἔφη, ὦ ἄνδρες, ἀπείρηκα ἤδη ξυσκευαζόμενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ὦν καὶ φυλακὰς φυλάττων καὶ μαχόμενος, ἐπιθυμῶ δὲ ἤδη παυσάμενος 10 τούτων τῶν πόνων, ἐπεὶ θάλατταν ἔχομεν, πλεῖν τὸ λοιπὸν καὶ ἐκταθεὶς ὥσπερ Ὀδυσσεὺς ἀφικέσθαι εἰς τὴν Ἑλλάδα. ταῦτα ἀκούσαντες οἱ στρατιῶται ἀνεθορύβησαν ὡς εὖ λέγει· καὶ ἄλλος ταῦτ᾽ ἔλεγε, καὶ πάντες οἱ παριόντες. ἔπειτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὧδε. Φίλος μοι ἐστίν, ὦ ἄνδρες, Ἀναξίβιος, 15 ναυαρχῶν δὲ καὶ τυγχάνει. ἦν οὖν πέμπητέ με, οἶομαι ἂν ἐλθεῖν καὶ τριῆρεις ἔχων καὶ πλοῖα τὰ ἡμᾶς ἄξοντα· ὑμεῖς δὲ εἴπερ πλεῖν βούλεσθε, περιμένετε ἔστ' ἂν ἐγὼ ἔλθω· ἤξω δὲ ταχέως. ἀκούσαντες ταῦτα οἱ στρατιῶται ἥσθησάν τε καὶ ἐψηφίσαντο πλεῖν αὐτὸν ὡς τάχιστα. 20

Μετὰ τούτον Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὧδε. Χειρίσοφος μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενοῦμεν. ὅσα μοι οὖν δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ. πρῶτον μὲν τὰ ἐπιτήδεια δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορὰ ἔστιν ἰκανὴ οὔτε ὅτου ὠνησόμεθα εὐπορία εἰ μὴ ὀλίγοις τισίν· ἢ 25 δὲ χώρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι, ἣν ἀμελῶς τε καὶ ἀφυλάκτως πορεύησθε ἐπὶ τὰ ἐπιτήδεια. ἀλλὰ μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι, ὡς σῶξησθε, ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. ἔδοξε ταῦτα.

Ἐτι τοίνυν ἀκούσατε καὶ τάδε. ἐπὶ λείαν γὰρ ὑμῶν ἐκπο- 30 ρεύονται τινες. οἶομαι οὖν βέλτιστον εἶναι ἡμῖν εἰπεῖν τὸν

μέλλοντα ἐξιέναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλῆθος εἰδῶ-
 μιν τῶν ἐξιόντων καὶ τῶν μενόντων καὶ ξυμπαρασκευάζωμεν,
 εἴαν τι δέη, καὶ βοηθησαί τιςι καιρὸς ἦ. εἰδῶμεν ὅποι δεήσει
 35 βοηθεῖν, καὶ εἴαν τις τῶν ἀπειροτέρων ἐγχειρῇ ποι, ξυμβου-
 λεύωμεν πειρώμενοι εἰδέναι τὴν δύναμιν ἐφ' οὗς ἂν ἴωσιν. ἔδοξε
 καὶ ταῦτα.

Ἐννοεῖτε δὲ καὶ τόδε, ἔφη. σχολὴ τοῖς πολεμοῖς λήζεσθαι, *
 καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερ-
 40 κάθηνται δὲ ἡμῶν. φυλακὰς δὴ μοι δοκεῖ δεῖν περὶ τὸ στρατό-
 πεδον εἶναι· εἴαν οὖν κατὰ μέρος φυλάττωμεν καὶ σκοπῶμεν,
 ἦττον ἂν δύναιτο ἡμᾶς θηρᾶν οἱ πολέμοι.

Ἔτι τοῖνυν τάδε ὀράτε. εἰ μὲν ἡπιστάμεθα σαφῶς ὅτι ἦξει 10
 πλοῖα Χειρίσοφος ἄγων ἱκανά, οὐδὲν ἂν ἔδει ὦν μέλλω λέγειν·
 45 νῦν δ' ἐπεὶ τοῦτο ἄδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπα-
 ρασκευάζειν καὶ αὐτόθεν. ἦν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε
 ἐν ἀφθονωτέροις πλευσόμεθα· ἂν δὲ μὴ ἄγῃ, τοῖς ἐνθάδε χρησό-
 μεθα. ὀρῶ δὲ ἐγὼ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν 11
 αἰτησάμενοι παρὰ Τραπεζουντίων μακρὰ πλοῖα κατάγοιμεν καὶ
 50 φυλάττοιμεν, τὰ πηδάλια παραλυόμενοι, ἕως ἂν ἱκανὰ τὰ ἄξιοντα
 γένηται, ἴσως ἂν οὐκ ἀπορήσαιμεν κομιδῆς οἷας δεόμεθα. ἔδοξε
 καὶ ταῦτα.

Ἐννοήσατε δ', ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ οὗς ἂν 12
 κατάγωμεν ὅσον ἂν χρόνον ἡμῶν ἔνεκεν μένωσι, καὶ ναῦλον
 55 ξυνθέσθαι, ὅπως ὠφελούντες καὶ ὠφελῶνται. ἔδοξε καὶ ταῦτα.

Δοκεῖ τοῖνυν μοι, ἔφη, ἦν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται 13
 ὥστε ἀρκεῖν πλοῖα, τὰς ὁδοὺς ἃς δυσπόρους ἀκούομεν εἶναι ταῖς
 παρὰ θάλατταν οἰκούσαις πόλεσιν ἐντείλασθαι ὁδοποιεῖν· πεί-
 σονται γὰρ καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βούλεσθαι ἡμῶν
 60 ἀπαλλαγήναι.

Ἐνταῦθα δὲ ἀνέκραγον ὥς οὐ δέοι ὁδοιπορεῖν. ὁ δὲ ὡς ἔγνω 14
 τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδέν, τὰς δὲ πόλεις
 ἐκούσας ἔπεισεν ὁδοποιεῖν, λέγων ὅτι θάττον ἀπαλλάξονται, ἢ
 εὐποροὶ γένωνται αἱ ὁδοί. ἔλαβον δὲ καὶ πεντηκόντορον παρὰ 15
 65 τῶν Τραπεζουντίων, ἣ ἐπέστησαν Δέξιππον Λάκωνα περίοικον.
 οὗτος ἀμελήσας τοῦ ξυλλέγειν πλοῖα ἀποδράς ᾤχετο ἔξω τοῦ

Πόντου, ἔχων τὴν ναῦν. οὗτος μὲν οὖν δίκαια ἔπαθεν ὕστερον·
 ἐν Θράκῃ γὰρ παρὰ Σεύθῃ πολυπραγμονῶν τι ἀπέθανεν ὑπὸ
 16 Νικάνδρου τοῦ Λάκωνος. ἔλαβον δὲ καὶ τριακόντορον, ἣ ἔπε-
 στάθη Πολυκράτης Ἀθηναῖος, ὃς ὁπόσα λαμβάνοι πλοῖα κατήγεν 70
 ἐπὶ στρατόπεδον. καὶ τὰ μὲν ἀγώγιμα εἴ τι ἦγον ἐξαιρούμενοι
 φύλακας καθίστασαν, ὅπως σῶα εἴη, τοῖς δὲ πλοίοις ἐχρήσαντο
 17 εἰς παραγωγὴν. ἐν ᾧ δὲ ταῦτα ἦν ἐπὶ λείαν ἐξῆσαν οἱ Ἕλληνες,
 καὶ οἱ μὲν ἐλάμβανον, οἱ δὲ καὶ οὐ. Κλεαίνετος δὲ ἐξαγαγὼν
 καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπὸν αὐτός τε 75
 ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

1 II. Ἐπεὶ δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν ὥστε ἀπαυ-
 θημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβὼν Ξενοφῶν
 ἡγεμόνας τῶν Τραπεζουντίων ἐξάγει εἰς Δρίλας τὸ ἥμισυ τοῦ
 στρατεύματος, τὸ δὲ ἥμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον·
 οἱ γὰρ Κόλχοι, ἅτε ἐκπεπτωκότες ἐκ τῶν οἰκιῶν, πολλοὶ ἦσαν 5
 2 ἀθρόοι καὶ ὑπερεκάθηντο ἐπὶ τῶν ἄκρων. οἱ δὲ Τραπεζούντιοι
 ὁπόθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν οὐκ ἦγον· φίλοι γὰρ
 αὐτοῖς ἦσαν· εἰς δὲ τοὺς Δρίλας προθύμως ἦγον, ὅφ' ὧν κακῶς
 ἔπασχον, εἰς χωρία τε ὀρεινὰ καὶ δύσβατα καὶ ἀνθρώπους πολε-
 μικωτάτους τῶν ἐν τῷ Πόντῳ. 10

3 Ἐπεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρᾳ οἱ Ἕλληνες, ὅποια τῶν
 χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει ἐμπιμπράντες ἀπῆ-
 σαν· καὶ οὐδὲν ἦν λαμβάνειν εἰ μὴ ὕς ἢ βούς ἢ ἄλλο τι κτήνος
 τὸ πῦρ διαπεφευγός. ἐν δὲ ἦν χωρίον μητρόπολις αὐτῶν· εἰς
 τοῦτο πάντες ξυνερρυήκεσαν. περὶ δὲ τοῦτο ἦν χαράδρα ἰσχυρῶς 15
 4 βαθεῖα, καὶ πρόσοδοι χαλεπαὶ πρὸς τὸ χωρίον. οἱ δὲ πελτασταὶ
 προδραμόντες στάδια πέντε ἢ ἕξ τῶν ὀπλιτῶν, διαβάντες τὴν
 χαράδραν, ὀρώντες πρόβατα πολλὰ καὶ ἄλλα χρήματα προσέ-
 βαλλον πρὸς τὸ χωρίον· ξυνείποντο δὲ καὶ δορυφόροι πολλοὶ
 οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρμημένοι· ὥστε ἐγένοντο οἱ διαβάντες 20
 5 πλείους ἢ εἰς χιλίους ἀνθρώπους. ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύ-
 ναντο λαβεῖν τὸ χωρίον, καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρεῖα
 ἀναβεβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις
 πυκναὶ ξύλιναι πεποιημέναι, ἀπιέναι δὴ ἐπεχείρουν· οἱ δὲ
 6 ἐπέκειντο αὐτοῖς. ὥς δὲ οὐκ ἐδύναντο ἀποτρέχειν, ἦν γὰρ ἐφ' 25

ἐνὸς ἢ κατάρβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν, πέμπουσι
 πρὸς Ξενοφῶντα. ὃ δὲ ἡγείτο τοῖς ὀπλίταις. ὃ δὲ ἐλθὼν λέγει
 ὅτι ἔστι χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὔτε λαβεῖν
 δυνάμεθα· ἰσχυρὸν γὰρ ἐστίν· οὔτε ἀπελθεῖν ῥάδιον· μάχονται
 30 γὰρ ἐπεξεληλυθότες καὶ ἡ ἄφοδος χαλεπή.
 Ἀκούσας ταῦτα ὁ Ξενοφὼν προσαγαγὼν πρὸς τὴν χαράδραν
 τοὺς μὲν ὀπλίτας θέσθαι ἐκέλευσε τὰ ὄπλα, αὐτὸς δὲ διαβὰς
 σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο πότερον εἴη κρεῖττον ἀπαγαγεῖν
 καὶ τοὺς διαβεβηκότας ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὥς
 35 ἀλόντος ἂν τοῦ χωρίου. ἐδόκει γὰρ τὸ μὲν ἀπαγαγεῖν οὐκ
 εἶναι ἄνευ πολλῶν νεκρῶν, ἐλεῖν δ' ἂν ᾤοντο καὶ οἱ λοχαγοὶ τὸ
 χωρίον, καὶ ὁ Ξενοφὼν ξυνεχώρησε τοῖς ἱεροῖς πιστεύσας· οἱ
 γὰρ μάντις ἀποδεδειγμένοι ἦσαν ὅτι μάχη μὲν ἔσται, τὸ δὲ
 τέλος καλὸν τῆς ἐξόδου. καὶ τοὺς μὲν λοχαγοὺς ἔπεμπε δια-
 40 βιβάσσοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμενεν ἀναχωρίσας ἅπαντας
 τοὺς πελταστὰς, καὶ οὐδένα εἶα ἀκροβολίζεσθαι. ἐπεὶ δ' ἤκου
 οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἕκαστον ποιῆσαι τῶν λοχαγῶν
 ὥς ἂν κράτιστα οἴηται ἀγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλη-
 σίον ἀλλήλων οἱ πάντα τὸν χρόνον ἀλλήλοις περὶ ἀνδραγαθίας
 45 ἀντεποιοῦντο. καὶ οἱ μὲν ταῦτ' ἐποιοῦν· ὃ δὲ τοῖς πελτασταῖς
 πᾶσι παρήγγειλε διηγκυλωμένους ἰέναι. ὥς ὅποτεν σημήνη
 ἀκουτίζειν, καὶ τοὺς τοξότας ἐπιβεβλήσθαι ἐπὶ ταῖς νευραῖς, ὥς
 ὅποτεν σημήνη τοξεύειν, καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς
 τὰς διφθέρας· καὶ τοὺς ἐπιτιθεῖνους ἔπεμψε τούτων ἐπιμεληθῆναι.
 50 Ἐπεὶ δὲ πάντα παρεσκεύαστο καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολό-
 χαγοὶ καὶ οἱ ἀξιοῦντες τούτων μὴ χεῖρους εἶναι πάντες παρα-
 τεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ ξυνεώρων· μηνοειδὴς γὰρ
 διὰ τὸ χωρίον ἡ τάξις ἦν· ἐπεὶ δ' ἐπαιάνισαν καὶ ἡ σάλπιγξ
 14 ἐφθέγγετο, ἅμα τε τῷ Ἐυναλίῳ ἠλέλιξαν καὶ ἔθεον δρόμῳ οἱ
 55 ὀπλίται, καὶ τὰ βέλη ὁμοῦ ἐφέρετο, λόγχαι, τοξεύματα, σφειδό-
 ναι, πλείστοι δ' ἐκ τῶν χειρῶν λίθοι, ἦσαν δὲ οἱ καὶ πῦρ προσέ-
 φερον. ὑπὸ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ πολέμιοι
 15 τὰ τε σταυρώματα καὶ τὰς τύρσεις· ὥστε Ἀγασίας Στυμφάλιος
 καταθέμενος τὰ ὄπλα ἐν χιτῶνι μόνον ἀνέβη, καὶ ἄλλον εἴλκε,
 60 καὶ ἄλλος ἀνεβεβήκει, καὶ ἐαλόκει τὸ χωρίον, ὥς ἐδόκει.

- 16 Καὶ οἱ μὲν πελτασταὶ καὶ οἱ ψιλοὶ ἐσδραμόντες ἥρπαζον
ὅ,τι ἕκαστος ἐδύνατο· ὁ δὲ Ξενοφῶν στὰς κατὰ τὰς πύλας
ὁπόσους ἐδύνατο κατεκώλυσε τῶν ὀπλιτῶν ἔξω· πολέμιοι γὰρ
17 ἄλλοι ἐφαίνοντο ἐπ' ἄκροις τισὶν ἰσχυροῖς. οὐ πολλοῦ δὲ
χρόνου μεταξὺ γενομένου κραυγὴ τε ἐγένετο ἔνδον καὶ ἔφευγον 65
οἱ μὲν καὶ ἔχοντες ἅ ἔλαβον, τάχα δέ τις καὶ τετρωμένος· καὶ
πολὺς ἦν ὠθισμὸς ἀμφὶ τὰ θύρετρα. καὶ ἐρωτώμενοι οἱ ἐκπίπ-
τοντες ἔλεγον ὅτι ἄκρα τέ ἐστὶν ἔνδον καὶ οἱ πολέμιοι πολλοί,
18 οἱ παίουσιν ἐκδεδραμηκότες τοὺς ἔνδον ἀνθρώπους. ἐνταῦθα
ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα ἰέναι εἴσω τὸν βουλό- 70
μένον τι λαμβάνειν. καὶ ἵενται πολλοὶ εἴσω, καὶ νικῶσι τοὺς
ἐκπίπτοντας οἱ εἴσωθούμενοι καὶ κατακλείουσι τοὺς πολεμίους
19 πάλιν εἰς τὴν ἄκραν. καὶ τὰ μὲν ἔξω τῆς ἄκρας πάντα διηρ-
πάσθη, καὶ ἐξεκομίσαντο οἱ Ἕλληνες· οἱ δὲ ὀπλῖται ἔθεντο τὰ
ὄπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τὴν ἐπὶ 75
20 τὴν ἄκραν φέρουσιν. ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν
εἰ οἷόν τε εἶη τὴν ἄκραν λαβεῖν· ἦν γὰρ οὕτω σωτηρία ἀσφαλής,
ἄλλως δὲ πάνυ χαλεπὸν ἐδόκει εἶναι ἀπελθεῖν· σκοποῦμένοις δὲ
αὐτοῖς ἔδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον.
- 21 Ἐνταῦθα παρεσκευάζοντο τὴν ἀφοδον, καὶ τοὺς μὲν σταυροὺς 80
ἕκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς ἀχρεῖους καὶ φορτία
ἔχοντας ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος καταλιπόντες
22 οἱ λοχαγοὶ οἷς ἕκαστος ἐπίστευεν. ἐπεὶ δὲ ἥρξαντο ἀποχωρεῖν,
ἐπεξέθεον ἔνδοθεν πολλοὶ γέρρα καὶ λόγχας ἔχοντες καὶ κνημίδας
καὶ κράνη Παφλαγονικά, καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς 85
23 ἔνθεν καὶ ἔνθεν τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ· ὥστε οὐδὲ
διώκειν ἀσφαλὲς ἦν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερού-
σας. καὶ γὰρ ξύλα μεγάλα ἐπερρίπτουν ἄνωθεν, ὥστε χαλεπὸν
ἦν καὶ μένειν καὶ ἀπιέναι· καὶ ἡ νύξ φοβερά ἦν ἐπιούσα.
- 24 Μαχομένων δὲ αὐτῶν καὶ ἀπορουμένων θεῶν τις αὐτοῖς 90
μηχανὴν σωτηρίας δίδωσιν. ἐξαπίνης γὰρ ἀνέλαμψεν οἰκία
τῶν ἐν δεξιᾷ ὅτου δὴ ἐνάψαντος. ὥς δ' αὕτη ξυνέπιπτεν, ἔφευ-
5 γον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκίῶν. ὥς δὲ ἔμαθεν ὁ Ξενοφῶν τοῦτο
παρὰ τῆς τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας,
αἱ ξύλιναι ἦσαν, ὥστε καὶ ταχὺ ἐκαίοντο. ἔφευγον οὖν καὶ οἱ 95

ἀπὸ τούτων τῶν οἰκιῶν. οἱ δὲ κατὰ στόμα δὴ ἔτι μόνον ἐλύπουν 26
καὶ δῆλοι ἦσαν ὅτι ἐπικείσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει.
ἐνταῦθα παραγγέλλει φορεῖν ξύλα ὅσοι ἐτύγχατον ἐξω ὄντες τῶν
βελῶν εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. ἐπεὶ δὲ ἱκανὰ ἤδη
100 ἦν, ἐνήψαν· ἐνήπτουν δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας,
ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν. οὕτω μάλιστα ἀπῆλθον ἀπὸ 27
τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησά-
μενοι. καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ
τύρσεις καὶ τὰ σταυρώματα καὶ τᾶλλα πάντα πλὴν τῆς ἄκρας.
105 Τῇ δὲ ὑστεραίᾳ ἀπῆσαν οἱ Ἕλληνες ἔχοντες τὰ ἐπιτήδεια. 28
ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, πρηνὴς
γὰρ ἦν καὶ στενὴ, ψευδενέδραν ἐποίησαντο· καὶ ἀνὴρ Μυσὸς 29
καὶ τοῦνομα τοῦτο ἔχων τῶν Κρητῶν λαβὼν δέκα ἔμενεν ἐν
λασίῳ χωρίῳ καὶ προσεποιεῖτο τοὺς πολεμίους πειρᾶσθαι λανθά-
110 νειν. αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο χαλ-
καὶ οὔσαι. οἱ μὲν οὖν πολέμιοι ταῦτα διορῶντες ἐφοβοῦντο ὥς 30
ἐνέδραν οὔσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινεν. ἐπεὶ δὲ
ἐδόκει ἤδη ἱκανὸν ὑπεληλυθῆναι, τῷ Μυσῷ ἐσήμηνε φεύγειν ἀνὰ
κράτος· καὶ ὃς ἐξαναστὰς φεύγει καὶ οἱ σὺν αὐτῷ. καὶ οἱ μὲν 31
115 ἄλλοι Κρήτες, ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ, ἐκπεσόντες
ἐκ τῆς ὁδοῦ εἰς ὕλην κατὰ τὰς νάπας καλινδούμενοι ἐσώθησαν, ὁ
Μυσὸς δὲ κατὰ τὴν ὁδὸν φεύγων ἐβόα βοηθεῖν· καὶ ἐβοήθησαν 32
αὐτῷ, καὶ ἀνέλαβον τετρωμένον. καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρουν
βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτοξενούντες τινες τῶν Κρη-
120 τῶν. οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες.

III. Ἐπεὶ δὲ οὔτε Χειρίσοφος ἦκεν οὔτε πλοῖα ἱκανὰ ἦν 1
οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτεόν εἶναι. καὶ
εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενοῦντας ἐνεβίβασαν καὶ τοὺς ὑπὲρ
τετταράκοντα ἔτη καὶ παῖδας καὶ γυναῖκας καὶ τῶν σκευῶν ὅσα
5 μὴ ἀνάγκη ἦν ἔχειν. καὶ Φιλῆσιον καὶ Σοφαίνετον τοὺς πρεσ-
βυτάτους τῶν στρατηγῶν εἰσβιβάσαντες τούτων ἐκέλευον ἐπι-
μελεῖσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὥδοποιημένη ἦν. 2
καὶ ἀφικνῶνται πορευόμενοι εἰς Κερασοῦντα τριταῖοι πόλιν
Ἑλληνίδα ἐπὶ θαλάττῃ Σινωπέων ἀποικον ἐν τῇ Κολχίδι χώρα.
10 ἐνταῦθα ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασις σὺν τοῖς ὅπλοις 3

ἐγίγνετο καὶ ἀριθμός, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἑξακόσιοι. οὗτοι ἐσώθησαν. οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ χιόνος καὶ εἴ τις νόσῳ.

- 4 Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργυ-
ριον γενόμενον. καὶ τὴν δεκάτην ἦν τῷ Ἀπόλλωνι ἐξεῖλον καὶ 15
τῇ Ἐφεσίᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοὶ τὸ μέρος ἕκαστος
φυλάττειν τοῖς θεοῖς. ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσιναῖος
5 ἔλαβε. Ξενοφῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιη-
σάμενος ἀνατίθησιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρὸν
καὶ ἐπέγραψε τό τε αὐτοῦ ὄνομα καὶ τὸ Προξένου, ὃς σὺν Κλεάρ- 20
6 χῳ ἀπέθανεν. ξένος γὰρ ἦν αὐτοῦ. τὸ δὲ τῆς Ἀρτέμιδος τῆς
Ἐφεσίας, ὅτ' ἀπῆει σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιω-
τοὺς ὁδόν, καταλείπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεω-
κόρῳ, ὅτι αὐτὸς κινδυνεύσων ἐδόκει ἰέναι, καὶ ἐπέστειλεν, ἥν μὲν
αὐτὸς σωθῇ, αὐτῷ ἀποδοῦναι. ἥν δέ τι πάθῃ, ἀναθεῖναι ποιησά- 25
μενον τῇ Ἀρτέμιδι ὅ,τι οἶοιτο χαριεῖσθαι τῇ θεῷ.
- 7 Ἐπειδὴ δ' ἔφευγεν ὁ Ξενοφῶν, κατοικούντος ἤδη αὐτοῦ ἐν
Σκιλλοῦντι ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντος παρὰ τὴν Ὀλυμ-
πίαν ἀφικνεῖται Μεγάβυζος εἰς Ὀλυμπίαν θεωρήσων καὶ ἀπο-
δίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν χωρίον 30
8 ὠνεῖται τῇ θεῷ ὅπου ἀνεῖλεν ὁ θεός. ἔτυχε δὲ διαρρέων διὰ τοῦ
χωρίου ποταμὸς Σελινούς. καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς
Ἀρτέμιδος νεὼν Σελινοῦς ποταμὸς παραρρεῖ. καὶ ἰχθύες τε ἐν
ἀμφοτέροις ἐνεῖσι καὶ κόγχοι. ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίῳ
9 καὶ θήραι πάντων ὅποσα ἐστὶν ἀγρευόμενα θηρία. ἐποίησε δὲ 35
καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου, καὶ τὸ λοιπὸν δὲ αἰεὶ
δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὥραῖα θυσίαν ἐποίει τῇ θεῷ, καὶ
πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετείχον
τῆς ἐορτῆς. παρεῖχε δὲ ἡ θεὸς τοῖς σκηνοῦσιν ἄλφιστα, ἄρτους,
οἶνον, τραγήματα, καὶ τῶν θυομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, 40
10 καὶ τῶν θηρευομένων δέ. καὶ γὰρ θήραν ἐποιοῦντο εἰς τὴν
ἐορτὴν οἳ τε Ξενοφῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν, οἱ
δὲ βουλόμενοι καὶ ἄνδρες ξυνεθέρων. καὶ ἡλίσκετο τὰ μὲν ἐξ
αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς Φολόης, σύες καὶ δορ-
κάδες καὶ ἔλαφοι.

"Ἔστι δὲ ἡ χώρα ἣ ἐκ Λακεδαιμόνιος εἰς Ὀλυμπίαν πορεύ- 11
 ονται ὡς εἴκοσι στάδιον ἀπὸ τοῦ ἐν Ὀλυμπίᾳ Διὸς ἱεροῦ. ἐν ὃ
 ἐν τῷ ἱερῷ χώρῳ καὶ λειμῶν καὶ ὄρη δένδρων μεστά, ἱκανὰ σῦς
 καὶ αἶγας καὶ βοῦς τρέφειν καὶ ἵππους, ὥστε καὶ τὰ τῶν εἰς τὴν
 50 ἑορτὴν ἰόντων ὑποζύγια εὐωχεῖσθαι. περὶ δὲ αὐτὸν τὸν ναὸν 12
 ἄλλος ἡμέρων δένδρων ἐφυτεύθη ὅσα ἐστὶ τρωκτὰ ὥραϊα. ὁ δὲ
 ναὸς ὡς μικρὸς μεγάλῳ τῷ ἐν Ἐφέσῳ ἤκασται, καὶ τὸ ξόανον
 ἔοικεν ὡς κυπαρίττινον χρυσῷ ὄντι τῷ ἐν Ἐφέσῳ. καὶ στήλη
 ἔστηκε παρὰ τὸν ναὸν γράμματα ἔχουσα· **ΙΕΡΟΣ Ο ΧΩΡΟΣ** 13
 55 **ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΕΧΟΝΤΑ ΚΑΙ ΚΑΡΠΟΤΜΕ-**
ΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΤΕΙΝ ΕΚΑΣΤΟΥ
ΕΤΟΥΣ. ΕΚ ΔΕ ΤΟΥ ΠΕΡΙΤΤΟΥ ΤΟΝ ΝΑΟΝ ΕΠΙ-
ΣΚΕΤΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΥΤΑ ΤΗΙ
ΘΕΩΙ ΜΕΛΗΣΕΙ.

IV. Ἐκ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο 1
 οἵπερ καὶ πρόσθεν, οἱ δὲ ἄλλοι κατὰ γῆν ἐπορεύοντο. ἐπεὶ δὲ 2
 ἦσαν ἐπὶ τοῖς Μοσσυνοίκων ὁρίοις, πέμπουσιν εἰς αὐτοὺς Τιμη-
 σίθεον τὸν Τραπεζούντιον πρόξενον ὄντα τῶν Μοσσυνοίκων,
 5 ἐρωτῶντες πότερον ὡς διὰ φιλίας ἢ διὰ πολεμίας πορεύσονται
 τῆς χώρας. οἱ δὲ εἶπον ὅτι οὐ διήσοιεν· ἐπίστευον γὰρ τοῖς
 χωρίοις. ἐντεῦθεν λέγει ὁ Τιμησίθεος ὅτι πολέμιοι τούτοις εἰσὶν 3
 οἱ ἐκ τοῦ ἐπέκεινα. καὶ ἐδόκει καλέσαι ἐκείνους, εἰ βούλονται
 ξυμμαχίαν ποιήσασθαι· καὶ πεμφθεὶς ὁ Τιμησίθεος ἦκεν ἄγων
 10 τοὺς ἄρχοντας. ἐπεὶ δὲ ἀφίκοντο, συνῆλθον οἱ τε τῶν Μοσσυ- 4
 νοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεξε
 Ξενοφῶν, ἡρμήνευε δὲ Τιμησίθεος· ὦ ἄνδρες Μοσσύνοικοι, 5
 ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα πεζῇ· πλοῖα γὰρ
 οὐκ ἔχομεν· κωλύουσι δὲ οὗτοι ἡμᾶς οὓς ἀκούομεν ὑμῖν πολεμίους
 15 εἶναι. εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν ξυμμάχους καὶ 6
 τιμωρήσασθαι εἴ τί ποτε ὑμᾶς οὗτοι ἠδίκησαν, καὶ τὸ λοιπὸν
 ὑμῶν ὑπηκόους εἶναι τούτους. εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε 7
 πόθεν αὖθις ἂν τοσαύτην δύναμιν λάβοιτε ξύμμαχον. πρὸς 8
 ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν Μοσσυνοίκων ὅτι καὶ βούλονται
 20 ταῦτα καὶ δέχονται τὴν ξυμμαχίαν. Ἀγετε δὴ, ἔφη ὁ Ξενοφῶν, 9
 τί ἡμῶν δεήσεσθε χρήσασθαι, ἂν ξύμμαχοι ὑμῶν γειώμεθα, καὶ

- 10 ὑμεῖς τί οἰοί τε ἔσεσθε ἡμῖν ξυμπράξαι περὶ τῆς διόδου; οἱ δὲ
εἶπον ὅτι ἱκανοὶ ἐσμεν εἰς τὴν χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ
θάτερα τὴν τῶν ὑμῖν τε καὶ ἡμῖν πολεμίων, καὶ δεῦρο ὑμῖν
πέμψαι ναῦς τε καὶ ἄνδρας οἵτινες ὑμῖν ξυμμαχοῦνται τε καὶ 25
τὴν ὁδὸν ἡγήσονται.
- 11 Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ὥχοντο. καὶ ἦκον
τῇ ὑστεραίᾳ ἄγοντες τριακόσια πλοῖα μονόξυλα καὶ ἐν ἐκάστῳ
τρεῖς ἄνδρας, ὧν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔθεντο τὰ ὄπλα,
12 ὁ δὲ εἰς ἔμενε. καὶ οἱ μὲν λαβόντες τὰ πλοῖα ἀπέπλευσαν, οἱ δὲ 30
μένοντες ἐξετάξαντο ὧδε. ἔστησαν ἀνὰ ἑκατὸν μάλιστα οἶον
χοροὶ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέρρα πάντες λευκῶν
βοῶν δασέα, ἡκασμένα κιττοῦ πετάλῳ, ἐν δὲ τῇ δεξιᾷ παλτὸν
ὡς ἔξπηχυ, ἔμπροσθεν μὲν λόγχην ἔχον, ὅπισθεν δὲ τοῦ ξύλου
13 σφαιροειδές. χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων, πάχος 35
ὡς λινοῦ στρωματοδέσμου, ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα
οἰάπερ τὰ Παφλαγονικά, κρωβύλον ἔχοντα κατὰ μέσον, ἐγγύ-
14 τατα τιαιοιδῆ· εἶχον δὲ καὶ σαγάρεις σιδηρᾶς. ἐντεῦθεν
ἐξῆρχε μὲν αὐτῶν εἰς, οἱ δὲ ἄλλοι ἅπαντες ἐπορεύοντο ἄδοντες
ἐν ῥυθμῷ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὅπλων 40
τῶν Ἑλλήνων ἐπορεύοντο εὐθὺς πρὸς τοὺς πολεμίους ἐπὶ χωρίον
ὃ ἐδόκει ἐπιμαχότατον εἶναι.
- 15 . Ωἰκείτο δὲ τοῦτο πρὸ τῆς πόλεως τῆς Μητροπόλεως καλου-
μένης αὐτοῖς καὶ ἐχούσης τὸ ἀκρότατον τῶν Μοσσυνοίκων. καὶ
περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ αἰὲ τοῦτ' ἔχοντες ἐδόκουν 45
ἐγκρατεῖς εἶναι καὶ πάντων Μοσσυνοίκων, καὶ ἔφασαν τούτους οὐ
δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν ὃν καταλαβόντας πλεονεκτεῖν.
- 16 Εἶποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων τινές, οὐ ταχθέντες ὑπὸ
τῶν στρατηγῶν, ἀλλὰ ἀρπαγῆς ἕνεκεν. οἱ δὲ πολέμιοι προσιόντων
τέως μὲν ἡσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες 50
τρέπονται αὐτούς, καὶ ἀπέκτειναν συχνοὺς τῶν βαρβάρων καὶ
τῶν ξυναναβάντων Ἑλλήνων τινάς, καὶ ἐδίωκον μέχρι οὐ εἶδον
17 τοὺς Ἑλληνας βοηθοῦντας· εἶτα δὲ ἀποτραπόμενοι ὥχοντο, καὶ
ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς Ἑλλησι
18 καὶ τοῖς ἑαυτῶν πολεμίοις, καὶ ἅμα ἐχόρευον νόμῳ τινὶ ἄδοντες. 55
οἱ δὲ Ἑλληνες μάλα ἤχθοντο ὅτι τοὺς τε πολεμίους ἐπεποιή-

κεσαν θρασυτέρους καὶ ὅτι οἱ ἐξελθόντες Ἕλληνες σὺν αὐτοῖς ἐπεφεύγεσαν μάλα ὄντες συχνοί· ὃ οὐπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ.

60 Ξενοφῶν δὲ ξυγκαλέσας τοὺς Ἕλληνας εἶπεν· Ἄνδρες 19
στρατιῶται, μηδὲν ἀθυμήσητε ἔνεκα τῶν γεγενημένων· ἴστε γὰρ ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. πρῶτον μὲν 20
γὰρ ἐπίστασθε ὅτι οἱ μέλλοντες ἡμῖν ἡγεῖσθαι τῷ ὄντι πολέμιοι εἰσιν οἷσπερ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ
65 ἀμελήσαντες τῆς ξὺν ἡμῖν τάξεως καὶ ἱκανοὶ ἡγησάμενοι εἶναι
ξὺν τοῖς βαρβάροις ταῦτὰ πράττειν ἅπερ σὺν ἡμῖν δίκην δεδώ-
κασιν· ὥστε αἰθῆς ἦττον τῆς ἡμετέρας τάξεως ἀπολείφονται.
ἀλλ' ὑμᾶς δεῖ παρασκευάζεσθαι ὅπως καὶ τοῖς φίλοις οὖσι τῶν 21
βαρβάρων δόξητε κρείττους αὐτῶν εἶναι καὶ τοῖς πολεμίοις
70 δηλώσητε ὅτι οὐχ ὁμοίοις ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς
ἀτάκτοις ἐμάχοντο.

Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· τῇ δὲ ὑστεραία 22
θύσαντες ἐπεὶ ἐκαλλιερήσαντο, ἀριστήσαντες, ὀρθίους τοὺς
λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐώνυμον κατὰ
75 ταῦτὰ ταξάμενοι ἐπορεύοντο τοὺς τοξότας μεταξὺ τῶν λόχων
ἔχοντες, ὑπολειπομένου δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν.
ἦσαν γὰρ τῶν πολεμιῶν οἱ εὗζωνοι κατατρέχοντες τοῖς λίθοις 23
ἔβαλλον. τούτους ἀνέστελλον οἱ τοξόται καὶ πελτασταί· οἱ
δ' ἄλλοι βάδην ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον ἀφ' οὗ τῇ
80 προτεραίᾳ οἱ βάρβαροι ἐτρέφθησαν καὶ οἱ ξὺν αὐτοῖς· ἐνταῦθα
γὰρ οἱ πολέμιοι ἦσαν ἀντιτεταγμένοι. τοὺς μὲν οὖν πελταστὰς 24
ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο, ἐπειδὴ δὲ ἐγγὺς ἦσαν οἱ
ὀπλίται, ἐτρέποντο. καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο διώ-
κουντες ἄνω πρὸς τὴν πόλιν, οἱ δὲ ὀπλίται ἐν τάξει εἶποντο.
85 ἐπεὶ δὲ ἄνω ἦσαν πρὸς ταῖς Μητροπόλεως οἰκίαις, ἐνταῦθα οἱ 25
πολέμιοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντιζον
τοῖς παλτοῖς, καὶ ἄλλα δόρατα ἔχοντες παχέα μακρά, ὅσα ἀνὴρ
ἂν φέροι μόλις, τούτοις ἐπειρῶντο ἀμύνεσθαι ἐκ χειρός. ἐπὶ 26
δὲ οὐχ ὑφίεντο οἱ Ἕλληνες, ἀλλὰ ὁμοσε ἐχώρουν, ἔφευγον οἱ
90 βάρβαροι καὶ ἐντεῦθεν λείποντες ἅπαντες τὸ χωρίον. ὁ δὲ βασι-
λεὺς αὐτῶν ὁ ἐν τῷ μύσσειν τῷ ἐπ' ἄκρου ἀκοδομημένῳ, ὃν τρε-

φουσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττουσιν, οὐκ ἤθελεν ἐξελθεῖν, οὐδὲ ὁ ἐν τῷ πρότερον αἰρεθέντι χωρίῳ, ἀλλ' αὐτοῦ σὺν τοῖς μοσσύνοις κατεκαύθησαν.

27 Οἱ δὲ Ἕλληνες διαρπάζοντες τὰ χωρία ἡύρισκον θησαυροὺς 95
ἐν ταῖς οἰκίαις ἄρτων, νενημένων πατρίους, ὥς ἔφασαν οἱ Μοσ-
σύνοικοι, τὸν δὲ νέον σῖτον ξὺν τῇ καλάμῃ ἀποκείμενον· ἦσαν δὲ
28 ζεῖαι αἱ πλείσται. καὶ δελφίνων τεμάχῃ ἐν ἀμφορεῦσιν ἡύρις-
κετο τεταριχευμένα καὶ στέαρ ἐν τεύχεσι τῶν δελφίνων, ᾧ
29 ἐχρῶντο οἱ Μοσσύνοικοι καθάπερ οἱ Ἕλληνες τῷ ἐλαίῳ· κάρυα 100
δὲ ἐπὶ τῶν ἀνώγειν ἦν πολλὰ τὰ πλατέα οὐκ ἔχοντα διαφυγὴν
οὐδεμίαν. τούτῳ καὶ πλείστῳ σίτῳ ἐχρῶντο ἔψοντες καὶ
ἄρτους ὀπτῶντες. οἶνος δὲ ἡύρισκετο ὃς ἄκρατος μὲν ὀξύς
ἐφαίνετο εἶναι ὑπὸ τῆς αὐστηρότητος, κερασθεὶς δὲ εὐώδης τε
καὶ ἡδύς.

105

30 Οἱ μὲν δὴ Ἕλληνες ἀριστήσαντες ἐνταῦθα ἐπορεύοντο εἰς τὸ
πρόσω, παραδόντες τὸ χωρίον τοῖς ξυμμαχήσασι τῶν Μοσσυ-
νοίκων. ὅποσα δὲ καὶ ἄλλα παρῆσαν χωρία τῶν ξὺν τοῖς
πολεμίοις ὄντων, τὰ εὐπροσοδώτατα οἱ μὲν ἔλειπον, οἱ δὲ
31 ἐκόντες προσεχώρουν. τὰ δὲ πλείστα τοιαῦτα ἦν τῶν χωρίων. 110
ἀπείχον αἱ πόλεις ἀπ' ἀλλήλων στάδια ὀγδοήκοντα, αἱ δὲ πλέον
αἱ δὲ μείον· ἀναβοώντων δὲ ἀλλήλων ξυνήκουον εἰς τὴν ἐτέραν
ἐκ τῆς ἐτέρας πόλεως· οὕτως ὑψηλὴ τε καὶ κοίλῃ ἡ χώρα ἦν.
32 ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φίλοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς
παῖδας τῶν εὐδαιμόνων σιτευτοὺς, τεθραμμένους καρύοις ἐφθοῖς, 115
ἀπαλοὺς καὶ λευκοὺς σφόδρα καὶ οὐ πολλοῦ δέοντας ἴσους τὸ
μῆκος καὶ τὸ πλάτος εἶναι, ποικίλους δὲ τὰ νῶτα καὶ τὰ ἔμ-
33 προσθεν πάντα ἐστιγμένους ἀνθέμια. ἐξήτουν δὲ καὶ ταῖς
ἐταίραις ἃς ἦγον οἱ Ἕλληνες, ἐμφανῶς ξυγγίγνεσθαι· νόμος
γὰρ ἦν οὗτός σφισι. λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἱ 120
34 γυναῖκες. τούτους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους
διελθεῖν καὶ πλείστον τῶν Ἑλληνικῶν νόμων κεχωρισμένους.
ἐν τε γὰρ ὄχλῳ ὄντες ἐποιοῦν ἅπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ
ποιήσαιαν, μόνοι τε ὄντες ὅμοια ἔπραττον ἅπερ ἂν μετ' ἄλλων
ὄντες, διελέγοντό τε αὐτοῖς καὶ ἐγέλων ἐφ' ἑαυτοῖς καὶ ὠρχοῦντο 125
ἐφιστάμενοι ὅπου τύχοιεν ὥσπερ ἄλλοις ἐπιδεικνύμενοι.

V. Διὰ ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς πολεμίας
καὶ τῆς φιλίας, ἐπορεύθησαν ὀκτὼ σταθμούς, καὶ ἀφικνοῦνται
εἰς Χάλυβας. οὗτοι ὀλίγοι τε ἦσαν καὶ ὑπήκοοι τῶν Μοσσυ-
νοίκων, καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας.
5 ἐντεῦθεν ἀφικνοῦνται εἰς Τιβαρηνοὺς. ἡ δὲ τῶν Τιβαρηνῶν 2
χώρα πολὺ ἦν πεδινωτέρα καὶ χωρία εἶχεν ἐπὶ θαλάττῃ ἥττον
ἐρυμνά. καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν
καὶ τὴν στρατιὰν ὀνηθῆναί τι, καὶ τὰ ξένια ἃ ἦκε παρὰ Τιβαρη-
νῶν οὐκ ἐδέχοντο, ἀλλ' ἐπιμείναι κελεύσαντες ἔστε βουλευσάμενοι
10 ἐθύνοντο. καὶ πολλὰ καταθυσάντων τέλος ἀπεδείξαντο οἱ μάν- 3
τεις πάντες γνώμην ὅτι οὐδαμῇ προσίοιντο οἱ θεοὶ τὸν πόλεμον.
ἐντεῦθεν δὴ τὰ ξένια ἐδέξαντο, καὶ ὥς διὰ φιλίας πορευόμενοι
δύο ἡμέρας ἀφίκοντο εἰς Κοτύωρα πόλιν Ἑλληνίδα, Σινωπέων
ἄποικον, οὖσαν δ' ἐν τῇ Τιβαρηνῶν χώρᾳ.

15 [Μέχρι ἐνταῦθα ἐπέξενσεν ἡ στρατιά. πλήθος τῆς κατα- 4
βάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἄχρι εἰς Κοτύωρα
σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑξακόσιοι καὶ εἴκοσι,
στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι, χρόνου πλήθος
ὀκτὼ μῆνες.]

20 Ἐνταῦθα ἔμειναν ἡμέρας τετταράκοντα πέντε. ἐν δὲ ταύταις 5
πρῶτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπὰς ἐποίησαν κατὰ ἔθνος
ἕκαστοι τῶν Ἑλλήνων καὶ ἀγῶνας γυμνικούς. τὰ δ' ἐπιτήδει' 6
ἐλάβανον τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων
τῶν Κοτυωριτῶν· οὐ γὰρ παρείχον ἀγοράν, οὐδὲ εἰς τὸ τεῖχος
25 τοὺς ἀσθενοῦντας ἐδέχοντο.

Ἐν τούτῳ ἔρχονται ἐκ Σινώπης πρέσβεις, φοβούμενοι περὶ 7
τῶν Κοτυωριτῶν τῆς τε πόλεως, ἣν γὰρ ἐκείνων καὶ φόρον ἐκεί-
νοις ἔφερον, καὶ περὶ τῆς χώρας, ὅτι ἤκουον διγυμνήην. καὶ
ἐλθόντες εἰς τὸ στρατόπεδον ἔλεγον· προηγόρει δὲ Ἑκατόνυμος
30 δεινὸς νομιζόμενος εἶναι λέγειν· Ἐπεμψεν ἡμᾶς, ὧ ἄνδρες στρα- 8
τιῶται, ἡ τῶν Σινωπέων πόλις ἐπαινέσοντάς τε ὑμᾶς ὅτι νικᾶτε
Ἕλληνες ὄντες βαρβάρους, ἔπειτα δὲ καὶ ξυνησθησομένους ὅτι
διὰ πολλῶν τε καὶ δεινῶν, ὥς ἡμεῖς ἠκούσαμεν, πραγμάτων
σεισωμένοι πάρεστε. ἀξιοῦμεν δὲ Ἕλληνες ὄντες καὶ αὐτοὶ ὑφ' 9
35 ὑμῶν ὄντων Ἑλλήνων ἀγαθὸν μὲν τι πάσχειν, κακὸν δὲ μηδέν·

- οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πώποτε ὑπὴρξαμεν κακῶς ποιοῦντες.
- 10 Κοτυωρίται δὲ οὗτοι εἰσὶ μὲν ἡμέτεροι ἄποικοι, καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παραδεδώκαμεν βαρβάρους ἀφελόμενοι· διὸ καὶ δασμὸν ἡμῖν φέρουσιν οὗτοι τεταγμένον καὶ Κερασούντιοι καὶ Τραπεζούντιοι· ὥστε ὅ,τι ἂν τούτους κακὸν ποιήσητε ἢ Σινω- 40
- 11 πέων πόλις νομίζει πάσχειν. νῦν δὲ ἀκούομεν ὑμᾶς εἰς τε τὴν πόλιν βία παρεληλυθότας ἐνίοις σκηνοῦν ἐν ταῖς οἰκίαις καὶ ἐκ
- 12 τῶν χωρίων βία λαμβάνειν ὧν ἂν δέησθε οὐ πείθοντας. ταῦτ' οὖν οὐκ ἀξιούμεν· εἰ δὲ ταῦτα ποιήσετε, ἀνάγκη ἡμῖν καὶ Κορύ- λαν καὶ Παφλαγόνας καὶ ἄλλον ὄντινα ἂν δυνώμεθα φίλον 15
- ποιεῖσθαι.
- 13 Πρὸς ταῦτα ἀναστὰς Ξενοφὼν ὑπὲρ τῶν στρατιωτῶν εἶπεν· Ἡμεῖς δέ, ὦ ἄνδρες Σινωπεῖς, ἤκομεν ἀγαπῶντες ὅτι τὰ σώματα διεσώσάμεθα καὶ τὰ ὅπλα· οὐ γὰρ ἦν δυνατόν ἅμα τε χρήματα
- 14 ἄγειν καὶ φέρειν καὶ τοῖς πολεμίοις μάχεσθαι. καὶ νῦν ἐπεὶ εἰς 50 τὰς Ἑλληνίδας πόλεις ἤλθομεν, ἐν Τραπεζούντι μὲν, παρῆχον γὰρ ἡμῖν ἀγοράν, ὠνούμενοι εἶχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὧν ἐτίμησαν ἡμᾶς καὶ ξένια ἔδωκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐτούς, καὶ εἴ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα· τοὺς δὲ πολεμίους αὐτῶν ἐφ' οὓς αὐτοὶ ἡγοῖντο κακῶς ἐποιοῦμεν 55
- 15 ὅσον ἐδυνάμεθα. ἐρωτᾶτε δὲ αὐτοὺς ὁποῖων τινῶν ἡμῶν ἔτυχον· πάρεισι γὰρ ἐνθάδε οὓς ἡμῖν ἡγεμόνας διὰ φιλίαν ἢ πόλιν ξυνέ- 16
- 16 πεμφεν. ὅποι δ' ἂν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἂν τε εἰς βάρβαρον γῆν ἂν τε εἰς Ἑλληνίδα, οὐχ ὕβρει ἀλλὰ ἀνάγκη
- 17 λαμβάνομεν τὰ ἐπιτήδεια. καὶ Καρδούχους καὶ Ταόχους καὶ 60
- Χαλδαίους καίπερ βασιλέως οὐχ ὑπηκόους ὄντας ὅμως καὶ μάλα φοβεροὺς ὄντας πολεμίους ἐκτησάμεθα διὰ τὸ ἀνάγκην εἶναι λαμ- 18
- 18 βάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ παρῆχον. Μάκρωνας δὲ καίπερ βαρβάρους ὄντας, ἐπεὶ ἀγορὰν οἷαν ἐδύναντο παρῆχον, φί- λους τε ἐνομίζομεν εἶναι καὶ βία οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων. 65
- 19 Κοτυωρίτας δέ, οὓς ὑμετέρους φατέ εἶναι, εἴ τι αὐτῶν εἰλή- φαμεν, αὐτοὶ αἵτιοί εἰσιν· οὐ γὰρ ὥς φίλοι προσεφέροντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας οὔτε εἴσω ἐδέχοντο οὔτε ἔξω ἀγορὰν ἔπεμπον· ἡτιῶντο δὲ τὸν παρ' ὑμῶν ἄρμοστήν τούτων αἷτιον
- 20 εἶναι. ὃ δὲ λέγεις βία παρελθόντας σκηνοῦν, ἡμεῖς ἡξιούμεν 70

τοὺς κάμνοντας εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέφγοι
τὰς πύλας, ἥ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον ταύτῃ εἰσελθόντες
ἄλλο μὲν οὐδὲν βίαιον ἐποιήσαμεν, σκηνοῦσι δ' ἐν ταῖς στέγαις
οἱ κάμνοντες τὰ αὐτῶν δαπανῶντες, καὶ τὰς πύλας φρουροῦμεν,
75 ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ ἀρμοστῇ ᾧσιν οἱ κάμνοντες ἡμῶν, ἀλλ'
ἐφ' ἡμῖν ἢ κομίσασθαι ὅταν βουλώμεθα. οἱ δὲ ἄλλοι, ὡς ὁράτε, 21
σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασμένοι. ἂν μὲν τις εὖ
ποιῇ, ἀντενποιεῖν, ἂν δὲ κακῶς, ἀλέξασθαι.

Ἄ δὲ ἡπεύλισας ὡς ἦν ὑμῖν δοκῇ Κορύλλαν καὶ Παφλαγόνιας 22
80 ξυμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δὲ ἦν μὲν ἀνάγκῃ ἢ πο-
λεμήσομεν καὶ ἀμφοτέροις· ἤδη γὰρ καὶ ἄλλοις πολλαπλασίους
ὑμῶν ἐπολεμήσαμεν. ἂν δὲ δοκῇ ἡμῖν καὶ φίλον ποιεῖσθαι τὸν
Παφλαγόνα — ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς ὑμετέρας 23
πόλεως καὶ χωρίων τῶν ἐπιθαλαττίων — πειρασόμεθα ξυμ-
85 πράττοντες αὐτῷ ὧν ἐπιθυμεῖ φίλοι γίγνεσθαι.

Ἐκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ ξυμπρέσβεις τῷ Ἑκατω- 24
νύμῳ χαλεπαίνοντες τοῖς εἰρημένοις, παρελθὼν δ' αὐτῶν ἄλλος
εἶπεν ὅτι οὐ πόλεμον ποιησόμενοι ἤκοιεν ἀλλὰ ἐπιδείξοντες ὅτι
φίλοι εἰσὶ. καὶ ξενίοις, ἦν μὲν ἔλθητε πρὸς τὴν Σινωπέων πόλιν,
90 ἐκεῖ δεξόμεθα, νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι ἃ δύνανται·
ὁρῶμεν γὰρ πάντα ἀληθῆ ὄντα ἃ λέγετε. ἐκ τούτου ξενιά τε 25
ἔπεμπον οἱ Κοτυωρίται καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον
τοὺς τῶν Σινωπέων πρέσβεις, καὶ πρὸς ἀλλήλους πολλά τε καὶ
φιλικὰ διελέγοντο τά τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας
95 ἀνεπυνθάνοντο ὧν ἑκάτεροι ἐδέοντο.

VI. Ταύτῃ μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. τῇ δὲ 1
ὑστεραίᾳ ξυνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας. καὶ ἐδόκει
αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας
βουλεύεσθαι. εἴτε γὰρ πεζῇ δέοι πορεύεσθαι, χρήσιμοι ἂν ἐδό-
5 κουν εἶναι οἱ Σινωπεῖς· ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας·
εἴτε κατὰ θάλατταν, προσδεῖν ἐδόκει Σινωπέων· μόνοι γὰρ ἂν
ἐδόκουν ἱκανοὶ εἶναι πλοῖα παρασχέειν ἀρκούντα τῇ στρατιᾷ.
καλέσαντες οὖν τοὺς πρέσβεις ξυνεβουλεύοντο, καὶ ἤξιον Ἑλλη- 2
νας ὄντας Ἑλλησι τούτῳ πρῶτον καλῶς δέχεσθαι τῷ εὖνους τε
10 εἶναι καὶ τὰ κάλλιστα ξυμβουλεύειν.

- 3 Ἀναστὰς δὲ Ἑκατόννυμος πρῶτον μὲν ἀπελογήσατο περὶ οὗ
εἶπεν ὡς τὸν Παφλαγὸνα φίλον ποιήσονται, ὅτι οὐχ ὡς τοῖς
Ἑλλησι πολεμησόντων σφῶν εἴποι, ἀλλ' ὅτι ἐξὸν τοῖς βαρ-
βάροις φίλους εἶναι τοὺς Ἑλλήνας αἰρήσονται. ἐπεὶ δὲ ξυμβου-
4 λεύειν ἐκέλευον, ἐπευξάμενος εἶπεν ὧδε. Εἰ μὲν ξυμβουλευοίμι 15
ἀ βελτιστά μοι δοκεῖ, πολλὰ μοι καὶ ἀγαθὰ γένοιτο· εἰ δὲ μή,
τάναντία. αὐτὴ γὰρ ἡ ἱερὰ ξυμβουλὴ λεγομένη εἶναι δοκεῖ
μοι παρῆναι· νῦν γὰρ δὴ ἂν μὲν εὖ ξυμβουλεύσας φανῶ, πολλοὶ
ἔσονται οἱ ἐπαινοῦντές με, ἂν δὲ κακῶς, πολλοὶ ἔσεσθε οἱ καταρῶ-
5 μενοι. πράγματα μὲν οὖν οἶδ' ὅτι πολὺ πλείω ἔξομεν, εἰ κατὰ 20
θάλατταν κομίζησθε· ἡμᾶς γὰρ δεήσει τὰ πλοῖα πορίζειν· ἣν δὲ
6 κατὰ γῆν στέλλησθε, ὑμᾶς δεήσει τοὺς μαχομένους εἶναι. ὅμως
δὲ λεκτέα ἀ γινώσκω· ἔμπειρος γὰρ εἰμι καὶ τῆς χώρας τῆς
Παφλαγόνων καὶ τῆς δυνάμεως. ἔχει γὰρ ἀμφοτέρω, καὶ πεδία
κάλλιστα καὶ ὄρη ὑψηλότατα. 25
- 7 Καὶ πρῶτον μὲν οἶδα εὐθὺς ἢ τὴν εἰσβολὴν ἀνάγκη ποιεῖσθαι·
οὐ γὰρ ἔστιν ἄλλη ἢ ἢ τὰ κέρατα τοῦ ὄρους τῆς ὁδοῦ καθ' ἑκά-
τερά ἐστιν ὑψηλά, ἀ κρατεῖν κατέχοντες καὶ πάνυ ὀλίγοι δύναιντ'
ἂν· τούτων δὲ κατεχομένων οὐδ' ἂν οἱ πάντες ἄνθρωποι δύναιντ'
ἂν διελθεῖν. ταῦτα δὲ καὶ δείξαμι ἂν, εἴ μοί τινα βούλεσθε 30
ξυμπέμψαι.
- 8 Ἐπειτα δὲ οἶδα καὶ πεδία ὄντα καὶ ἵππειαν ἣν αὐτοὶ οἱ βάρ-
βαροι νομίζουσι κρείττω εἶναι ἀπάσης τῆς βασιλέως ἵππείας.
καὶ νῦν οὗτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι, ἀλλὰ μείζον
φρονεῖ ὁ ἄρχων αὐτῶν. 35
- 9 Ἦν δὲ καὶ δυνηθῆτε τά τε ὄρη κλέψαι ἢ φθάσαι λαβόντες
καὶ ἐν τῷ πεδίῳ κρατῆσαι μαχόμενοι τοὺς τε ἵππεῖς τούτων καὶ
πεζῶν μυριάδας πλέον ἢ δώδεκα, ἥξετε ἐπὶ τοὺς ποταμούς,
πρῶτον μὲν τὸν Θερμώδοντα, εὖρος τριῶν πλέθρων, ὃν χαλεπὸν
οἶμαι διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν ἔμπροσθεν 40
ὄντων, πολλῶν δὲ ὀπισθεν ἐπομένων· δεύτερον δὲ Ἴριν, τρί-
πλεθρον ὡσαύτως· τρίτον δὲ Ἄλυν, οὐ μείον δυοῖν σταδίοις, ὃν
οὐκ ἂν δύνασθε ἄνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἔσται ὁ
παρέχων; ὡς δ' αὐτως καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε
ἂν, εἰ τὸν Ἄλυν διαβαίητε.

Ἐγὼ μὲν οἶν οὐ χαλεπὴν ὑμῖν εἶναι νομίζω τὴν πορείαν ἀλλὰ 10
παντάπασιν ἀδύνατον. ἂν δὲ πλέητε, ἔστιν ἐνθένδε μὲν εἰς Σι-
νώπην παραπλευσαι, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν· ἐξ Ἡρα-
κλείας δὲ οὔτε πεζῇ οὔτε κατὰ θάλατταν ἀπορία· πολλὰ γὰρ
50 καὶ πλοῖά ἐστιν ἐν Ἡρακλείᾳ.

Ἐπεὶ δὲ ταῦτ' ἔλεξεν, οἱ μὲν ὑπώπτεον φιλίας ἕνεκα τῆς 11
Κορύλα λέγειν· καὶ γὰρ ἦν πρόξενος αὐτῷ· οἱ δὲ καὶ ὡς ἐώρα
ληψόμενον διὰ τὴν ξυμβουλὴν ταύτην· οἱ δὲ ὑπώπτεον καὶ
τούτου ἕνεκα λέγειν ὡς μὴ πεζῇ ἰόντες τὴν Σινωπέων τι χώραν
55 κακὸν ἐργάζουιντο. οἱ δ' οὖν Ἕλληνες ἐψηφίσαντο κατὰ θάλατ-
ταν τὴν πορείαν ποιεῖσθαι. μετὰ ταῦτα Ξενοφῶν εἶπεν· ὦ 12
Σινωπεῖς, οἱ μὲν ἄνδρες ἤρηνται πορείαν ἦν ὑμεῖς ξυμβουλευέτε·
οὕτω δὲ ἔχει· εἰ μὲν πλοῖα ἔσεσθαι μέλλει ἱκανὰ ὡς ἀριθμῷ
ἓνα μὴ καταλείπεσθαι ἐνθάδε, ἡμεῖς ἂν πλείοιμεν· εἰ δὲ μέλλοι-
60 μεν οἱ μὲν καταλείψεσθαι οἱ δὲ πλεύσεσθαι, οὐκ ἂν ἐμβαίημεν
εἰς τὰ πλοῖα. γινώσκομεν γὰρ ὅτι ὅπου μὲν ἂν κρατῶμεν, 13
δυναίμεθα ἂν καὶ σφῶζεσθαι καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δέ που
ἦττους τῶν πολεμίων ληφθισόμεθα, εὐδηλον δὴ ὅτι ἐν ἀνδραπό-
δων χώρᾳ ἐσόμεθα. ἀκούσαντες ταῦτα οἱ Σινωπεῖς ἐκέλευον
65 πέμπειν πρέσβεις. καὶ πέμπουσι Καλλιμάχον Ἀρκάδα καὶ 14
Ἀρίστωνα Ἀθηναῖον καὶ Σαμόλαν Ἀχαιοῦν. καὶ οἱ μὲν ὥχοιντο.

Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὁρῶντι μὲν ὀπλίτας πολ- 15
λοὺς τῶν Ἑλλήνων, ὁρῶντι δὲ πελταστὰς πολλοὺς καὶ τοξότας
καὶ σφενδονήτας καὶ ἵππεῖς δὲ καὶ μάλα ἤδη διὰ τὴν τριβὴν
70 ἱκανοὺς, ὄντας δ' ἐν τῷ Πόντῳ, ἔνθα οὐκ ἂν ἀπ' ὀλίγων χρημά-
των τοσαύτη δύναμις παρεσκευάσθῃ, καλὸν αὐτῷ ἐδόκει εἶναι
χώραν καὶ δύναμιν τῇ Ἑλλάδι προσκτήσασθαι πόλιν κατοικί-
σαντας. καὶ γενέσθαι ἂν αὐτῷ ἐδόκει μεγάλη, καταλογιζομένη 16
τό τε αὐτῶν πλῆθος καὶ τοὺς περιοικούντας τὸν Πόντον. καὶ
75 ἐπὶ τούτοις ἐθύετο πρὶν τιμὴν εἰπεῖν τῶν στρατιωτῶν Σιλανὸν
παρακαλέσας τὸν Κύρου μάντιν γενόμενον τὸν Ἀμπρακιώτην.
ὁ δὲ Σιλανὸς δεδιὼς μὴ γένηται ταῦτα καὶ καταμείνῃ που ἢ 17
στρατιά, ἐκφέρει εἰς τὸ στράτευμα λόγον ὅτι Ξενοφῶν βούλεται
καταμείναι τὴν στρατιὰν καὶ πόλιν οἰκίσαι καὶ ἑαυτῷ ὄνομα καὶ
80 δύναμιν περιποιήσασθαι. αὐτὸς δ' ὁ Σιλανὸς ἐβούλετο ὅτι 18

τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὓς γὰρ παρὰ Κύρου ἔλαβε τρισχιλίους δαρεικοὺς ὅτε τὰς δέκα ἡμέρας ἡλήθευσεν
 θνόμενος Κύρῳ, καὶ διεσεσώκει.

- 19 Τῶν δὲ στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς μὲν ἐδόκει βελτιστον
 εἶναι καταμεῖναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίῳ δὲ ὁ Δαρδανεύς 85
 καὶ Θώραξ ὁ Βοιώτιος πρὸς ἐμπόρους τινὰς παρόντας τῶν Ἡρα-
 κλεωτῶν καὶ Σινωπέων λέγουσιν ὅτι εἰ μὴ ἐκποριοῦσι τῇ στρα-
 τιᾷ μισθὸν ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει
 μείναι τοσαύτῃ δύναμις ἐν τῷ Πόντῳ· βούλεται γὰρ Ξενοφῶν καὶ
 ἡμᾶς παρακαλεῖ, ἐπειδὴν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἐξαίφνης 90
 20 τῇ στρατιᾷ, "Ἄνδρες, νῦν μὲν ὁρῶμεν ἡμᾶς ἀπόρους ὄντας καὶ ἐν
 τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτήδεια καὶ ὥς οἴκαδε ἀπελθόντας ὀνήσαι
 τι τοὺς οἴκοι· εἰ δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τὸν Πόντον
 οἰκουμένης ἐκλεξάμενοι ὅποι ἂν βούλησθε κατασχεῖν, καὶ τὸν μὲν
 ἐθέλοντα ἀπιέναι οἴκαδε, τὸν δ' ἐθέλοντα μένειν αὐτοῦ, πλοῖα δ' 95
 ὑμῖν πάρεστιν, ὥστε ὅπῃ ἂν βούλησθε ἐξαίφνης ἂν ἐπιπέσοιτε.
- 21 Ἀκούσαντες ταῦτα οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι·
 ξυνέπεμψε δ' αὐτοῖς Τιμασίῳ Δαρδανεύς Εὐρύμαχόν τε τὸν
 Δαρδανέα καὶ Θώρακα τὸν Βοιώτιον ταῦτ' ἐρῶντας. Σινωπεῖς
 δὲ καὶ Ἡρακλεῶται ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμα- 100
 σίωνα καὶ κελεύουσι προστατεύσαι λαβόντα χρήματα ὅπως
 22 ἐκπλεύσῃ ἡ στρατιὰ. ὁ δὲ ἄσμενος ἀκούσας ἐν ξυλλόγῳ τῶν
 στρατιωτῶν ὄντων λέγει τάδε. Οὐ δεῖ προσέχειν μονῇ, ὦ
 ἄνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιείσθαι.
- 23 ἀκούω δὲ τινὰς θύεσθαι ἐπὶ τούτῳ οὐδ' ὑμῖν λέγοντας. ὑπι- 105
 σχνοῦμαι δὲ ὑμῖν, ἂν ἐκπλέητε, ἀπὸ νομηνίας μισθοφορὰν παρέ-
 ξειν κυζικηνὸν ἐκάστῳ τοῦ μηνός· καὶ ἄξω ὑμᾶς εἰς τὴν Τρωάδα,
 ἔνθεν καὶ εἰμι φυγὰς, καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πόλις· ἐκόντες γὰρ
 24 με δέξονται. ἡγήσομαι δὲ αὐτὸς ἐγὼ ἔνθεν πολλὰ χρήματα
 λήψεσθε. ἔμπειρος δὲ εἰμι τῆς Αἰολίδος καὶ τῆς Φρυγίας 110
 καὶ τῆς Τρωάδος καὶ τῆς Φαρναβάζου ἀρχῆς πάσης, τὰ μὲν διὰ
 τὸ ἐκείθεν εἶναι, τὰ δὲ διὰ τὸ ξυνεστρατεῦσθαι ἐν αὐτῇ σὺν
 Κλεάρχῳ τε καὶ Δερκυλίδῃ.
- 25 Ἀναστὰς αὖθις Θώραξ ὁ Βοιώτιος, ὃς περὶ στρατηγίας Ξενο-
 φῶντι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἔσεσθαι αὐτοῖς 115

Χερρόνησον χώραν καλὴν καὶ εὐδαίμονα ὥστε ἐξεῖναι τῇ βου-
 λομένῳ ἐνοικεῖν, τῇ δὲ μὴ βουλομένῳ ἀπιέναι οἴκαδε. γελοῖον δὲ
 εἶναι ἐν τῇ Ἑλλάδι οὐσης χώρας πολλῆς καὶ ἀφθόιου ἐν τῇ
 βαρβάρων μαστεύειν. ἔστε δ' ἄν, ἔφη, ἐκεῖ γένησθε, κἀγὼ κα- 26
 120 θάπερ Τιμασίῳν ὑπισχνοῦμαι ὑμῖν τὴν μισθοφοράν. ταῦτα δὲ
 ἔλεγεν εἰδὼς ἃ Τιμασίῳν οἱ Ἡρακλεῶται καὶ οἱ Σινωπεῖς
 ὑπισχνοῦντο ὥστε ἐκπλεῖν. ὁ δὲ Ξενοφῶν ἐν τούτῳ ἐσίγα.

Ἀναστὰς δὲ Φιλῆσιος καὶ Λύκων οἱ Ἀχαιοὶ ἔλεγον ὡς δεινὸν 27
 εἴη ἰδίᾳ μὲν Ξενοφῶντα πείθειν τε καταμένειν καὶ θύεσθαι ὑπὲρ
 125 τῆς μοῦνης, εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων.

Ὡστε ἡναγκάσθη ὁ Ξενοφῶν ἀναστῆναι καὶ εἰπεῖν τάδε.
 Ἐγὼ, ὦ ἄνδρες, θύομαι μὲν ὡς ὁράτε ὅποσα δύναμαι καὶ ὑπὲρ 28
 ὑμῶν καὶ ὑπὲρ ἐμαντοῦ ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ
 νοῶν καὶ πράττων ὅποια μέλλει ὑμῖν τε κάλλιστα καὶ ἄριστα
 130 ἔσεσθαι καὶ ἐμοί. καὶ νῦν ἐθνόμην περὶ αὐτοῦ τούτου εἰ ἄμεινον
 εἴη ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων ἢ παι-
 τάσσι μηδὲ ἅπτεσθαι τοῦ πράγματος. Σιλιανὸς δέ μοι ὁ μαρτις 29
 ἀπεκρίνατο τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι· ἥδει γὰρ καὶ
 ἐμὲ οὐκ ἄπειρον ὄντα διὰ τὸ αἰεὶ παρεῖναι τοῖς ἱεροῖς· ἔλεξε δὲ
 135 ὅτι ἐν τοῖς ἱεροῖς φαίνοιτό τις δόλος καὶ ἐπιβουλὴ ἐμοί, ὡς ἄρα
 γιγνώσκων ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. ἐξή-
 νεγκε γὰρ τὸν λόγον ὡς ἐγὼ πράττειν ταῦτα διανοοίμην ἥδη οὐ
 πείσας ὑμᾶς. ἐγὼ δὲ εἰ μὲν ἑώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν 30
 ἐσκόπουν ἀφ' οὗ ἂν γένοιτο ὥστε λαβόντας ὑμᾶς πόλιν τὸν μὲν
 140 βουλόμενον ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσαιοτο
 ἱκανὰ ὥστε καὶ τοὺς ἑαυτοῦ οἰκείους ὠφελησαί τι. ἐπεὶ δὲ ὁρῶ 31
 ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡρακλεώτας καὶ Σινωπεῖς ὥστε
 ἐκπλεῖν, καὶ μισθὸν ὑπισχνουμένους ὑμῖν ἄνδρας ἀπὸ ρουμηνίας,
 καλὸν μοι δοκεῖ εἶναι σφζομένους ἔνθα βουλόμεθα μισθὸν τῆς
 145 σωτηρίας λαμβάνειν, καὶ αὐτὸς τε παύομαι ἐκείνης τῆς διανοίας,
 καὶ ὅπόσοι πρὸς ἐμὲ προσῆσαν λέγοντες ὡς χρὴ ταῦτα πράττειν,
 ἀναπαύεσθαι φημι χρῆναι.

Οὕτω γὰρ γιγνώσκω· ὁμοῦ μὲν ὄντες πολλοὶ ὥσπερ νυνὶ 32
 δοκεῖτε ἂν μοι καὶ ἔντιμοι εἶναι καὶ ἔχειν τὰ ἐπιτήδεια· ἐν γὰρ
 150 τῇ κρατεῖν ἐστι καὶ τὸ λαμβάνειν τὰ πῶν ἡττόνων· διασπασθείτες

δ' ἂν καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως οὐτ' ἂν τροφήν
 33 δύναισθε λαμβάνειν οὔτε χαίροντες ἂν ἀπαλλάξαίτε. δοκεῖ οὖν
 μοι ἄπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα, καὶ εἰάν τις μέντοι
 ἀπολιπὼν ληφθῇ πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στράτευμα, κρί-
 νεσθαι αὐτὸν ὡς ἀδικοῦντα. καὶ ὅτῳ δοκεῖ, ἔφη, ταῦτα, ἀράτω 155
 τὴν χεῖρα. ἀνέτειναν ἅπαντες.

34 Ὁ δὲ Σιλανὸς ἐβόα, καὶ ἐπεχείρει λέγειν ὡς δίκαιον εἶη
 ἀπιέναι τὸν βουλόμενον. οἱ δὲ στρατιῶται οὐκ ἠνείχοντο, ἀλλ'
 ἠπεύλουν αὐτῷ ὅτι εἰ λήψονται ἀποδιδράσκοντα, τὴν δίκην
 35 ἐπιθήσοιεν. ἐντεῦθεν ἐπεὶ ἔγνωσαν οἱ Ἡρακλεῶται ὅτι ἐκπλεῖν 160
 δεδογμένον εἶη καὶ Ξενοφῶν αὐτὸς ἐπεψηφικῶς εἶη, τὰ μὲν πλοῖα
 πέμπουσι, τὰ δὲ χρήματα ἃ ὑπέσχοντο Τιμασίῳ καὶ Θώρακι
 36 ἐψευσμένοι ἦσαν. ἐνταῦθα δὲ ἐκπεπληγμένοι ἦσαν καὶ ἐδεδίεσαν
 τὴν στρατιάν οἱ τὴν μισθοφορὰν ὑπεσχημένοι. παραλαβόντες
 οὖν οὗτοι καὶ τοὺς ἄλλους στρατηγούς οἷς ἀνεκεκοίνωντο ἃ 165
 πρόσθεν ἔπραττον, πάντες δ' ἦσαν πλὴν Νέωνος τοῦ Ἀσιναίου,
 ὃς Χειρισόφῳ ὑπεστρατήγει, Χειρίσοφος δὲ οὐπω παρῆν, ἔρχον-
 ται πρὸς Ξενοφῶντα, καὶ λέγουσιν ὅτι μεταμέλοι αὐτοῖς, καὶ
 δοκοίη κράτιστον εἶναι πλεῖν εἰς Φᾶσιν, ἐπεὶ πλοῖα ἔστι, καὶ
 κατασχεῖν τὴν Φασιανῶν χώραν. Αἰήτου δὲ ὕδατος ἐτύγχανε 170
 37 βασιλεύων αὐτῶν. Ξενοφῶν δὲ ἀπεκρίνατο ὅτι οὐδὲν ἂν τούτων
 εἴποι εἰς τὴν στρατιάν· ὑμεῖς δὲ ξυλλέξαντες, ἔφη, εἰ βούλεσθε,
 λέγετε. ἐνταῦθα ἀποδείκνυται Τιμασίῳ ὁ Δαρδανεὺς γνώμην
 οὐκ ἐκκλησιάζειν ἀλλὰ τοὺς αὐτοῦ ἕκαστον λοχαγούς πρῶτον
 πειρᾶσθαι πείθειν. καὶ ἀπελθόντες ταῦτ' ἐποιοῦν. 175

1 VII. Ταῦτα οὖν οἱ στρατιῶται ἀνεπύθοντο ταραττόμενα.
 καὶ ὁ Νέων λέγει ὡς Ξενοφῶν ἀναπεπεικῶς τοὺς ἄλλους στρατη-
 γούς διανοεῖται ἄγειν τοὺς στρατιώτας ἐξαπατήσας πάλιν εἰς
 2 Φᾶσιν. ἀκούσαντες δ' οἱ στρατιῶται χαλεπῶς ἔφερον, καὶ ξύλ-
 λογοι ἐγίγνοντο καὶ κύκλοι ξυνίσταντο [καὶ μάλα φοβεροὶ ἦσαν 5
 μὴ ποιήσειαν οἷα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν καὶ
 τοὺς ἀγορανόμους· ὅσοι μὴ εἰς τὴν θάλατταν κατέφυγον κατε-
 3 λεύσθησαν]. ἐπεὶ δὲ ἦσθάνετο Ξενοφῶν, ἔδοξεν αὐτῷ ὡς τά-
 χιστα ξυναγαγεῖν αὐτῶν ἀγοράν, καὶ μὴ ἐᾶσαι ξυλλεγῆναι
 4 αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα ξυλλέξαι ἀγοράν. οἱ δ' 10

ἐπεὶ τοῦ κήρυκος ἤκουσαν, ξυνέδραμον καὶ μάλα ἑτοίμως. ἐν-
ταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγόρει, ὅτι ἦλθον
πρὸς αὐτόν, λέγει δὲ ὧδε.

Ἄκουέ τινα διαβάλλειν, ᾧ ἄνδρες, ἐμὲ ὡς ἐγὼ ἄρα ἔξαπατή- 5
15 σας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν. ἀκούσατε οἷν μου πρὸς θεῶν,
καὶ ἐὰν μὲν ἐγὼ φαίνωμαι ἀδικεῖν, οὐ χρή με ἐνθύνδε ἀπελθεῖν
πρὶν ἂν δῶ δίκην· ἂν δ' ὑμῖν φαίνωνται ἀδικεῖν οἱ ἐμὲ διαβάλ-
λουντες, οὕτως αὐτοῖς χρῆσθαι ὥσπερ ἄξιον. ὑμεῖς δέ, ἔφη, ἵστε 6
δήπου ὅθεν ἥλιος ἀνίσχει καὶ ὅπου δύεται, καὶ ὅτι ἐὰν μὲν τις
20 εἰς τὴν Ἑλλάδα μέλλῃ ἰέναι, πρὸς ἐσπέραν δεῖ πορεύεσθαι· ἦν
δέ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπαλιν πρὸς ἑῶ. ἔστιν
οὖν ὅστις τοῦτο ἂν δύναίτο ὑμᾶς ἔξαπατήσαι ὡς ἥλιος ἐνθεν μὲν
ἀνίσχει, δύεται ἐνταῦθα, ἐνθα δὲ δύεται, ἀνίσχει ἐντεῦθεν; ἀλλὰ 7
μὴν καὶ τοῦτό γε ἐπίστασθε ὅτι βορέας μὲν ἔξω τοῦ Πόντου εἰς
25 τὴν Ἑλλάδα φέρει, νότος δὲ εἴσω εἰς Φᾶσιν, καὶ λέγεται, ὅταν
βορρᾶς πνέῃ, ὡς καλοὶ πλοῖ εἰσιν εἰς τὴν Ἑλλάδα. τοῦτ' οὖν
ἔστιν ὅπως τις ἂν ὑμᾶς ἔξαπατήσαι ὥστε ἐμβαίνειν ὀπότεν νότος
πνέῃ; ἀλλὰ γὰρ ὀπότεν γαλήνη ἢ ἐμβιβῶ. οὐκοῦν ἐγὼ μὲν 8
ἐν ἐνὶ πλοίῳ πλεύσομαι, ὑμεῖς δὲ τοῦλάχιστον ἐν ἑκατόν. πῶς
30 ἂν οὖν ἐγὼ ἢ βιασαίμην ὑμᾶς ξὺν ἐμοὶ πλεῖν μὴ βουλομένους ἢ
ἔξαπατήσας ἄγοιμι; ποιῶ δ' ὑμᾶς ἔξαπατηθέντας καὶ γοητευ- 9
θέντας ὑπ' ἐμοῦ ἦκειν εἰς Φᾶσιν· καὶ δὴ ἀποβαίνομεν εἰς τὴν
χώραν· γνώσεσθε δήπου ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ· καὶ ἐγὼ
μὲν ἔσομαι ὁ ἐξηπατηκὼς εἰς, ὑμεῖς δὲ οἱ ἐξηπατημένοι ἐγγὺς
35 μυρίων ἔχοντες ὅπλα. πῶς ἂν οὖν ἀνὴρ μᾶλλον δοίῃ δίκην ἢ
οὕτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος;

Ἄλλ' οὐτοί εἰσιν οἱ λόγοι ἀνδρῶν καὶ ἡλιθίων κάμοι φθονοῦν- 10
των, ὅτι ἐγὼ ὑφ' ὑμῶν τιμῶμαι. καίτοι οὐ δικαίως γ' ἂν μοι
φθονοίεν· τίνα γὰρ αὐτῶν ἐγὼ κωλύω ἢ λέγειν εἴ τις τι ἀγαθὸν
40 δύναται ἐν ὑμῖν, ἢ μάχεσθαι εἴ τις ἐθέλει ὑπὲρ ὑμῶν τε καὶ
ἑαυτοῦ, ἢ ἐγρηγορέναι περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελού-
μενον; τί γάρ, ἄρχοντας αἵρουμένων ὑμῶν ἐγὼ τινι ἐμποδῶν
εἰμι; παρίημι, ἀρχέτω· μόνον ἀγαθόν τι ποιῶν ὑμᾶς φαιnéσθω.
ἀλλὰ γὰρ ἐμοὶ μὲν ἀρκεῖ περὶ τούτων τὰ εἰρημένα· εἰ δέ τις ὑμῶν 11
45 ἢ αὐτὸς ἔξαπατηθῆναι ἂν οἶεται ταῦτα ἢ ἄλλον ἔξαπατήσαι

12 ταῦτα, λέγων διδασκέτω. ὅταν δὲ τούτων ἄλλis ἔχητε, μὴ ἀπέλ-
θητε πρὶν ἂν ἀκούσητε οἶον ὁρῶ ἐν τῇ στρατιᾷ ἀρχόμενον
πρᾶγμα· ὃ εἰ ἔπεισι καὶ ἔσται οἶον ὑποδείκνυσιν, ὥρα ἡμῖν
βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν μὴ κἀκιστοί τε καὶ αἰσχυστοὶ
ἄνδρες ἀποφαινόμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ 50
φίλων καὶ πολεμίων.

13 Ἀκούσαντες δὲ ταῦτα οἱ στρατιῶται ἐθαύμασάν τε ὅ,τι εἴη
καὶ λέγειν ἐκέλευον. ἐκ τούτου ἄρχεται πάλιν· Ἐπίστασθέ
που ὅτι χωρία ἦν ἐν τοῖς ὄρεσι βαρβαρικά, φίλια τοῖς Κερα-
σουντίοις, ὅθεν κατιόντες τινὲς καὶ ἱερεῖα ἐπώλουν ἡμῖν καὶ ἄλλα 55
ὧν εἶχον, δοκοῦσι δέ μοι καὶ ὑμῶν τινες εἰς τὸ ἐγγυτάτω χωρίον
14 τούτων ἐλθόντες ἀγοράσαντές τι πάλιν ἀπελθεῖν. τοῦτο κατα-
μαθὼν Κλεάρετος ὁ λοχαγὸς ὅτι καὶ μικρὸν εἴη καὶ ἀφύλακτον
διὰ τὸ φίλιον νομίζγειν εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς νυκτὸς ὥς
15 πορθήσων, οὐδενὶ ἡμῶν εἰπών. διενενόητο δέ, εἰ λάβοι τότε τὸ 60
χωρίον, εἰς μὲν τὸ στράτευμα μηκέτι ἐλθεῖν, εἰςβὰς δὲ εἰς πλοῖον
ἐν ᾧ ἐτύγχανον οἱ ξύσκηνοι αὐτοῦ παραπλέοντες, καὶ ἐνθέμενος
εἴ τι λάβοι, ἀποπλέων οἴχεσθαι ἔξω τοῦ Πόντου. καὶ ταῦτα
ξυνωμολόγησαν αὐτῷ οἱ ἐκ τοῦ πλοίου σύσκηνοι, ὥς ἐγὼ νῦν
16 αἰσθάνομαι. παρακαλέσας οὖν ὁπόσους ἔπειθεν ἦγεν ἐπὶ τὸ 65
χωρίον. πορευόμενον δ' αὐτὸν φθάνει ἡμέρα γενομένη, καὶ
ξυστάντες οἱ ἄνθρωποι ἀπὸ ἰσχυρῶν τόπων βάλλοντες καὶ
παίοντες τὸν τε Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συχνοὺς,
17 οἱ δὲ τινες καὶ εἰς Κερασούντα αὐτῶν ἀποχωροῦσι. ταῦτα δ'
ἦν ἐν τῇ ἡμέρᾳ ἣ ἡμεῖς δεῦρο ἐξωρμῶμεν περὶ τῶν δὲ πλεόντων 70
ἔτι τινὲς ἦσαν ἐν Κερασούντι, οὐπω ἀνηγμένοι.

Μετὰ τοῦτο, ὥς οἱ Κερασούντιοι λέγουσιν, ἀφικνοῦνται τῶν
ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέρων πρὸς τὸ κοινὸν τὸ
ἡμέτερον χρήζοντες ἐλθεῖν. ἐπεὶ δ' ἡμᾶς οὐ κατέλαβον, πρὸς
τοὺς Κερασουντίους ἔλεγον ὅτι θαυμάζοιεν τί ἡμῖν δόξειεν ἐλθεῖν 75
18 ἐπ' αὐτούς. ἐπεὶ μέντοι σφεῖς λέγειν, ἔφασαν, ὅτι οὐκ ἀπὸ
κοινοῦ γένοιτο τὸ πρᾶγμα, ἥδεσθαί τε αὐτοὺς καὶ μέλλειν ἐνθάδε
πλεῖν, ὥς ἡμῖν λέξαι τὰ γεινόμενα καὶ τοὺς νεκροὺς κελεύειν
19 αὐτοὺς θάπτειν λαβόντας. τῶν δ' ἀποφυγόντων τινὰς Ἑλλήνων
τυχεῖν ἔτι ὄντας ἐν Κερασούντι· αἰσθόμενοι δὲ τοὺς βαρβάρους 80

ὅποι ἴοιεν αὐτοί τε ἐτόλμησαν βαλεῖν τοῖς λίθοις καὶ τοῖς ἄλλοις
παρεκκλεύοντο. καὶ οἱ ἄνδρες ἀποθνήσκουσι τρεῖς ὄντες οἱ
πρέσβεις καταλευσθέντες.

Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι 20
85 καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡμεῖς οἱ στρατηγοὶ ἀκούσαντες
ἠχθόμεθα τε τοῖς γεγενημένοις καὶ ἐβουλευόμεθα ξὺν τοῖς Κερα-
σουντίοις ὅπως ἂν ταφείησαν οἱ τῶν Ἑλλήνων τεκροί. συγκα- 21
θήμενοι δ' ἔξωθεν τῶν ὅπλων ἐξαίφνης ἀκούομεν θορύβου πολλοῦ
Παῖε παῖε, βάλλε βάλλε, καὶ τάχα δὴ ὀρώμεν πολλοὺς προσ-
90 θέοντας λίθους ἔχοντας ἐν ταῖς χερσί, τοὺς δὲ καὶ ἀναιρουμένους.
καὶ οἱ μὲν Κερασούντιοι, ὡς δὴ καὶ ἑωρακότες τὸ παρ' ἑαυτοῖς 22
πρᾶγμα, δείσαντες ἀποχωροῦσι πρὸς τὰ πλοῖα. ἦσαν δὲ νῆ
Δία καὶ ἡμῶν οἱ ἔδεισαν. ἐγὼ γε μὴν ἦλθον πρὸς αὐτοὺς καὶ 23
ἠρώτων ὅ,τι ἐστὶ τὸ πρᾶγμα. τῶν δὲ ἦσαν μὲν οἱ οὐδὲν ᾔδεσαν,
95 ὅμως δὲ λίθους εἶχον ἐν ταῖς χερσίν. ἐπεὶ δὲ εἰδοῖτι τιμὴ ἐπέτυ-
χον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότερα ποιοῦσι τὸ στρά-
τευμα. ἐν τούτῳ τις ὄρᾳ τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν 24
θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δὲ ὡς ἤκουσαν,
ὥσπερ ἢ συὸς ἀγρίου ἢ ἐλάφου φανέντος ἵενται ἐπ' αὐτόν. οἱ 25
100 δ' αὖ Κερασούντιοι ὡς εἶδον ὀρμῶντας καθ' αὐτούς, σαφῶς νομί-
ζοντες ἐπὶ σφᾶς ἵεσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτουσιν εἰς
τὴν θάλατταν. ξυνεισέπεσον δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπνί-
γετο ὅστις νεῖν μὴ ἐτύγχανεν ἐπιστάμενος. καὶ τούτους τί
δοκεῖτε; ἠδίκουν μὲν οὐδέν, ἔδεισαν δὲ μὴ λύττα τις ὥσπερ 26
105 κυσὶν ἡμῖν ἐμπεπτῶκοι.

Εἰ οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε οἷα ἡ κατάστασις
ἡμῖν ἔσται τῆς στρατιᾶς. ὑμεῖς μὲν οἱ πάντες οὐκ ἔσεσθε 27
κύριοι οὔτε ἀνελέσθαι πόλεμον ᾧ ἂν βούλησθε οὔτε καταλύσαι,
ἰδίᾳ δὲ ὁ βουλόμενος ἄξει στράτευμα ἐφ' ὅ,τι ἂν θέλῃ. καὶ
110 τινες πρὸς ὑμᾶς ἴωσι πρέσβεις εἰρήνης δεόμενοι ἢ ἄλλου τινός,
κατακτείναντες τούτους οἱ βουλόμενοι ποιήσουσιν ὑμᾶς τῶν
λόγων μὴ ἀκοῦσαι τῶν πρὸς ὑμᾶς ἰόντων. ἔπειτα δὲ οὗς μὲν ἂν 28
ὑμεῖς πάντες ἔλασθε ἄρχοντας, ἐν οὐδεμιᾷ χώρα ἔσονται, ὅστις
δὲ ἂν ἑαυτὸν ἔλῃται στρατηγὸν καὶ ἐθέλῃ λέγειν Βάλλε βάλλε,
115 οὗτος ἔσται ἱκανὸς καὶ ἄρχοντα κατακαθεῖν καὶ ἰδιώτην ὃν ἂν

ὑμῶν ἐθέλη ἄκριτον, ἣν ὧσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν
 29 ἐγένετο. οἶα δὲ ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὗτοι
 στρατηγοὶ σκέψασθε. Ζήλαρχος μὲν ὁ ἀγορανόμος εἰ μὲν
 ἀδικεῖ ὑμᾶς, οἷχεται ἀποπλέων οὐ δούς ὑμῖν δίκην· εἰ δὲ μὴ
 ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος δείσας μὴ ἀδίκως ἄκριτος 120
 30 ἀποθάνῃ. οἱ δὲ καταλεύσαντες τοὺς πρέσβεις διεπράξαντο ὑμῖν
 μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασοῦντα μὴ ἀσφαλὲς εἶναι ἂν
 μὴ σὺν ἰσχύϊ ἀφικνῆσθε· τοὺς δὲ νεκροὺς οὓς πρόσθεν αὐτοὶ οἱ
 κατακανόντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μηδὲ ξὺν
 κηρυκεῖν ἔτι ἀσφαλὲς εἶναι ἀνελέσθαι. τίς γὰρ ἐθελήσει κῆρυξ 125
 ἰέναι κήρυκας ἀπεκτονῶς; ἀλλ' ἡμεῖς Κερασουντίων θάψαι
 31 αὐτοὺς ἐδεήθημεν. εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν,
 ἵνα ὥς τοιούτων ἐσομένων καὶ φυλακὴν ἰδίᾳ ποιήσῃ τις καὶ τὰ
 32 ἐρυμνὰ ὑπερδέξια πειρᾶται ἔχων σκηνοῦν. εἰ μέντοι ὑμῖν δοκεῖ
 θηρίων ἀλλὰ μὴ ἀνθρώπων εἶναι τὰ τοιαῦτα ἔργα, σκοπεῖτε 130
 παῦλάν τινα αὐτῶν· εἰ δέ μή, πρὸς Διὸς πῶς ἢ θεοῖς θύσομεν
 ἡδέως ποιῶντες ἔργα ἀσεβῇ, ἢ πολεμίοις πῶς μαχοῦμεθα, ἣν
 33 ἀλλήλους κατακαίνωμεν; πόλις δὲ φιλία τίς ἡμᾶς δέξεται, ἥτις
 ἂν ὁρᾷ τοσαύτην ἀνομίαν ἐν ἡμῖν; ἀγορὰν δὲ τίς ἄξει θαρρῶν,
 ἣν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαινώμεθα; οὐ δὲ 135
 δὴ πάντων οἰόμεθα τεύξεσθαι ἐπαίνου, τίς ἡμᾶς τοιούτους ὄντας
 ἐπαϊνέσει; ἡμεῖς μὲν γὰρ οἶδ' ὅτι πονηροὺς ἂν φαίμεν εἶναι
 τοὺς τὰ τοιαῦτα ποιῶντας.

34 Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον τοὺς μὲν τούτων ἄρ-
 ξαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτι ἐξεῖναι ἀνομίας ἄρξαι· 140
 εἰ δὲ τις ἄρξῃ, ἄγεσθαι αὐτοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατη-
 γοὺς εἰς δίκας πάντας καταστήσαι· εἶναι δὲ δίκας καὶ εἴ τι ἄλλο
 τις ἡδίκητο ἐξ οὗ Κῦρος ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγοὺς
 35 ἐποιήσαντο. παραινοῦντος δὲ Ξενοφῶντος καὶ τῶν μάντεων
 συμβουλευόντων ἔδοξε καθῆραι τὸ στράτευμα. καὶ ἐγένετο 145
 καθαρμός.

1 VIII. Ἐδοξε δὲ καὶ τοὺς στρατηγοὺς δίκην ὑποσχεῖν τοῦ πα-
 ρεληλυθότος χρόνου. καὶ διδόντων Φιλήσιος μὲν ὦφλε καὶ Ξαν-
 θικλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα εἴκοσι
 μνᾶς, Σοφαίνετος δέ, ὅτι αἰρεθεὶς * * κατημέλει, δέκα μνᾶς.

- 5 Ξενοφώντας δὲ κατηγορήσαντι τινες φάσκοντες παῖσθαι ὑπ' αὐτοῦ καὶ ὡς ὑβρίζοντος τὴν κατηγορίαν ἐποιούντο. καὶ ὁ 2 Ξενοφὼν ἐκέλευσεν εἰπεῖν τὸν πρῶτον λίσσαντα πού καὶ ἐπλήρη. ὁ δὲ ἀπεκρίνατο. "Οπου καὶ ῥίγει ἀπωλλύμεθα καὶ χιῶν πλείστη ἦν. ὁ δὲ εἶπεν. Ἄλλα μὴν χειμῶνός γε ὄντος οἷον λέγεις, 3
- 10 σίτου δὲ ἐπιλελοιπότης, οἷνου δὲ μηδ' ὄσφραίνεσθαι παρόν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιούτῳ καιρῷ ὑβρίζον, ὁμολογῶ καὶ τῶν ὄντων ὑβριστότερος εἶναι, οἷς φασιν ὑπὸ τῆς ὑβρεως κόποι οὐκ ἐγγίγνεσθαι. ὁμως δὲ καὶ λέξον, ἔφη, ἐκ τίνος ἐπλήρης. πότερον ἤτουν τί σε καὶ 4
- 15 ἐπεὶ μοι οὐκ ἐδίδους ἔπαιον; ἀλλ' ἀπήτουν; ἀλλὰ περὶ παιδικῶν μαχόμενος; ἀλλὰ μεθύων ἐπαρώνησα; ἐπεὶ δὲ τούτων 5 οὐδὲν ἔφησεν, ἐπήρετο αὐτὸν εἰ ὀπλιτεύει. οὐκ ἔφη. πάλιν εἰ πελτάζοι. οὐδὲ τοῦτ' ἔφη, ἀλλ' ἡμίονον ἐλαύνειν ταχθεὶς ὑπὸ τῶν συσκήνων ἐλεύθερος ὢν. ἐνταῦθα δὴ ἀναγινώσκει αὐτὸν καὶ 6
- 20 ἤρετο. Ἡ σὺ εἰ ὁ τὸν κάμνοντα ἀγαγών; Ναὶ μὰ Δί', ἔφη. σὺ γὰρ ἠνάγκαζες. τὰ δὲ τῶν ἐμῶν συσκήνων σκεύη διέρριψας. Ἄλλ' 7 ἢ μὲν διάρριψις, ἔφη ὁ Ξενοφὼν, τοιαύτη τις ἐγένετο. διέδωκα ἄλλοις ἄγειν καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν, καὶ ἀπολαβὼν ἅπαντα σῶα ἀπέδωκά σοι, ἐπειδὴ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄν-
- 25 δρα. οἷον δὲ τὸ πρᾶγμα ἐγένετο ἀκούσατε, ἔφη. καὶ γὰρ ἄξιον. Ἀνὴρ κατελείπετο διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. καὶ 8 ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίγνωσκον ὅτι εἰς ἡμῶν εἴη. ἠνάγκασα δὲ σὲ τοῦτον ἄγειν, ὥς μὴ ἀπόλοιτο. καὶ γὰρ, ὥς ἐγὼ οἶμαι, πολέμιοι ἡμῖν ἐφείποντο. συνέφη τοῦτο ὁ ἄνθρωπος.
- 30 Οὐκοῦν, ἔφη ὁ Ξενοφὼν, ἐπεὶ προὔπεμψά σε, καταλαμβάνω 9 αὐθις σὺν τοῖς ὀπισθοφύλαξι προσιὼν βόθρον ὀρύττοντα ὡς κατορύξοντα τὸν ἄνθρωπον, καὶ ἐπιστὰς ἐπήνουν σε. ἐπεὶ δὲ 10 παρεστηκότων ἡμῶν συνέκαμψε τὸ σκέλος ἀνὴρ, ἀνέκραγον οἱ παρόντες ὅτι ζῇ ὁ ἀνὴρ, σὺ δ' εἶπας Ὅπόσα γε βούλεται. ὡς
- 35 ἔγωγε αὐτὸν οὐκ ἄξω. ἐνταῦθα ἔπαισά σε. ἀληθῆ λέγεις. ἔδοξας γάρ μοι εἰδοῦτι εὐκέναι ὅτι ἔζη. Τί οὖν; ἔφη, ἡττόν τι 11 ἀπέθανεν, ἐπεὶ ἐγὼ σοι ἀπέδειξα αὐτόν; Καὶ γὰρ ἡμεῖς, ἔφη ὁ Ξενοφὼν, πάντες ἀποθανούμεθα. τούτου οὖν ἕνεκα ζῶντας ἡμᾶς δεῖ κατορυχθῆναι;

- 12 Τοῦτον μὲν ἀνέκραγον ὡς ὀλίγας παῖσειεν· ἄλλους δ' ἐκέλευε 40
 13 λέγειν διὰ τί ἕκαστος ἐπλήγη. ἐπεὶ δὲ οὐκ ἀνίσταντο, αὐτὸς
 ἔλεγεν· Ἐγώ, ὦ ἄνδρες, ὁμολογῶ παῖσαι δὴ ἄνδρας ἕνεκεν ἀτα-
 ξίας ὅσοις σφῶζεσθαι μὲν ἥρκει δι' ὑμῶν ἐν τάξει τε ἰόντων καὶ
 μαχομένων ὅπου δέοι, αὐτοὶ δὲ λιπόντες τὰς τάξεις προθέοντες
 ἀρπάζειν ἤθελον καὶ ἡμῶν πλεονεκτεῖν. εἰ δὲ τοῦτο πάντες 45
 14 ἐποιοῦμεν, ἅπαντες ἂν ἀπωλόμεθα. ἤδη δὲ καὶ μαλακιζόμενόν
 τινα καὶ οὐκ ἐθέλοντα ἀνίστασθαι ἀλλὰ προῖέμενον αὐτὸν τοῖς
 πολεμίοις καὶ ἔπαισα καὶ ἐβιασάμην πορεύεσθαι. ἐν γὰρ τῷ
 ἰσχυρῷ χειμῶνι καὶ αὐτὸς ποτε ἀναμένων τινὰς συσκευαζομένους
 καθεζόμενος συχνὸν χρόνον κατέμαθον ἀναστὰς μόλις καὶ τὰ 50
 15 σκέλη ἐκτείνας. ἐν ἐμαυτῷ οὖν πείραν λαβὼν ἐκ τούτου καὶ
 ἄλλον, ὅποτε ἴδοιμι καθήμενον καὶ βλακεύοντα, ἤλαυνον· τὸ
 γὰρ κινεῖσθαι καὶ ἀνδρίζεσθαι παρῆχε θερμασίαν τινὰ καὶ ὑγρό-
 τητα, τὸ δὲ καθῆσθαι καὶ ἡσυχίαν ἔχειν ἐώρων ὑπουργὸν ὃν τῷ
 τε ἀποπήγνυσθαι τὸ αἶμα καὶ τῷ ἀποσήπεσθαι τοὺς τῶν ποδῶν 55
 16 δακτύλους, ἅπερ πολλοὺς καὶ ὑμεῖς ἴστε παθόντας. ἄλλον δέ
 γε ἴσως ἀπολειπόμενόν που διὰ ῥαστώνης καὶ κωλύοντα καὶ
 ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὀπίσθεν πορεύεσθαι ἔπαισα
 17 πύξ, ὅπως μὴ λόγχῃ ὑπὸ τῶν πολεμίων παίλοιτο. καὶ γὰρ οὖν
 νῦν ἔξεστιν αὐτοῖς σωθῆσιν, εἴ τι ὑπ' ἐμοῦ ἔπαθον παρὰ τὸ 60
 δίκαιον, δίκην λαβεῖν. εἰ δ' ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί
 μέγα ἂν οὕτως ἔπαθον ὅτου δίκην ἂν ἠξίουν λαμβάνειν;
 18 Ἀπλοῦς μοι, ἔφη, ὁ λόγος· εἰ μὲν ἐπ' ἀγαθῷ ἐκόλασά τινα,
 ἀξιῶ ὑπέχειν δίκην οἶαν καὶ γονεῖς υἱοῖς καὶ διδάσκαλοι παισί·
 19 καὶ γὰρ οἱ ἱατροὶ καίουσιν καὶ τέμνουσιν ἐπ' ἀγαθῷ· εἰ δὲ ὕβρει 65
 νομίζετέ με ταῦτα πράττειν, ἐνθυμήθητε ὅτι νῦν ἐγὼ θαρρῶ σὺν
 τοῖς θεοῖς μᾶλλον ἢ τότε καὶ θρασύτερός εἰμι νῦν ἢ τότε καὶ
 20 οἶνον πλείω πίνω, ἀλλ' ὅμως οὐδένα παίω· ἐν εὐδία γὰρ ὀρῶ
 ὑμᾶς. ὅταν δὲ χειμὼν ᾗ καὶ θάλαττα μεγάλη ἐπιφέρηται, οὐχ
 ὀρᾶτε ὅτι καὶ νεύματος μόνου ἕνεκα χαλεπαίνει μὲν πρῶρεὺς 70
 τοῖς ἐν πρῶρᾳ, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρύμνῃ; ἱκανὰ
 γὰρ ἐν τῷ τοιούτῳ καὶ μικρὰ ἁμαρτηθέντα πάντα συνεπιτρίψαι.
 21 ὅτι δὲ δικαίως ἔπαιον αὐτοὺς καὶ ὑμεῖς κατεδικάσατε· ἔχοντες
 ξίφη, οὐ ψήφους, παρέστατε, καὶ ἐξῆν ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ

75 ἐβούλεσθε· ἀλλὰ μὰ Δία οὔτε τούτοις ἐπεκουρεῖτε οὔτε σὺν ἐμοὶ
τὸν ἀτακτοῦντα ἐπαίετε. τοιγαροῦν ἐξουσίαν ἐποιήσατε τοῖς 22
κακοῖς αὐτῶν ὑβρίζειν ἐὼντες αὐτούς.

Οἶμαι γάρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσετε καὶ τότε
κακίστους καὶ νῦν ὑβριστοτάτους. Βοῖσκος γοῦν ὁ πύκτης ὁ 23
80 Θετταλὸς τότε μὲν διεμάχετο ὡς κάμνων ἀσπίδα μὴ φέρειν, νῦν
δέ, ὡς ἀκούω, Κοτυωριτῶν πολλοὺς ἤδη ἀποδέδουκεν. ἦν οὖν 24
σωφρονῆτε, τοῦτον τὰναντία ποιήσετε ἢ τοὺς κύνας ποιοῦσι· τοὺς
μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ
νύκτας ἀφιᾶσι, τοῦτον δέ, ἦν σωφρονῆτε, τὴν νύκτα μὲν δήσετε.
85 τὴν δὲ ἡμέραν ἀφήσετε.

Ἄλλὰ γάρ, ἔφη, θαυμάζω ὅτι εἰ μὲν τινη ὑμῶν ἀπηχθόμην, 25
μέμνησθε καὶ οὐ σιωπᾶτε, εἰ δέ τῳ ἢ χειμῶνα ἐπεκούρησα ἢ
πολέμιον ἀπήρυξα ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξεπόρισά τι.
τούτων δὲ οὐδεὶς μέμνηται, οὐδ' εἴ τινα καλῶς τι ποιοῦντα ἐπῆ-
90 νεσα οὐδ' εἴ τινα ἄνδρα ὄντα ἀγαθὸν ἐτίμησα ὡς ἐδυνάμην, οὐδὲν
τούτων μέμνησθε. ἀλλὰ μὴν καλὸν τε καὶ δίκαιον καὶ ὅσιον 26
καὶ ἥδιον τῶν ἀγαθῶν μᾶλλον ἢ τῶν κακῶν μεμνήσθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμίμησκον. καὶ περιε-
γέμετο ὥστε καλῶς ἔχειν.

BOOK VI

1 I. Ἐκ τούτου δὲ ἐν τῇ διατριβῇ οὐ μὲν ἀπὸ τῆς ἀγορᾶς
 ἔζων, οὐ δὲ καὶ ληζόμενοι ἐκ τῆς Παφλαγονίας. ἐκλώπευον δὲ
 καὶ οἱ Παφλαγόνες εὖ μάλα τοὺς ἀποσκεδαννυμένους, καὶ τῆς
 νυκτὸς τοὺς πρόσω σκηνοῦντας ἐπειρῶντο κακουργεῖν· καὶ πολε-
 2 μικώτατα πρὸς ἀλλήλους εἶχον ἐκ τούτων. ὁ δὲ Κορύλας, ὃς 5
 ἐτύγχανε τότε Παφλαγονίας ἄρχων, πέμπει παρὰ τοὺς Ἑλληνας
 πρέσβεις ἔχοντας ἵππους καὶ στολὰς καλὰς, λέγοντας ὅτι Κορύ-
 3 λας ἑτοιμος εἶη τοὺς Ἑλληνας μῆτε ἀδικεῖν μῆτε ἀδικεῖσθαι. οἱ
 δὲ στρατηγοὶ ἀπεκρίναντο ὅτι περὶ μὲν τούτων σὺν τῇ στρατιᾷ
 βουλευσούντο, ἐπὶ ξένια δὲ ἐδέχοντο αὐτούς· παρεκάλεσαν δὲ 10
 καὶ τῶν ἄλλων ἀνδρῶν οὓς ἐδόκουν δικαιοτάτους εἶναι.

4 Θύσαντες δὲ βοῦς τῶν αἰχμαλώτων καὶ ἄλλα ἱερεῖα εὐωχίαν
 μὲν ἀρκοῦσαν παρεῖχον, κατακείμενοι δὲ ἐν σκίμποσιν ἐδεῖπνον,
 καὶ ἔπινον ἐκ κερατίνων ποτηρίων, οἷς ἐνετύγχανον ἐν τῇ χώρᾳ.
 5 ἐπεὶ δὲ σπονδαί τε ἐγένοντο καὶ ἐπαιάνισαν, ἀνέστησαν πρῶτον 15
 μὲν Θράκες καὶ πρὸς αὐτὸν ὠρχήσαντο σὺν τοῖς ὅπλοις καὶ
 ἤλλοντο ὑψηλά τε καὶ κούφως καὶ ταῖς μαχαίραις ἐχρῶντο·
 6 τέλος δὲ ὁ ἕτερος τὸν ἕτερον παῖει, ὥς πᾶσιν ἐδόκει· ὃ δ' ἔπεισε
 τεχνικῶς πως. καὶ ἀνέκραγον οἱ Παφλαγόνες. καὶ ὁ μὲν σκυ-
 λεύσας τὰ ὅπλα τοῦ ἐτέρου ἐξήει ἄδων τὸν Σιτάλκαν· ἄλλοι δὲ 20
 τῶν Θρακῶν τὸν ἕτερον ἐξέφερον ὥς τεθνηκότα· ἣν δὲ οὐδὲν
 πεπονθώς. μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγνητες ἀνέστησαν, οὐ
 8 ὠρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὅπλοις. ὁ δὲ τρόπος
 τῆς ὀρχήσεως ἦν, ὃ μὲν παραθέμενος τὰ ὅπλα σπείρει καὶ ζευγη-
 λατεῖ, πυκνὰ δὲ στρεφόμενος ὥς φοβούμενος, ληστής δὲ προσέρ- 25
 χεται. ὃ δ' ἐπειδὰν προΐδῃται, ἀπαντᾷ ἀρπάσας τὰ ὅπλα καὶ
 μάχεται πρὸ τοῦ ζεύγους· καὶ οὗτοι ταῦτ' ἐποιοῦν ἐν ῥυθμῷ
 πρὸς τὸν αὐλόν· καὶ τέλος ὁ ληστής δήσας τὸν ἄνδρα καὶ τὸ
 ζεῦγος ἀπάγει· ἐνίοτε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἴτα
 9 παρὰ τοὺς βοῦς ζεύξας ὀπίσω τῷ χεῖρε δεδεμένον ἐλαύνει. μετὰ 30
 τοῦτο Μυσὸς εἰσῆλθεν ἐν ἑκατέρα τῇ χειρὶ ἔχων πέλτην, καὶ

τοτὲ μὲν ὥς δύο ἀντιταπτομένων μιμούμενος ὠρχεῖτο, τοτὲ δὲ ὥς
 πρὸς ἓνα ἐχρήτο ταῖς πέλταις, τοτὲ δ' ἐδινεῖτο καὶ ἐξεκυνβίστα
 ἔχων τὰς πέλτας, ὥστε ὄψιν καλὴν φαίνεσθαι. τέλος δὲ τὸ 10
 35 περσικὸν ὠρχεῖτο κρούων τὰς πέλτας καὶ ὠκλαζε καὶ ἐξανί-
 στατο· καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν. ἐπὶ 11
 δὲ τούτῳ οἱ Μαντινεῖς καὶ ἄλλοι τινὲς τῶν Ἀρκάδων ἀναστάντες
 ἐξοπλισάμενοι ὥς ἐδύναντο κάλλιστα ἥσάν τε ἐν ῥυθμῷ πρὸς
 τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι καὶ ἐπαιδύνουν καὶ ὠρχήσαντο
 40 ὥσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. ὀρώντες δὲ οἱ Πα-
 φλαγόνες δεινὰ ἐποιοῦντο πάσας τὰς ὀρχήσεις ἐν ὅπλοις εἶναι.
 ἐπὶ τούτοις ὀρών ὁ Μυσοὺς ἐκπεπληγμένους αὐτοὺς, πείσας τῶν 12
 Ἀρκάδων τινὰ πεπαμένον ὀρχηστρίδα εἰσάγει σκευάσας ὥς ἐδύ-
 νατο κάλλιστα καὶ ἀσπίδα δούς κούφην αὐτῇ. ἡ δὲ ὠρχήσατο
 45 πυρρὴν ἐλαφρῶς. ἐνταῦθα κρότος ἦν πολὺς, καὶ οἱ Παφλα- 13
 γόνες ἤρουντο εἰ καὶ γυναῖκες συνεμάχοντο αὐτοῖς. οἱ δ' ἔλεγον
 ὅτι αὐταὶ καὶ αἱ τρεψάμεναι εἶεν βασιλέα ἐκ τοῦ στρατοπέδου.
 τῇ μὲν νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

Τῇ δὲ ὑστεραίᾳ προσῆγον αὐτοὺς εἰς τὸ στράτευμα· καὶ 14
 50 ἔδοξε τοῖς στρατιώταις μήτε ἀδικεῖν Παφλαγόνας μήτε ἀδικεῖ-
 σθαι. μετὰ τοῦτο οἱ μὲν πρέσβεις ὄχοντο· οἱ δὲ Ἕλληνες,
 ἐπειδὴ πλοῖα ἱκανὰ ἐδόκει παρεῖναι, ἀναβάντες ἔπλεον ἡμέραν
 καὶ νύκτα πνεύματι καλῷ ἐν ἀριστερᾷ ἔχοντες τὴν Παφλαγονίαν.
 τῇ δ' ἄλλη ἀφικνούνται εἰς Σινώπην καὶ ὠρμίσαντο εἰς Ἀρμή- 15
 55 νην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ,
 Μιλησίῳ δὲ ἄποικοί εἰσιν. οὗτοι δὲ ξένα πέμπουσιν τοῖς
 Ἕλλησιν ἀλφίτων μεδίμνους τρισχιλίους, οἶνου δὲ κεράμια
 χίλια καὶ πεντακόσια.

Καὶ Χειρίσοφος ἐνταῦθα ἦλθε τριήρη ἔχων. καὶ οἱ μὲν 16
 60 στρατιῶται προσεδόκων ἄγοντά τι σφίσιν ἤκειν· ὁ δ' ἤγε μὲν
 οὐδέν, ἀπήγγελλε δὲ ὅτι ἐπαινοίη αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρ-
 χος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισχνεῖτο Ἀναξίβιος, εἰ ἀφίκοντο
 ἔξω τοῦ Πόντου, μισθοφορὰν αὐτοῖς ἔσεσθαι. καὶ ἐν ταύτῃ τῇ 17
 Ἀρμήνῃ ἔμειναν οἱ στρατιῶται ἡμέρας πέντε.

65 Ὡς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίγνεσθαι, ἤδη μᾶλλον ἢ
 πρόσθεν εἰσῆει αὐτοὺς ὅπως ἂν καὶ ἔχοντές τι οἴκαδε ἀφίκωνται.

- 18 ἡγήσαντο οὖν, εἰ ἓνα ἔλουντο ἄρχοντα, μᾶλλον ἂν ἡ πολυαρχίας
οὐσης δύνασθαι τὸν ἓνα χρῆσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ
ἡμέρας, καὶ εἴ τι δέοι λανθάνειν, μᾶλλον ἂν κρύπτεσθαι, καὶ εἴ
τι αὐτὸ δέοι φθάνειν, ἡττον ἂν ὑστερίζειν· οὐ γὰρ ἂν λόγων δεῖν 70
πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνὶ περαίνεσθαι ἄν· τὸν δ'
ἔμπροσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί.
- 19 Ὡς δὲ ταῦτα διευοοῦντο, ἐτράποντο ἐπὶ τὸν Ξενοφῶντα· καὶ
οἱ λοχαγοὶ ἔλεγον προσιόντες αὐτῷ ὅτι ἡ στρατιὰ οὕτω γιγνώ-
σκει, καὶ εὐνοίαν ἐνδεικνύμενος ἕκαστος ἔπειθεν αὐτὸν ὑποστῆναι 75
20 τὴν ἀρχήν. ὁ δὲ Ξενοφῶν τῇ μὲν ἐβούλετο ταῦτα, νομίζων καὶ
τὴν τιμὴν μείζω οὕτως ἑαυτῷ γίγνεσθαι πρὸς τοὺς φίλους καὶ εἰς
τὴν πόλιν τοῦνομα μείζον ἀφίξεσθαι αὐτοῦ, τυχὸν δὲ καὶ ἀγαθοῦ
21 τινος ἂν αἴτιος τῇ στρατιᾷ γενέσθαι. τὰ μὲν δὴ τοιαῦτα ἐνθυμή-
ματα ἐπῆρεν αὐτὸν ἐπιθυμεῖν αὐτοκράτορα γενέσθαι ἄρχοντα. 80
ὁπότε δ' αὐτὸ ἐνθυμοίτο ὅτι ἄδηλον μὲν παντὶ ἀνθρώπῳ ὅπῃ τὸ
μέλλον ἔξει, διὰ τοῦτο δὲ καὶ κίνδυνος εἴη καὶ τὴν προειργασ-
μένην δόξαν ἀποβαλεῖν, ἠπορεῖτο.
- 22 Διαπορουμένῳ δὲ αὐτῷ διακρίναι ἔδοξε κράτιστον εἶναι τοῖς
θεοῖς ἀνακοινῶσαι· καὶ παραστησάμενος δύο ἱερεῖα ἐθύετο τῷ 85
Διὶ τῷ βασιλεῖ, ὅσπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ
ὄναρ δὴ ἀπὸ τούτου τοῦ θεοῦ ἐνόμιζεν ἑωρακεῖναι ὃ εἶδεν ὅτε
23 ἤρχετο ἐπὶ τὸ συνεπιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι. καὶ
ὅτε ἐξ Ἐφέσου ὥρμᾶτο Κύρῳ συσταθησόμενος, αἰετὸν ἀνεμιμνή-
σκετο ἑαυτῷ δεξιὸν φθεγγόμενον, καθήμενον μέντοι, ὃνπερ ὁ μάν- 90
τις προπέμπων αὐτὸν ἔλεγεν ὅτι μέγας μὲν οἰωνὸς εἴη καὶ οὐκ
ἰδιωτικός, καὶ ἔνδοξος, ἐπίπινος μέντοι· τὰ γὰρ ὄρνεα μάλιστα
ἐπιτίθεσθαι τῷ αἰετῷ καθημένῳ· οὐ μέντοι χρηματιστικὸν εἶναι
τὸν οἰωνόν· τὸν γὰρ αἰετὸν πετόμενον μᾶλλον λαμβάνειν τὰ
24 ἐπιτήδεια. οὕτω δὴ θυομένῳ αὐτῷ διαφανῶς ὁ θεὸς σημαίνει 95
μήτε προσδεῖσθαι τῆς ἀρχῆς μήτε εἰ αἰροῦντο ἀποδέχεσθαι.
τοῦτο μὲν δὴ οὕτως ἐγένετο.
- 25 Ἡ δὲ στρατιὰ συνηλθε, καὶ πάντες ἔλεγον ἓνα αἰρεῖσθαι·
καὶ ἐπεὶ τοῦτο ἔδοξε, προὔβάλλοντο αὐτόν. ἐπεὶ δὲ ἐδόκει
δῆλον εἶναι ὅτι αἰρήσονται αὐτόν, εἴ τις ἐπιψηφίζοι, ἀνέστη καὶ 100
ἔλεξε τάδε.

- Ἐγώ, ὦ ἄνδρες, ἦσομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἴπερ ἄν- 26
 θρωπός εἰμι, καὶ χάριν ἔχω καὶ εὐχομαι δοῦναι μοι τοὺς θεοὺς
 αἰτίων τινος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προκριθῆναι
 105 ὑπὸ ὑμῶν ἄρχοντα Λακεδαιμονίου ἀνδρὸς παρόντος οὔτε ὑμῖν
 μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχάνειν,
 εἴ τι δέοισθε παρ' αὐτῶν· ἐμοὶ τε αὖ οὐ πᾶν τι νομίζω ἀσφαλὲς
 εἶναι τοῦτο. ὁρῶ γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπ' αὐ- 27
 σαιτο πολεμοῦντες πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν
 110 Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. ἐπεὶ δὲ τοῦτο 28
 ὁμολόγησαν, εὐθὺς ἐπ' αὐσάντο πολεμοῦντες καὶ οὐκέτι πέρι
 ἐπολιόρκησαν τὴν πόλιν. εἰ οὖν ταῦτα ὁρῶν ἐγὼ δοκοῖμην ὅπου
 δυναίμην ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκείνῳ ἐννοῶ
 μὴ λίαν ἂν ταχὺ σωφρομισθῆην. ὃ δὲ ὑμεῖς ἐννοεῖτε ὅτι ἦττον 29
 115 ἂν στάσις εἴη ἐνὸς ἄρχοντος ἢ πολλῶν. εὖ ἴστε ὅτι ἄλλον μὲν
 ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ ὅστις ἐν
 πολέμῳ ὦν στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἑαυτοῦ
 σωτηρίαν στασιάζειν· ἐὰν δὲ ἐμὲ ἔλυσθε, οὐκ ἂν θαυμάσαιμι εἴ
 τινα εὕροιτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.
- 120 Ἐπεὶ ταῦτα εἶπε, πολλὸν πλείονες ἀνίσταντο λέγοντες ὡς δέοι 30
 αὐτὸν ἄρχειν. Ἀγασίας δὲ Στυμφάλιος εἶπεν ὅτι γελοῖον εἴη,
 εἰ οὕτως ἔχοι· ἢ ὀργιούνται Λακεδαιμόνιοι καὶ ἐὰν σύνδειπνοι
 συνελθόντες μὴ Λακεδαιμόνιον συμποσίαρχον αἰρῶνται; ἐπεὶ εἰ
 οὕτω γε τοῦτο ἔχει, ἔφη, οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ὡς ἔοικεν.
 125 ὅτι Ἀρκάδες ἐσμέν. ἐνταῦθα δὴ ὡς εὖ εἰπόντος τοῦ Ἀγασίου
 ἀνεθορύβησαν.
- Καὶ ὁ Ξενοφὼν ἐπεὶ ἑώρα πλείονος ἐνδέοι, παρελθὼν εἶπεν· 31
 Ἄλλ', ὦ ἄνδρες, ἔφη, ὡς πᾶν εἰδῆτε, ὁμνῶ ὑμῖν θεοὺς πάντας
 καὶ πάσας, ἢ μὴν ἐγώ, ἐπεὶ τὴν ὑμετέραν γνώμην ἡσθανόμην,
 130 ἐθυλόμην εἰ βέλτιον εἴη ὑμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν
 καὶ ἐμοὶ ὑποστῆναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσή-
 μησαν ὥστε καὶ λειώτην ἂν γινῶναι ὅτι τῆς μοναρχίας ἀπέχεσθαι
 με δεῖ.

- Οὕτω δὲ Χειρισοφον αἰροῦνται. Χειρίσοφος δ' ἐπεὶ ἤρεθῃ, 32
 135 παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, τοῦτο μὲν ἴστε ὅτι οὐδ' ἂν
 ἔγωγε ἐστασιάζον, εἰ ἄλλον εἴλεσθε· Ξενοφῶντα μέντοι, ἔφη,

ὠνίσσατε οὐχ ἐλόμενοι. ὥς καὶ νῦν Δέξιππος ἤδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιον ὅτι ἐδύνατο καὶ μάλα ἐμοῦ αὐτὸν σιγάζοντος. ὁ δ' ἔφη νομίζειν αὐτὸν Τιμασίῳ μᾶλλον ἢ συνάρχειν ἐθελῆσαι Δαρδανεῖ ὄντι τοῦ Κλεάρχου στρατεύματος ἢ 140
 33 εαυτῷ Λάκῳ ὄντι. ἐπεὶ μέντοι ἐμὲ εἴλεσθε, ἔφη, καὶ ἐγὼ πειράσομαι ὅτι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν. καὶ ὑμεῖς οὕτω παρασκευάζεσθε ὥς αὖριον, εἰάν πλοῦς ᾗ, ἀναξόμενοι. ὁ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν. ἅπαντας οὖν δεῖ ἐκείσε πειρᾶσθαι κατασχεῖν. τὰ δ' ἄλλα, ἐπειδὴν ἐκείσε ἔλθωμεν, βουλευσόμεθα. 145

1 II. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον καλῶ ἡμέρας δύο παρὰ γῆν. καὶ παραπλέοντες [ἐθεώρουν τὴν τε Ἰασονίαν ἀκτὴν, ἔνθα ἡ Ἀργὼ λέγεται ὀρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα, πρῶτον μὲν τοῦ Θερμώδοντος, ἔπειτα δὲ τοῦ Ἰριος, ἔπειτα δὲ τοῦ Ἄλυσ, μετὰ τοῦτον τοῦ Παρθενίου. 5
 τοῦτον δὲ παραπλεύσαντες] ἀφίκοντο εἰς Ἡράκλειαν πόλιν Ἑλληνίδα Μεγαρέων ἄποικον, οὖσαν δ' ἐν τῇ Μαρνανδυνῶν χώρᾳ.
 2 καὶ ὀρμίσαντο παρὰ τῇ Ἀχερουσιᾷ Χερρονήσῳ, ἔνθα λέγεται ὁ Ἡρακλῆς ἐπὶ τὸν Κέρβερον κύνα καταβῆναι ἢ νῦν τὰ σημεῖα δεικνύασι τῆς καταβάσεως τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. 10
 3 ἐνταῦθα τοῖς Ἑλλήσιν οἱ Ἡρακλεῶται ξένια πέμπουσιν ἀλφίτων μεδίμνους τρισχιλίους καὶ οἶνου κεράμια δισχίλια καὶ βοῦς εἴκοσι καὶ οἷς ἑκατόν. ἐνταῦθα διὰ τοῦ πεδίου ῥεῖ ποταμὸς Λύκος ὄνομα, εὖρος ὥς δύο πλέθρων.

4 Οἱ δὲ στρατιῶται συλλεγέντες ἐβουλευόντο τὴν λοιπὴν πο- 15
 ρεῖαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ τοῦ Πόντου. ἀναστὰς δὲ Λύκων Ἀχαιὸς εἶπε. Θαυμάζω μὲν, ὦ ἄνδρες, τῶν στρατηγῶν ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον. τὰ μὲν γὰρ ξένια οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμερῶν σιτία. ὁπόθεν δ' ἐπισιτισάμενοι πορευσόμεθα οὐκ ἔστιν, 20
 ἔφη. ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεώτας μὴ ἔλαττον ἢ
 5 τρισχιλίους κυζικηνοὺς. ἄλλος δ' εἶπε μὴ ἔλαττον ἢ μυρίου· καὶ ἐλομένους πρέσβεις αὐτίκα μάλα ἡμῶν καθημένων πέμπειν πρὸς τὴν πόλιν, καὶ εἰδέναι ὅτι ἂν ἀπαγγέλλωσι, καὶ πρὸς
 6 ταῦτα βουλευέσθαι. ἐντεῦθεν προὔβάλλοντο πρέσβεις πρῶτον 25
 μὲν Χειρίσοφον, ὅτι ἄρχων ἦρητο. ἔστι δ' οἱ καὶ Ξενοφῶντα.

οὐ δὲ ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταῦτ' ἐδόκει μὴ ἀναγκά-
 ζειν πόλιν Ἑλληνίδα καὶ φιλίαν ὅ,τι μὴ αὐτοὶ ἐθέλοντες
 διδοῖεν. ἐπεὶ δ' οὗτοι ἐδόκουν ἀπρόθυμοι εἶναι, πέμπουσι Λύ- 7
 30 κωνα Ἀχαιοὺν καὶ Καλλιμάχον Παρράσιον καὶ Ἀγασίαν Στυμ-
 φάλιον. οὗτοι ἐλθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Λύκωνα
 ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιεν ταῦτα. ἀκούσαντες δ' 8
 οἱ Ἡρακλεῶται βουλευσέσθαι ἔφασαν· καὶ εὐθὺς τὰ τε χρήματα
 ἐκ τῶν ἀγρῶν συνήγον καὶ τὴν ἀγορὰν εἴσω ἀνεσκεύασαν, καὶ
 35 αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὅπλα ἐφαίνετο.

Ἐκ τούτου οἱ ταραξάντες ταῦτα τοὺς στρατηγούς ᾗτιῶντο 9
 διαφθεῖρειν τὴν πρᾶξιν· καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ
 Ἀχαιοί· προειστήκει δὲ μάλιστα αὐτῶν Καλλιμάχος τε ὁ Παρ-
 ράσιος καὶ Λύκων ὁ Ἀχαιός. οἱ δὲ λόγοι ἦσαν αὐτοῖς ὥς 10
 40 αἰσχροὺς εἶναι ἄρχειν Ἀθηναίων Πελοποννησίων καὶ Λακεδαιμό-
 νιον μηδεμίαν δύναμιν παρεχομένους εἰς τὴν στρατιάν καὶ τοὺς
 μὲν πόρους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν
 σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμέ-
 νους Ἀρκάδας καὶ Ἀχαιοὺς, τὸ δ' ἄλλο στράτευμα οὐδὲν
 45 εἶναι — καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμισυ τοῦ στρατεύματος
 Ἀρκάδες καὶ Ἀχαιοί — εἰ οὖν σωφρονοῖεν, αὐτοὶ συστάιντες 11
 καὶ στρατηγούς ἐλόμενοι ἑαυτῶν καθ' ἑαυτοὺς ἂν τὴν πορείαν
 ποιοῖντο καὶ πειρῶντο ἀγαθὸν τι λαμβάνειν. ταῦτ' ἔδοξε· καὶ 12
 ἀπολιπόντες Χειρίσοφον εἴ τινας ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ
 50 Ἀχαιοί καὶ Ξενοφῶντα συνέστησαν καὶ στρατηγούς αἰροῦνται
 ἑαυτῶν δέκα· τούτους δὲ ἐψηφίσαντο ἐκ τῆς νικώσης ὅ,τι δοκοίη
 τοῦτο ποιεῖν. ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρισόφῳ ἐνταῦθα
 κατελύθη ἡμέρᾳ ἕκτῃ ἢ ἐβδόμῃ ἀφ' ἧς ᾗρέθη.

Ξενοφῶν μέντοι ἐβούλετο κοινῇ μετὰ τῶν μεινάντων τὴν 13
 55 πορείαν ποιεῖσθαι, νομίζων οὕτως ἀσφαλεστέραν εἶναι ἢ ἰδίᾳ
 ἑκαστον στέλλεσθαι· ἀλλὰ Νέων ἔπειθεν αὐτὸν καθ' αὐτὸν
 πορεύεσθαι, ἀκούσας τοῦ Χειρισόφου ὅτι Κλέανδρος ὁ ἐν Βυζαν-
 τίῳ ἄρμωστίης φαίη τριήρεις ἔχων ἥξειν εἰς Κάλπησ λιμένα·
 ὅπως οὖν μηδεὶς μετάσχοι, ἀλλ' αὐτοὶ καὶ οἱ αὐτῶν στρατιῶ- 14
 60 ται ἐκπλεύσειαν ἐπὶ τῶν τριήρων, διὰ ταῦτα συνεβούλευε. καὶ
 Χειρίσοφος, ἅμα μὲν ἀθυμῶν τοῖς γεγενημένοις, ἅμα δὲ μισῶν

ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει αὐτῷ ποιεῖν ὅ,τι βούλεται.
 15 Ξενοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγεῖν τῆς στρατιᾶς ἐκ-
 πλεῦσαι· θυομένῳ δὲ αὐτῷ τῷ ἡγεμόνι Ἑρακλεῖ καὶ κοινουμένῳ,
 πότερα λῶν καὶ ἄμεινον εἴη στρατεύεσθαι ἔχοντι τοὺς παρα- 65
 μέναντας τῶν στρατιωτῶν ἢ ἀπαλλάττεσθαι, ἐσήμηνεν ὁ θεὸς
 16 τοῖς ἱεροῖς συστρατεύεσθαι. οὕτω γίγνεται τὸ στράτευμα τρίχα,
 Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ τετρακισχίλιοι, ὀπλῖται
 πάντες, Χειρισόφῳ δ' ὀπλῖται μὲν εἰς τετρακοσίους καὶ χιλίους,
 πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχου Θρᾶκες, Ξενοφῶντι 70
 δὲ ὀπλῖται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς
 τριακοσίους. ἵππικόν δὲ μόνος οὗτος εἶχεν, ἀμφὶ τετταράκοντα
 ἵππείας.

17 Καὶ οἱ μὲν Ἀρκάδες διαπραξάμενοι πλοῖα παρὰ τῶν Ἑρακ-
 λεωτῶν πρῶτοι πλέουσιν, ὅπως ἐξαίφνης ἐπιπεσόντες τοῖς 75
 Βιθυνοῖς λάβοιεν ὅτι πλείστα· καὶ ἀποβαίνουσιν εἰς Κάλπης
 18 λιμένα κατὰ μέσον πῶς τῆς Θράκης. Χειρισόφος δ' εὐθὺς ἀπὸ
 τῆς πόλεως τῶν Ἑρακλεωτῶν ἀρξάμενος πεζῇ ἐπορεύετο διὰ τῆς
 χώρας· ἐπεὶ δὲ εἰς τὴν Θράκην ἐνέβαλε, παρὰ τὴν θάλατταν
 19 ἦεν· καὶ γὰρ ἡσθένει. Ξενοφῶν δὲ πλοῖα λαβὼν ἀποβαίνει 80
 ἐπὶ τὰ ὄρια τῆς Θράκης καὶ τῆς Ἑρακλεώτιδος καὶ διὰ μεσογείας
 ἐπορεύετο.

1 III. [Ὅν μὲν οὖν τρόπον ἢ τε Χειρισόφου ἀρχὴ τοῦ παντὸς
 κατελύθη καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη ἐν τοῖς
 ἐπάνω εἴρηται.]

2 Ἐπραξαν δ' αὐτῶν ἕκαστοι τάδε. οἱ μὲν Ἀρκάδες ὥς ἀπέ-
 βησαν νυκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρῶτας 5
 κώμας, στάδια ἀπὸ θαλάττης ὥς τριάκοντα. ἐπεὶ δὲ φῶς
 ἐγένετο, ἦγεν ἕκαστος ὁ στρατηγὸς τὸν αὐτοῦ λόχον ἐπὶ κώμην·
 ὁποῖα δὲ μείζων ἐδόκει εἶναι, σὺνδυο λόχους ἦγον οἱ στρατηγοί.
 3 συνεβάλλοντο δὲ καὶ λόφον εἰς ὃν δέοι πάντας ἀλίσσεται· καὶ
 αἶτε ἐξαίφνης ἐπιπεσόντες ἀνδράποδά τε πολλὰ ἔλαβον καὶ 10
 4 πρόβατα πολλὰ περιεβάλλοντο. οἱ δὲ Θρᾶκες ἠθροίζοντο οἱ
 διαφεύγοντες· πολλοὶ δὲ διέφευγον πελτασταὶ ὄντες ὀπλίτας
 ἐξ αὐτῶν τῶν χειρῶν. ἐπεὶ δὲ συνελέγησαν, πρῶτον, μὲν τῷ
 Σμίκρητος λόχῳ ἐνὸς τῶν Ἀρκάδων στρατηγῶν ἀπιδόντι ἤδη εἰς

15 τὸ συγκείμενον καὶ πολλὰ χρήματα ἄγοντι ἐπιτίθενται. καὶ 5
 τῶς μὲν ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες, ἐπὶ δὲ διαβάσει
 χαράδρας τρέπονται αὐτοὺς, καὶ αὐτὸν τε τὸν Σμίκρητα ἀπακ-
 τινύασι καὶ τοὺς ἄλλους πάντας· ἄλλου δὲ λόχου τῶν ἑκα
 στρατηγῶν τοῦ Ἰγρήσανδρου ὁκτὼ μόνους ἔλιπον· καὶ αὐτὸς
 20 Ἰγρήσανδρος ἐσώθη.

Καὶ οἱ ἄλλοι δὲ λόχοι συνῆλθον οἱ μὲν σὺν πράγμασιν οἱ 6
 δὲ ἄνευ πραγμάτων· οἱ δὲ Θρᾶκες ἐπεὶ ἠντύχησαν τοῦτο τὸ
 εὐτύχημα, συνεβῶν τε ἀλλήλους καὶ συνελέγοντο ἐρρωμένως
 τῆς νυκτός. καὶ ἅμα ἡμέρᾳ κύκλῳ περὶ τὸν λόφον ἔνθα οἱ
 25 Ἕλληνες ἐστρατοπεδεύοντο ἐτάττοντο καὶ ἱππεῖς πολλοὶ καὶ
 πελτασταί, καὶ αἰὲ πλέονες συνέρρεον· καὶ προσέβαλλον πρὸς 7
 τοὺς ὀπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἕλληνες οὔτε τοξότην
 εἶχον οὔτε ἀκοντιστὴν οὔτε ἱππέα· οἱ δὲ προσθέοντες καὶ
 προσελαύνοντες ἠκόντιζον· ὁπότε δὲ αὐτοῖς ἐπίοιεν, ῥαδίως
 30 ἀπέφευγον· ἄλλοι δὲ ἄλλῃ ἐπετίθεντο. καὶ τῶν μὲν πολλοὶ 8
 ἐτιτρώσκοντο, τῶν δὲ οὐδεῖς· ὥστε κινηθῆναι οὐκ ἐδύναντο ἐκ
 τοῦ χωρίου, ἀλλὰ τελευτώντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς
 οἱ Θρᾶκες. ἐπεὶ δὲ ἀπορία πολλὴ ἦν, διελέγοντο περὶ σπονδῶν· 9
 καὶ τὰ μὲν ἄλλα ὁμολόγητο αὐτοῖς, ὁμήρους δὲ οὐκ ἐδίδοσαν οἱ
 35 Θρᾶκες αἰτουμένων τῶν Ἑλλήνων, ἀλλ' ἐν τούτῳ ἴσχετο. τὰ
 μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε.

Χειρίσοφος δὲ ἀσφαλῶς πορευόμενος παρὰ θάλατταν ἀφικ- 10
 νεῖται εἰς Κάλπης λιμένα.

Ξενοφῶντι δὲ διὰ τῆς μεσογείας πορευομένῳ οἱ ἱππεῖς προ-
 40 καταθείοντες ἐτυγχάνουσι πρεσβύταις πορευομένοις ποι. καὶ
 ἐπεὶ ἤχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐτοὺς εἴ που ἦσθηνται
 ἄλλου στρατεύματος οἷτος Ἑλληνικῷ. οἱ δὲ ἔλεγον πάντα τὰ 11
 γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θρᾶκες
 πάντες περικυκλωμένοι εἶεν αὐτοὺς. ἐνταῦθα τοὺς μὲν ἀνθρώ-
 45 πους τοιούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἡγεμόνες εἶεν ὅποι ἐοῖ·
 σκοποὺς δὲ καταστήσας συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν·
 "Ἄνδρες στρατιώται, τῶν Ἀρκάδων οἱ μὲν τεθνήσκουσιν, οἱ δὲ λοιποὶ 12
 ἐπὶ λόφου τιτὸς πολιορκοῦνται. νομίζω δ' ἔγωγε, εἰ ἐκείνοι ἀπο-
 λούνται, οὐδ' ἡμῖν εἶναι οὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν

- 13 ὄντων τῶν πολεμίων, οὕτω δὲ τεθαρρήκότων. κράτιστον οὖν ἡμῖν 50
ὥς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως εἰ ἔτι εἰσὶ σῶοι, σὺν
ἐκείνοις μαχώμεθα καὶ μὴ μόνοι λειφθέντες μόνοι καὶ κινδυνεύωμεν.
- 16 ἡμεῖς γὰρ ἀποδραΐμεν ἂν οὐδαμοῖ ἐνθένδε· πολλὴ
(14) μὲν γάρ, ἔφη, εἰς Ἡράκλειαν πάλιν ἀπιέναι, πολλὴ δὲ εἰς
Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμοι πλησίον· εἰς Κάλπης δὲ 55
λιμένα, ἔνθα Χειρίσοφον εἰκάζομεν εἶναι, εἰ σέσσωται, ἐλαχίστη
ὁδός. ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοιά ἐστὶν οἷς ἀποπλευσούμεθα,
17 μένουσι δὲ αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἔστι τὰ ἐπιτήδεια. τῶν δὲ
(15) πολιορκουμένων ἀπολομένων σὺν τοῖς Χειρισόφου μόνοις κἀκίον
ἐστὶ διακινδυνεύειν ἢ τῶνδε σωθέντων πάντας εἰς ταῦτόν ἐλθόν- 60
τας κοινῇ τῆς σωτηρίας ἔχεισθαι. ἀλλὰ χρὴ παρασκευασα-
μένους τὴν γνώμην πορεύεσθαι ὥς νῦν ἢ εὐκλεῶς τελευτῆσαι
ἐστὶν ἢ κάλλιστον ἔργον ἐργάσασθαι Ἕλληνας τοσοούτους σώ-
18 σαντας. καὶ ὁ θεὸς ἴσως ἄγει οὕτως, ὅς τοὺς μεγαληγορήσαντας
(16) ὥς πλεόν φρονούντας ταπεινῶσαι βούλεται, ἡμᾶς δὲ τοὺς ἀπὸ 65
τῶν θεῶν ἀρχομένους ἐντιμότερους ἐκείνων καταστήσαι. ἀλλ'
ἔπεσθαι χρὴ καὶ προσέχειν τὸν νοῦν, ὥς ἂν τὸ παραγγελλόμενον
14 δύνησθε ποιεῖν. νῦν μὲν οὖν στρατοπεδευσώμεθα προελθόντες
(17) ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἕως δ' ἂν
πορευώμεθα, Τιμασίων ἔχων τοὺς ἵππεῖς προελαννέτω ἐφορῶν 70
ἡμᾶς καὶ σκοπεῖτω τὰ ἔμπροσθεν, ὥς μηδὲν ἡμᾶς λάθῃ.
- 15 Ταῦτ' εἰπὼν ἡγεῖτο. παρέπεμψε δὲ καὶ τῶν γυμνήτων
(18) ἀνθρώπους εὐζώνους εἰς τὰ πλάγια καὶ εἰς τὰ ἄκρα, ὅπως εἴ-
πού τί ποθεν καθορῶεν, σημαίνοιεν· ἐκέλευε δὲ καίειν ἅπαντα
19 ὅτῳ ἐντυγχάνοιεν καυσίμῳ. οἱ δὲ ἵππεῖς σπειρόμενοι ἐφ' ὅσον 75
καλῶς εἶχεν ἔκαιον, καὶ οἱ πελτασταὶ ἐπιπαριόντες κατὰ τὰ
ἄκρα ἔκαιον πάντα ὅσα καύσιμα ἑώρων, καὶ ἡ στρατιὰ δέ, εἴ τι
παραλειπομένῳ ἐντυγχάνοιεν· ὥστε πᾶσα ἡ χώρα αἴθεσθαι
20 ἐδόκει καὶ τὸ στράτευμα πολὺ εἶναι. ἐπεὶ δὲ ὥρα ἦν, κατεστρα-
τοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τά τε τῶν πολεμίων 80
πυρὰ ἑώρων, ἀπέιχον δὲ ὥς τετταράκοντα σταδίους, καὶ αὐτοὶ ὥς
21 ἐδύναντο πλείστα πυρὰ ἔκαιον. ἐπεὶ δὲ ἐδείπνησαν τάχιστα,
παρηγγέλθη τὰ πυρὰ κατασβεννύναι πάντα. καὶ τὴν μὲν νύκτα
φυλακὰς ποιησάμενοι ἐκάθευδον· ἅμα δὲ τῇ ἡμέρᾳ προσευξάμενοι

85 τοῖς θεοῖς, συνταξάμενοι ὥς εἰς μάχην ἐπορεύοντο ἢ ἐδύναντο
τάχιστα. Τιμασίῳ δὲ καὶ οἱ ἰππεῖς ἔχοντες τοὺς ἡγεμόνας καὶ 22
προελαύνοντες ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι ἔνθα
ἐπολιορκοῦντο οἱ Ἕλληνες. καὶ οὐχ ὀρώσιν οὔτε φίλιον στρά-
τευμα οὔτε πολέμιον— καὶ ταῦτα ἀπαγγέλλουσι πρὸς τὸν
90 Ξενοφῶντα καὶ τὸ στράτευμα— γράδια δὲ καὶ γερόντια καὶ
πρόβατα ὀλίγα καὶ βοῦς καταλελειμμένους. καὶ τὸ μὲν πρῶ- 23
τον θαῦμα ἦν τί εἴη τὸ γεγενημένον, ἔπειτα δὲ καὶ τῶν καταλε-
λειμμένων ἐπυνθάνοντο ὅτι οἱ μὲν Θρᾷκες ἀφ' ἐσπέρας ὥχοντο
ἀπιόντες, καὶ τοὺς Ἕλληνας δ' ἔφασαν οἴχεσθαι· ὅποι δέ, οὐκ
95 εἰδέναι.

Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἡρίστησαν, 24
συσκευσάμενοι ἐπορεύοντο, βουλόμενοι ὥς τάχιστα συμμείξαι
τοῖς ἄλλοις εἰς Κάλπης λιμένα. καὶ πορευόμενοι ἐώρων τὸν
στίβον τῶν Ἀρκάδων καὶ Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὁδόν.
100 ἐπεὶ δὲ ἀφίκοιτο εἰς τὸ αὐτό, ἄσμενοί τε εἶδον ἀλλήλους καὶ
ἡσπάζοντο ὥσπερ ἀδελφούς. καὶ ἐπυνθάνοντο οἱ Ἀρκάδες τῶν 25
περὶ Ξενοφῶντα τί τὰ πυρὰ κατασβέσειαν· ἡμεῖς μὲν γάρ,
ἔφασαν, φόμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πυρὰ οὐκέθ'
ἐωρώμεν, τῆς νυκτὸς ἤξειν ἐπὶ τοὺς πολεμίους· καὶ οἱ πολέμοι
105 δέ, ὥς γ' ἡμῖν ἐδόκουν, τοῦτο δείσαντες ἀπήλθον· σχεδὸν γὰρ
ἀμφὶ τοῦτον τὸν χρόνον ἀπῆσαν. ἐπεὶ δὲ οὐκ ἀφίκεσθε, ὁ δὲ 26
χρόνος ἐξῆκεν, φόμεθα ὑμᾶς πυθομένους τὰ παρ' ἡμῖν φοβη-
θέντας οἴχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῖν μὴ
ἀπολείπεσθαι ὑμῶν. οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύθημεν.

IV. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠλίζοντο ἐπὶ τοῦ 1
αἰγιαλοῦ πρὸς τῷ λιμένι. τὸ δὲ χωρίον τοῦτο ὃ καλεῖται
Κάλπης λιμὴν ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη
δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι
5 Ἡρακλείας ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. καὶ τριήρει 2
μὲν ἐστὶν εἰς Ἡράκλειαν ἐκ Βυζαντίου κώπαις ἡμέρας μακρὰς
πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία οὔτε
Ἑλληνίς, ἀλλὰ Θρᾷκες Βιθυνοί· καὶ οὓς ἂν λάβωσι τῶν
Ἑλλήνων ἐκπύπτοντας ἢ ἄλλως πῶς δεινὰ ὑβρίζειν λέγονται
10 τοὺς Ἕλληνας. ὁ δὲ Κάλπης λιμὴν ἐν μέσῳ μὲν κείται ἐκατέ- 3

- ρωθεν πλεόντων ἐξ Ἡρακλείας καὶ Βυζαντίου, ἔστι δ' ἐν τῇ
θαλάττῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θάλατταν καθήκον
αὐτοῦ πέτρα ἀπορρώξ, ὕψος ὅπῃ ἐλάχιστον οὐ μείον εἴκοσιν
ὀργυίων, ὁ δὲ αὐχὴν ὁ εἰς τὴν γῆν ἀνέκων τοῦ χωρίου μάλιστα
τεττάρων πλέθρων τὸ εὖρος· τὸ δ' ἐντὸς τοῦ αὐχένος χωρίον 15
- 1 ἱκανὸν μυρίοις ἀνθρώποις οἰκῆσαι. λιμὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ
τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. κρήνη δὲ ἡδέος ὕδατος καὶ
ἄφθονος ρέουσα ἐπ' αὐτῇ τῇ θαλάττῃ ὑπὸ τῇ ἐπικρατείᾳ τοῦ
χωρίου. ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάνυ δὲ πολλὰ καὶ
- 5 καλὰ ναυπηγήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. τὸ δὲ ὄρος εἰς μεσό- 20
γειαν μὲν ἀνέκει ὅσον ἐπὶ εἴκοσι σταδίους, καὶ τοῦτο γεῶδες καὶ
ἄλιθον· τὸ δὲ παρὰ θάλατταν πλεόν ἢ ἐπὶ εἴκοσι σταδίους δασὺ
- 6 πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις. ἡ δὲ ἄλλη
χώρα καλὴ καὶ πολλή, καὶ κῶμαι ἐν αὐτῇ εἰσι πολλαὶ καὶ
οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κριθὰς καὶ πυροὺς καὶ ὄσπρια 25
πάντα καὶ μελίνας καὶ σήσαμα καὶ σῦκα ἀρκούντα καὶ ἀμπέλους
πολλὰς καὶ ἡδυνόους καὶ τᾶλλα πάντα πλὴν ἐλαῶν.
- 7 Ἡ μὲν χώρα ἦν τοιαύτη. ἐσκήνουν δ' ἐν τῷ αἰγιαλῷ πρὸς
τῇ θαλάττῃ· εἰς δὲ τόπον πόλισμα ἂν γενόμενον οὐκ ἐβούλυντο
στρατοπεδεύεσθαι, ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπι- 30
- 8 βουλῆς εἶναι, βουλομένων τινῶν κατοικίσαι πόλιν. τῶν γὰρ
στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίου ἐκπεπλευκότες ἐπὶ
ταύτην τὴν μισθοφοράν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούοντες, οἱ
μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα,
καὶ τούτων ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ 35
τέκνα καταλιπόντες ὡς χρήματ' αὐτοῖς κτησάμενοι ἥξοντες
πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ
ἀγλαὰ πράττειν. τοιοῦτοι ὄντες ἐπόθουν εἰς τὴν Ἑλλάδα
σφῆζεσθαι.
- 9 Ἐπειδὴ δὲ ὑστέρᾳ ἡμέρᾳ ἐγένετο τῆς εἰς ταῦτόν συνόδου, ἐπ' 40
ἐξόδῳ ἐθύετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν·
ἐπενόει δὲ καὶ τοὺς νεκροὺς θάπτειν. ἐπεὶ δὲ τὰ ἱερὰ καλὰ
ἐγένετο, εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς
πλείστους εὐθαπερ ἔπεσον ἐκάστους ἔθαψαν· ἤδη γὰρ ἦσαν
πεμπταῖοι καὶ οὐχ οἷόν τε ἀναιρεῖν ἔτι ἦν· ἐνίους δὲ τοὺς ἐκ τῶν 45

ὁδῶν συνεινεγκόντες ἔβαψαν ἐκ τῶν ὑπαρχόντων ὥς ἐδύνατο
 κάλλιστα· οὐδὲ μὴ ἠύρισκον, κενοτάφιον αὐτοῖς ἐποίησαν
 μέγα, καὶ στεφάνους ἐπέθεσαν. ταῦτα δὲ ποιήσαντες ἀνεχώ- 10
 ρησαν ἐπὶ τὸ στρατόπεδον. καὶ τότε μὲν δειπνήσαντες ἐκοιμή-
 50 θησαν. τῇ δὲ ὑστεραίᾳ συνήλθον οἱ στρατιῶται πάντες· συνήγε
 δὲ μάλιστα ὁ Ἀγασίας τε ὁ Στυμφάλιος λοχαγὸς καὶ Ἱερώνυμος
 Ἰλεις λοχαγὸς καὶ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων. καὶ 11
 λόγμα ἐποίησαντο, ἕάν τις τοῦ λοιποῦ μνησθῇ δίχα τὸ στράτευμα
 ποιεῖν, θανάτῳ αὐτὸν ζημιοῦσθαι, καὶ κατὰ χώραν ἀπιέναι ἥπερ
 55 πρόσθεν εἶχε τὸ στράτευμα καὶ ἄρχειν τοὺς πρόσθεν στρατη-
 γούς. καὶ Χειρίσοφος μὲν ἤδη ἐτετελευτήκει φάρμακον πιὼν
 πυρέττων· τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε.

Μετὰ δὲ ταῦτα ἀναστὰς εἶπε Ξενοφῶν· ὦ ἄνδρες στρατιῶ- 12
 ται, τὴν μὲν πορείαν, ὥς ἔοικε περὶ ποιητέον· οὐ γὰρ ἔστι
 60 πλοία· ἀνάγκη δὲ πορεύεσθαι ἤδη· οὐ γὰρ ἔστι μένουσι τὰ
 ἐπιτήδεια. ἡμεῖς οἶν, ἔφη, θυσόμεθα· ὑμᾶς δὲ δεῖ παρασκευά-
 ζεσθαι ὥς μαχουμένους εἴ ποτε καὶ ἄλλοτε· οἱ γὰρ πολέμοι
 ἀνατεθαρρήκασιν. ἐκ τούτου ἐθύοντο οἱ στρατηγοί, μάντις δὲ 13
 παρῆν Ἀρηξίων Ἀρκάς· ὁ δὲ Σιλανὸς ὁ Ἀμπρακιώτης ἦδη
 65 ἀπεδεδράκει πλοῖον μισθωσάμενος ἐξ Ἡρακλείας. θυομένοις δὲ
 ἐπὶ τῇ ἀφύδῳ οὐκ ἐγίγνετο τὰ ἱερά. ταύτην μὲν οἶν τὴν ἡμέραν 14
 ἐπαύσαντο. καὶ τινες ἐτόλμων λέγειν ὥς ὁ Ξενοφῶν βουλόμενος
 τὸ χωρίον οἰκίσαι πέπεικε τὸν μάντιν λέγειν ὥς τὰ ἱερά οὐ
 γίγνεται ἐπὶ ἀφύδῳ. ἐντεῦθεν κηρύξας τῇ αὐρίῳ παρεῖναι ἐπὶ 15
 70 τὴν θυσίαν τὸν βουλόμενον, καὶ μάντις εἴ τις εἶη, παραγγείλας
 παρεῖναι ὥς συνεασόμενον τὰ ἱερά, ἔθνε· καὶ ἐνταῦθα παρῆσαν
 πολλοί. θυομένων δὲ πάλιν εἰς τρίς ἐπὶ τῇ ἀφύδῳ οὐκ ἐγίγνετο 16
 τὰ ἱερά. ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ
 ἐπιτήδεια ἐπέλιπον ἃ ἔχοντες ἦλθον, καὶ ἀγορὰ οὐδεμία πῶ
 75 παρῆν.

Ἐκ τούτου ξυνελθόντων εἶπε πάλιν Ξενοφῶν· ὦ ἄνδρες, 17
 ἐπὶ μὲν τῇ πορείᾳ, ὥς ὀράτε, τὰ ἱερά οὐπὼ γίνεται· τῶν δ'
 ἐπιτηδείων ὀρῶ ὑμᾶς ἐσόμενος· ἀνάγκη οἶν μοι δοκεῖ εἶναι
 θυεσθαι περὶ αὐτοῦ τούτου. ἀναστὰς τις εἶπεν· Καὶ εἰκότως 18
 80 ἄρα ἡμῖν οὐ γίγνεται τὰ ἱερά· ὥς γὰρ ἐγὼ ἀπὸ τοῦ αὐτομάτου

- χθὲς ἦκοντος πλοῖω ἤκουσά τινος Κλέανδρος ὁ ἐκ Βυζαντίου
 19 ἄρμοστῆς μέλλει ἤξειν πλοῖα καὶ τριήρεις ἔχων. ἐκ τούτου δὲ
 ἀναμένειν μὲν πᾶσιν ἐδόκει· ἐπὶ δὲ τὰ ἐπιτήδεια ἀνάγκη ἦν ἐξιέ-
 ναι. καὶ ἐπὶ τούτῳ πάλιν ἐθύετο εἰς τρίς, καὶ οὐκ ἐγίγνετο τὰ
 ἱερά. καὶ ἤδη καὶ ἐπὶ σκηπὴν ἰόντες τὴν Ξενοφῶντος ἔλεγον ὅτι 85
 οὐκ ἔχοιεν τὰ ἐπιτήδεια. ὃ δ' οὐκ ἂν ἔφη ἐξαγαγεῖν μὴ γιγνομέ-
 νων τῶν ἱερῶν.
- 20 Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδὸν τι πᾶσα ἡ στρα-
 τία διὰ τὸ μέλειν ἅπασιν ἐκυκλοῦντο περὶ τὰ ἱερά· τὰ δὲ θύματα
 ἐπελελοίπει. οἱ δὲ στρατηγοὶ ἐξήγουν μὲν οὐ, συνεκάλεσαν δέ. 90
 21 εἶπεν οὖν Ξενοφῶν· Ἴσως οἱ πολέμοι συνειλεγμένοι εἰσὶ καὶ
 ἀνάγκη μάχεσθαι· εἰ οὖν καταλιπόντες τὰ σκευὴ ἐν τῷ ἐρυμνῷ
 χωρίῳ ὥς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ἱερά
 22 προχωροίῃ ἡμῖν. ἀκούσαντες δ' οἱ στρατιῶται ἀνέκραγον ὥς
 οὐδὲν δέοι εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύεσθαι ὥς τάχιστα. καὶ 95
 πρόβατα μὲν οὐκέτι ἦν, βοῦν δὲ ὑπὸ ἀμάξης πριάμενοι ἐθύοντο·
 καὶ Ξενοφῶν Κλεάνορος ἐδεήθη τοῦ Ἀρκάδος προθυμείσθαι εἰ
 τι ἐν τούτῳ εἴη. ἀλλ' οὐδ' ὥς ἐγένοντο.
- 23 Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος, ἐπεὶ
 δὲ ἑώρα τοὺς ἀνθρώπους ὥς εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος 100
 αὐτοῖς χαρίζεσθαι, εὐρών τινα ἄνθρωπον Ἑρακλεώτην, ὃς ἔφη
 κώμας ἐγγὺς εἶδέναι ὅθεν εἴη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε τὸν
 βουλόμενον ἰέναι ἐπὶ τὰ ἐπιτήδεια, ὥς ἡγεμόνος ἐσομένου. ἐξ-
 ἔρχονται δὴ σὺν δορατίοις καὶ ἀσκοῖς καὶ θυλάκοις καὶ ἄλλοις
 ἀγγείοις εἰς δισχιλίους ἀνθρώπους. ἐπειδὴ δὲ ἦσαν ἐν ταῖς 105
 24 κώμαις καὶ διεσπείροντο ὥς ἐπὶ τὸ λαμβάνειν, ἐπιπίπτουσιν
 αὐτοῖς οἱ Φαρναβάζου ἱππεῖς πρῶτοι· βεβοηθηκότες γὰρ ἦσαν
 τοῖς Βιθυνοῖς, βουλόμενοι σὺν τοῖς Βιθυνοῖς, εἰ δύναιτο, ἀποκω-
 λῦσαι τοὺς Ἑλληνας μὴ ἐλθεῖν εἰς τὴν Φρυγίαν· οὗτοι οἱ ἱππεῖς
 ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους· οἱ δὲ λοιποὶ 110
 25 ἐπὶ τὸ ὄρος ἀνέφυγον. ἐκ τούτου ἀπαγγέλλει τις ταῦτα τῶν
 ἀποφευγόντων εἰς τὸ στρατόπεδον. καὶ ὁ Ξενοφῶν, ἐπεὶ οὐκ
 ἐγεγέννητο τὰ ἱερά ταύτῃ τῇ ἡμέρᾳ, λαβὼν βοῦν ὑπὸ ἀμάξης, οὐ
 γὰρ ἦν ἄλλα ἱερεῖα, σφαγιασάμενος ἐβοήθει καὶ οἱ ἄλλοι οἱ
 26 μέχρι τριάκοντα ἐτῶν ἅπαντες. καὶ ἀναλαβόντες τοὺς λοιποὺς 115

ἄνδρας εἰς τὸ στρατόπεδον ἀφικνοῦνται. καὶ ἦδη μὲν ἀμφὶ
 ἡλείου δυσμὰς ἦν καὶ οἱ Ἕλληνες μάλ' ἀθύμως ἔχοντες ἐδειπνο-
 ποιοῦντο, καὶ ἑξαπίνης διὰ τῶν λασίων τῶν Βιθυνῶν τινες ἐπι-
 γεινόμενοι τοῖς προφύλαξι τοὺς μὲν κατέκαινον τοὺς δὲ ἐδίωξαν
 120 μέχρι εἰς τὸ στρατόπεδον. καὶ κραυγῆς γενομένης εἰς τὰ ὄπλα 27
 πάντες ἔδραμον οἱ Ἕλληνες· καὶ διώκειν μὲν καὶ κινεῖν τὸ στρα-
 τόπεδον νυκτὸς οὐκ ἀσφαλὲς ἐδόκει εἶναι· δασέα γὰρ ἦν τὰ χωρία·
 ἐν δὲ τοῖς ὅπλοις ἐνυκτέρευον φυλαττόμενοι ἱκανοὺς φύλαξι.

V. Τὴν μὲν νύκτα οὕτω διήγαγον· ἅμα δὲ τῇ ἡμέρᾳ οἱ 1
 στρατηγοὶ εἰς τὸ ἐρυμνὸν χωρίον ἡγούμενοι· οἱ δὲ εἶποντο ἀναλα-
 βόντες τὰ ὄπλα καὶ τὰ σκεύη. πρὶν δὲ ἀρίστου ὥραν εἶναι
 ἀπετάφρουν ἢ ἡ εἰσοδὸς ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν
 5 ἅπαν, καταλιπόντες τρεῖς πύλας. καὶ πλοῖον ἐξ Ἡρακλείας
 ἦκεν ἄλφιτα ἄγον καὶ ἱερεῖα καὶ οἶνον· πρῶ δ' ἀναστὰς Ξενοφῶν 2
 ἐθύετο ἐπ' ἐξόδῳ, καὶ γίγνεται τὰ ἱερὰ ἐπὶ τοῦ πρώτου ἱερέου.
 καὶ ἦδη τέλος ἐχόντων τῶν ἱερῶν ὁρᾷ αἰετὸν αἴσιον ὁ μάντις
 Ἀρηξίων Παρράσιος, καὶ ἡγεῖσθαι κελεύει τὸν Ξενοφῶντα. καὶ 3
 10 διαβάντες τὴν τάφρον τὰ ὄπλα τίθενται, καὶ ἐκήρυξαν ἀριστή-
 σαντας ἐξίεναι τοὺς στρατιώτας σὺν τοῖς ὅπλοις, τὸν δὲ ὄχλον
 καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. οἱ μὲν δὲ ἄλλοι πάντες 4
 ἐξῆσαν, Νέων δὲ οὐ· ἐδόκει γὰρ κάλλιστον εἶναι τοῦτον φύλακα
 καταλιπεῖν τῶν ἐπὶ στρατοπέδον. ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ
 15 στρατιῶται ἀπέλειπον αὐτόν, αἰσχυνόμενοι μὴ ἐφέπεσθαι τῶν
 ἄλλων ἐξιόντων, κατέλειπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταρά-
 κοντα ἔτη. καὶ οὗτοι μὲν ἔμενον, οἱ δ' ἄλλοι ἐπορεύοντο. πρὶν 5
 δὲ πεντεκαίδεκα στάδια διεληλυθέναι ἐνέτυχον ἥδη νεκροῖς· καὶ
 τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους φανέντας
 20 νεκροὺς ἔθαπτον πάντας ὁπόσους ἐπελάμβανε τὸ κέρασ. ἐπεὶ 6
 δὲ τοὺς πρώτους ἔθαψαν, προαγαγόντες καὶ τὴν οὐρὰν αὖθις
 ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων ἔθαπτον τὸν αὐτὸν
 τρόπον ὁπόσους ἐπελάμβανεν ἡ στρατιά. ἐπεὶ δὲ εἰς τὴν ὁδὸν
 ἦκον τὴν ἐκ τῶν κωμῶν, ἐνθα ἔκειντο ἀθροοί, συνενεγκόντες
 25 αὐτοὺς ἔθαψαν.

Ἦδη δὲ πέρα μεσοῦσης τῆς ἡμέρας προάγοντες τὸ στρά- 7
 τευμα ἔξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτήδεια ὅτι τις ὁρῶν

- ἐντὸς τῆς φάλαγγος, καὶ ἐξαίφνης ὀρώσι τοὺς πολεμίους ὑπερ-
 βάλλοντας κατὰ λόφους τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ
 φάλαγγος ἱππέας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδιάτης 30
 καὶ Ῥαθίνης ἦκον παρὰ Φαρναβάζου ἔχοντες τὴν δύναμιν.
 8 ἐπεὶ δὲ κατείδον τοὺς Ἑλλήνας οἱ πολέμιοι, ἔστησαν ἀπέχοντες
 αὐτῶν ὅσον πεντεκαίδεκα σταδίους. ἐκ τούτου εὐθὺς ὁ Ἀρηξίων
 ὁ μάντις τῶν Ἑλλήνων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου
 9 καλὰ τὰ σφάγια. ἔνθα δὴ Ξενοφῶν λέγει· Δοκεῖ μοι, ὦ ἄνδρες 35
 στρατηγοί, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας ἵν' ἂν που
 δέῃ ὧσιν οἱ ἐπιβοηθήσουντες τῇ φάλαγγι καὶ οἱ πολέμιοι τεταραγ-
 μένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους. συνεδόκει
 10 ταῦτα πᾶσιν. Ὑμεῖς μὲν τοίνυν, ἔφη, προηγεῖσθε τὴν πρὸς τοὺς
 ἐναντίους, ὥς μὴ ἐστήκωμεν, ἐπεὶ ὄφθιμεν καὶ εἶδομεν τοὺς 40
 πολεμίους· ἐγὼ δὲ ἥξω τοὺς τελευταίους λόχους καταχωρίσας
 11 ἥπερ ὑμῖν δοκεῖ. ἐκ τούτου οἱ μὲν ἥσυχοι προῆγον, ὁ δὲ τρεῖς
 ἀφελὼν τὰς τελευταίας τάξεις ἀνὰ διακοσίους ἄνδρας τὴν μὲν
 ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι ἀπολιπόντας ὥς πλέθρον·
 Σαμόλας Ἀχαιοὺς ταύτης ἦρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ 45
 ἐχώρισεν ἔπεσθαι· Πυρρίας Ἀρκὰς ταύτης ἦρχε τῆς τάξεως· τὴν
 δὲ μίαν ἐπὶ τῷ εὐωνύμῳ· Φρασίας Ἀθηναίους ταύτῃ ἐφειστήκει.
 12 Προϊόντες δέ, ἐπεὶ ἐγένοντο οἱ ἡγούμενοι ἐπὶ νάπει μεγάλῳ
 καὶ .δυσπόρῳ, ἔστησαν ἀγνοοῦντες εἰ διαβατέον εἴη τὸ νάπος.
 καὶ παρεγγυῶσι στρατηγοὺς καὶ λοχαγοὺς παριέναι ἐπὶ τὸ 50
 13 ἡγούμενον. καὶ ὁ Ξενοφῶν θαυμάσας ὅτι τὸ ἴσχον εἴη τὴν
 πορείαν καὶ ταχὺ ἀκούων τὴν παρεγγυήν, ἐλαύνει ἥ τάχιστα.
 ἐπεὶ δὲ συνῆλθον, λέγει Σοφαίνετος πρεσβύτατος ὢν τῶν στρα-
 τηγῶν ὅτι βουλῆς οὐκ ἄξιον εἴη εἰ διαβατέον ἐστὶ τοιοῦτον
 νάπος. 55
 14 Καὶ ὁ Ξενοφῶν σπουδῇ ὑπολαβὼν ἔλεξεν· Ἀλλ' ἴστε μὲν
 με, ὦ ἄνδρες, οὐδένα πω κίνδυνον προξενήσαντα ὑμῖν ἐθελού-
 σιον· οὐ γὰρ δόξης ὀρῶ δεομένους ὑμᾶς εἰς ἀνδρείότητα, ἀλλὰ
 15 σωτηρίας. νῦν δὲ οὕτως ἔχει· ἀμαχεῖ μὲν ἐνθένδε οὐκ ἔστιν
 ἀπελθεῖν· ἦν γὰρ μὴ ἡμεῖς ἴωμεν ἐπὶ τοὺς πολεμίους, οὗτοι 60
 16 ἡμῖν ὁπότεν ἀπίωμεν ἔψονται καὶ ἐπιπεσοῦνται. ὁρᾶτε δὴ
 πότερον κρεῖττον ἵεναι ἐπὶ τοὺς ἄνδρας προβαλλομένους τὰ

- ὄπλα ἢ μεταβαλλομένους ὀπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους
 ρεῖσθαι. ἵστε μέντοι ὅτι τὸ μὲν ἀπίναί ἀπὸ πολεμίων οὐδεὶς 17
 65 καλῶ ἔοικε, τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίοσι θάρρος ἐμποιεῖ.
 ἐγὼ γοῦν ἡδίων ἂν σὺν ἡμίσεσιν ἐπιόην ἢ σὺν διπλασίοις ἀπο-
 χωροίην. καὶ τούτους οἶδ' ὅτι ἐπιόντων μὲν ἡμῶν οὐδ' ὑμεῖς
 ἐλπίζετε δέξασθαι ἡμᾶς, ἀπιόντων δὲ πάντες ἐπιστάμεθα ὅτι
 70 τολμήσουσιν ἐφέπεσθαι. τὸ δὲ διαβάντας ὀπισθεν νάπος χαλε- 18
 70 πὸν ποιήσασθαι μέλλοντας μάχεσθαι ἄρ' οὐχὶ καὶ ἀρπάσαι
 ἄξιον; τοῖς μὲν γὰρ πολεμίοις ἐγὼ βουλοίμην ἂν εὖπορα πάντα
 φαίνεσθαι ὥστε ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεῖ
 75 διδάσκεσθαι ὅτι οὐκ ἔστι μὴ νικῶσι σωτηρία. θαυμάζω δ' ἔγωγε
 καὶ τὸ νάπος τοῦτο εἴ τις μᾶλλον φοβερὸν νομίζει εἶναι τῶν
 75 ἄλλων ὧν διαπεπορεύεμεθα χωρίων. πῶς γὰρ δὴ διαβατὸν τὸ 19
 πεδίον, εἰ μὴ νικῆσομεν τοὺς ἱππέας; πῶς δὲ ἂ διεληλύθαμεν
 ὄρη, ἣν πελτασταὶ τοσοῖδε ἐφέπωνται; ἣν δὲ δὴ καὶ σωθῶμεν 20
 ἐπὶ θάλατταν, πόσον τι νάπος ὁ Πόντος; ἔνθα οὔτε πλοῖα ἔστι
 τὰ ἀπάξοιτα οὔτε σῆτος ᾧ θρεψόμεθα μέροντες, δεήσει δέ, ἣν
 80 θῆττον ἐκεῖ γενώμεθα, θῆττον πάλιν ἐξίεναι ἐπὶ τὰ ἐπιτήδεια.
 οὐκοῦν ἵν' κρείττον ἡρισθηκότας μάχεσθαι ἢ αὔριον ἀναρίστους. 21
 ἄνδρες, τά τε ἱερὰ ἡμῖν καλὰ οἷ τε οἰωνοὶ αἴσιοι τά τε σφάγια
 κάλλιστα· ἴωμεν ἐπὶ τοὺς ἄνδρας. οὐ δεῖ ἔτι τούτους, ἐπεὶ ἡμᾶς
 πάντως εἶδον, ἡδέως δειπνήσαι οὐδ' ὅπου ἂν θέλωσι σκηνηῆσαι.
 85 Ἐντεῦθεν οἱ λοχαγοὶ ἡγείσθαι ἐκέλευον, καὶ οὐδεὶς ἀντέλεγε. 22
 καὶ ὃς ἡγείτο, παραγγείλας διαβαίνειν ἢ ἕκαστος ἐτύχανε τοῦ
 νάπους ὧν· θῆττον γὰρ ἀθρόον ἐδόκει ἂν οὕτω πέραν γενέσθαι
 τὸ στράτευμα ἢ εἰ κατὰ τὴν γέφυραν ἢ ἐπὶ τῷ νάπῃ ἣν ἐξεμη-
 90 ρύοντο. ἐπεὶ δὲ διέβησαν, παριὼν παρὰ τὴν φάλαγγα ἔλεγεν· 23
 90 Ἄνδρες, ἀναμιμνήσκεσθε ὅσας δὴ μάχας σὺν τοῖς θεοῖς ὁμόσε
 ἰόντες νενικήκατε καὶ οἷα πάσχουσιν οἱ πολεμίους φεύγοντες, καὶ
 95 τοῦτο ἐννοήσατε ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. ἀλλ' 24
 ἔπεσθε ἡγεμόνι τῷ Ἡρακλεῖ καὶ ἀλλήλους παρακαλεῖτε ὀνο-
 μαστί. ἡδὺ τοι ἀνδρεῖόν τι καὶ καλὸν ἵν' εἰπόντα καὶ ποιήσαντα
 95 μνήμην ἐν οἷς ἐθέλει παρέχειν ἑαυτοῦ.

Ταῦτα παρελαύνων ἔλεγε καὶ ἅμα ὑφηγεῖτο ἐπὶ φάλαγγος, 25
 καὶ τοὺς πελταστὰς ἐκατέρωθεν ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς

πολεμίους. παρήγγελτο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὤμον
 ἔχειν, ἕως σημαῖνοι τῇ σάλπιγγι· ἔπειτα δὲ εἰς προσβολὴν
 καθέντας ἔπεσθαι βάδην καὶ μηδένα δρόμῳ διώκειν. ἐκ τούτου 100
 σύνθημα παρήει Ζεὺς σωτήρ, Ἡρακλῆς ἡγεμών. οἱ δὲ πολέμιοι
 26 ὑπέμενον, νομίζοντες καλὸν ἔχειν τὸ χωρίον. ἐπεὶ δ' ἐπλησίαζον,
 ἀλαλάξαντες οἱ Ἕλληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολεμίους
 πρὶν τινα κελεύειν· οἱ δὲ πολέμιοι ἀντίοι ὥρμησαν, οἱ θ' ἵππεῖς
 καὶ τὸ στῖφος τῶν Βιθυνῶν· καὶ τρέπονται τοὺς πελταστάς. 105
 27 ἀλλ' ἐπεὶ ὑπηντίαζεν ἡ φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη
 καὶ ἅμα ἡ σάλπιγξ ἐφθέγγετο καὶ ἐπαιάνιζον καὶ μετὰ ταῦτα
 ἡλάλαζον καὶ ἅμα τὰ δόρατα καθίεσαν, ἐνταῦθα οὐκέτι ἐδέξαντο
 28 οἱ πολέμιοι, ἀλλὰ ἔφευγον. καὶ Τιμασίῳ μὲν ἔχων τοὺς ἵππεῖς
 ἐφέειπετο, καὶ ἀπεκτείνυσαν ὅσουσπερ ἐδύνατο ὥς ὀλίγοι ὄντες. 110
 τῶν δὲ πολεμίων τὸ μὲν εὐώνυμον εὐθὺς διεσπάρη, καθ' ὃ οἱ
 Ἕλληνες ἵππεῖς ἦσαν, τὸ δὲ δεξιὸν ἄτε οὐ σφόδρα διωκόμενον
 29 ἐπὶ λόφου συνέστη. ἐπεὶ δὲ εἶδον οἱ Ἕλληνες ὑπομένοντας
 αὐτοὺς, ἐδόκει ῥᾶστόν τε καὶ ἀκινδυνότατον εἶναι ἵεναι ἤδη ἐπ'
 αὐτοὺς. παιανίσαντες οὖν εὐθὺς ἐπέκειντο· οἱ δ' οὐχ ὑπέμειναν. 115
 καὶ ἐνταῦθα οἱ πελτασταὶ ἐδίωκον μέχρι τὸ δεξιὸν διεσπάρη·
 ἀπέθανον δὲ ὀλίγοι· τὸ γὰρ ἵππικόν φόβον παρείχε τὸ τῶν
 30 πολεμίων πολὺ ὄν. ἐπεὶ δὲ εἶδον οἱ Ἕλληνες τό τε Φαρναβά-
 ζου ἵππικόν ἔτι συνεστηκὸς καὶ τοὺς Βιθυνοὺς ἱππέας πρὸς τοῦτο
 συναθροιζομένους καὶ ἀπὸ λόφου τινὸς καταθεωμένους τὰ γιγνό- 120
 μενα ἀπειρήκεσαν μὲν, ὅμως δὲ ἐδόκει καὶ ἐπὶ τούτους ἰτέον
 εἶναι οὕτως ὅπως δύναιτο, ὥς μὴ τεθαρρηκότες ἀναπαύσαιντο.
 31 συνταξάμενοι δὴ πορεύονται. ἐντεῦθεν οἱ πολέμιοι ἵππεῖς φεύ-
 γουσι κατὰ τοῦ πρानοῦς ὁμοίως ὥσπερ ὑπὸ ἱππέων διωκόμενοι·
 νάπος γὰρ αὐτοὺς ὑπεδέχετο, ὃ οὐκ ᾔδεσαν οἱ Ἕλληνες, ἀλλὰ 125
 32 προαπετράποντο διώκοντες· ὁψὲ γὰρ ἦν. ἐπανελθόντες δὲ ἐνθα
 ἡ πρώτη συμβολὴ ἐγένετο, στησάμενοι τρόπαιον ἀπῆσαν ἐπὶ
 θάλατταν περὶ ἡλίου δυσμᾶς· στάδιοι δ' ἦσαν ὡς ἐξήκοντα ἐπὶ
 τὸ στρατόπεδον.

1 VI. Ἐντεῦθεν οἱ μὲν πολέμιοι εἶχον ἀμφὶ τὰ ἑαυτῶν καὶ
 ἀπήγοντο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα ὅποι ἐδύνατο προ-
 σωτάτω· οἱ δὲ Ἕλληνες προσέμενον μὲν Κλέανδρον καὶ τὰς

τριήρεις καὶ τὰ πλοῖα ὥς ἤξοντα, ἐξιόντες δ' ἐκάστης ἡμέρας σὺν
 5 τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἀδεῶς πυροὺς καὶ
 κριθάς, οἶνον, ὄσπρια, μελίνας, σῦκα· ἅπαντα γὰρ ἀγαθὰ εἶχεν
 ἡ χώρα πλὴν ἐλαίου. καὶ ὅποτε μὲν καταμένοι τὸ στράτευμα 2
 ἀναπαύομενον, ἐξῆν ἐπὶ λείαν ἰέναι, καὶ ἐλάμβανον οἱ ἐξιόντες·
 ὅποτε δὲ ἐξίοι πᾶν τὸ στράτευμα, εἴ τις χωρὶς ἀπελθὼν λάροι
 10 τι, δημόσιον ἔδοξεν εἶναι. ἤδη δὲ ἦν πάντων ἀφθονία· καὶ γὰρ 3
 ἀγοραὶ πάντοθεν ἀφικνούντο ἐκ τῶν Ἑλληνίδων πόλεων καὶ οἱ
 παραπλέοντες ἄσμενοι κατήγον, ἀκούοντες ὥς οἰκίζοιτο πόλεις
 καὶ λιμὴν εἶη. ἔπεμπον δὲ καὶ οἱ πολέμοι ἤδη οἱ πλησίον 4
 ἦκουν πρὸς Ξενοφῶντα, ἀκούοντες ὅτι οὗτος πολίξει τὸ χωρίον.
 15 ἐρωτῶντες ὅ,τι δέοι ποιοῦντας φίλους εἶναι. ὁ δ' ἐπεδείκνυνεν
 αὐτοὺς τοῖς στρατιώταις.

Καὶ ἐν τούτῳ Κλεάνδρος ἀφικνεῖται δύο τριήρεις ἔχων, 5
 πλοῖον δ' οὐδέν. ἐτύγχανε δὲ τὸ στράτευμα ἔξω ὦν ὅτε ἀφίκετο
 καὶ ἐπὶ λείαν τινὲς οἰχώμενοι ἄλλοσε εἰς τὸ ὄρος εἰλήφεσαν πρό-
 20 βατα πολλά· ὀκνοῦντες δὲ μὴ ἀφαιρεθεῖεν τῷ Δεξίππῳ λέγου-
 σιν, ὃς ἀπέδρα τὴν πεντηκόντορον ἔχων ἐκ Τραπεζοῦντος, καὶ
 κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα τὰ μὲν αὐτὸν λαβεῖν,
 τὰ δὲ σφίσιν ἀποδοῦναι. εὐθύς δ' ἐκείνος ἀπελεύει τοὺς περιε- 6
 στώτας τῶν στρατιωτῶν καὶ λέγοντας ὅτι δημόσια εἶη, καὶ τῷ
 25 Κλεάνδρῳ λέγει ἐλθὼν ὅτι ἀρπάξειν ἐπιχειροῦσιν. ὁ δὲ κελεύει
 τὸν ἀρπάζοντα ἄγειν πρὸς αὐτόν. καὶ ὁ μὲν λαβὼν ἡγέτινα· 7
 περιτυχὼν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν αὐτῷ ὁ ἀγόμενος
 λοχίτης. οἱ δ' ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι
 βάλλειν τὸν Δεξίππον, ἀνακαλοῦντες τὸν προδότην. ἔδεισαν δὲ
 30 καὶ τῶν τριηριτῶν πολλοὶ καὶ ἔφευγον εἰς τὴν θάλατταν, καὶ
 Κλεάνδρος δ' ἔφευγε. Ξενοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ 8
 κατεκώλυόν τε καὶ τῷ Κλεάνδρῳ ἔλεγον ὅτι οὐδὲν εἶη πρᾶγμα,
 ἀλλὰ τὸ δόγμα αἴτιον εἶη τοῦ στρατεύματος ταῦτα γενέσθαι.
 ὁ δὲ Κλεάνδρος ὑπὸ τοῦ Δεξίππου τε ἀνιερειζόμενος καὶ αὐτὸς 9
 35 ἀχθεσθεὶς ὅτι ἐφορήθη, ἀποπλευσεῖσθαι ἔφη καὶ κηρύξειν μηδε-
 μίαν πόλιν δέχεσθαι αὐτούς, ὥς πολεμίους. ἤρχον δὲ τότε
 πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι. ἐνταῦθα πονηρὸν 10
 τὸ πρᾶγμα ἐδόκει εἶναι τοῖς Ἑλλησι, καὶ ἐδέοντο μὴ ποιεῖν

ταῦτα. ὁ δ' οὐκ ἂν ἄλλως ἔφη γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν
 11 ἄρξαντα βάλλειν καὶ τὸν ἀφελόμενον. ἦν δὲ ὃν ἐξήγει Ἀγασίας 40
 διὰ τέλους φίλος τῷ Ξενοφῶντι· ἐξ οὗ καὶ διέβαλλεν αὐτὸν ὁ
 Δέξιππος.

Καὶ ἐντεῦθεν ἐπειδὴ ἀπορία ἦν, συνήγαγον τὸ στράτευμα οἱ
 ἄρχοντες· καὶ ἔνιοι μὲν αὐτῶν παρ' ὀλίγον ἐποιοῦντο τὸν Κλέ-
 ανδρον, τῷ δὲ Ξενοφῶντι οὐκ ἐδόκει φαῦλον εἶναι, ἀλλ' ἀναστὰς 45
 12 ἔλεξεν· ὦ ἄνδρες στρατιῶται, ἐμοὶ δὲ οὐδὲν φαῦλον δοκεῖ εἶναι
 τὸ πρᾶγμα, εἰ ἡμῖν οὕτως ἔχων τὴν γνώμην Κλέανδρος ἄπεισιν
 ὥσπερ λέγει. εἰςὶ μὲν γὰρ ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ
 Ἑλλάδος Λακεδαιμόνιοι προεστήκασιν· ἱκανοὶ δέ εἰσι καὶ εἰς
 ἕκαστος Λακεδαιμονίων ἐν ταῖς πόλεσιν ὅτι βούλονται διαπράτ- 56
 13 τεσθαι. εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαντίου ἀποκλείσει,
 ἔπειτα δὲ τοῖς ἄλλοις ἁρμοσταῖς παραγγελεῖ εἰς τὰς πόλεις μὴ
 δέχεσθαι ὡς ἀπιστοῦντας Λακεδαιμονίοις καὶ ἀνόμους ὄντας, ἔτι
 δὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν ἥξει,
 χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ 55
 ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον.
 14 οὐκ οὐν δεῖ οὔτε ἐνὸς ἀνδρὸς ἕνεκα οὔτε δυοῖν ἡμᾶς τοὺς ἄλλους
 τῆς Ἑλλάδος ἀπέχεσθαι, ἀλλὰ πειστέον ὅτι ἂν κελεύωσι· καὶ
 15 γὰρ αἱ πόλεις ἡμῶν ὅθεν ἐσμέν πείθονται αὐτοῖς. ἐγὼ μὲν οὖν,
 καὶ γὰρ ἀκούω Δέξιππον λέγειν πρὸς Κλέανδρον ὡς οὐκ ἂν 60
 ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα, ἐγὼ μὲν
 οὖν ἀπολύω καὶ ὑμᾶς τῆς αἰτίας καὶ Ἀγασίαν, ἂν αὐτὸς
 Ἀγασίας φήσῃ ἐμέ τι τούτων αἴτιον εἶναι, καὶ καταδικάζω
 ἑμαυτοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλου τινὸς βιαίου ἐξάρχω, τῆς
 16 ἐσχάτης δίκης ἄξιος εἶναι, καὶ ὑφέξω τὴν δίκην. φημὶ δὲ καὶ 65
 εἴ τινα ἄλλον αἰτιᾶται, χρῆναι ἑαυτὸν παρασχεῖν Κλεάνδρῳ
 κρίναι· οὕτω γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἴητε. ὡς
 δὲ νῦν ἔχει, χαλεπὸν εἰ οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἐπαίνου καὶ
 τιμῆς τεύξεσθαι ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα,
 ἀλλ' εἰρξόμεθα ἐκ τῶν Ἑλληνίδων πόλεων.

70

17 Μετὰ ταῦτα ἀναστὰς εἶπεν Ἀγασίας· Ἐγώ, ὦ ἄνδρες,
 ὁμνυμι θεοὺς καὶ θεὰς ἥ μὴν μήτε με Ξενοφῶντα κελεύσαι
 ἀφελέσθαι τὸν ἄνδρα μήτε ἄλλον ὑμῶν μηδένα· ἰδόντι δέ μοι

ἄνδρα ἀγαθὸν ἀγόμενον τῶν ἑμῶν λοχιτῶν ὑπὸ Δέξιππου, ὃν
 75 ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφει-
 λόμην, ὁμολογῶ. καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με· ἐγὼ δὲ ἔμμαντόν, 18
 ὥσπερ Ξενοφῶν λέγει, παρασχίσω κρίναντι Κλέανδρῳ ὅτι ἂν
 βούληται ποιῆσαι· τούτου ἕνεκα μήτε πολεμεῖτε Λακεδαιμονίοις
 σφῆζοισθέ τε ἀσφαλῶς ὅποι θέλει ἕκαστος. συμπέμψατε μέντοι
 80 μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλέανδρον οἵτινες, ἂν τι ἐγὼ
 παραλίπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν.

Ἐκ τούτου ἔδωκεν ἡ στρατιὰ οὕστινας βούλοιτο προσελθ- 19
 μενον εἶναι. ὃ δὲ προείλετο τοὺς στρατηγούς. μετὰ ταῦτα
 ἐπορεύοντο πρὸς Κλέανδρον Ἀγασίας καὶ οἱ στρατηγοὶ καὶ ὁ
 85 ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου. καὶ ἔλεγον οἱ στρατηγοί· 20
 Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σέ, ὦ Κλέανδρε, καὶ ἐκέλευσέ
 σε, εἴτε πάντας αἰτιᾶ, κρίναντα σὲ αὐτὸν χρῆσθαι ὅτι ἂν βούλη,
 εἴτε ἓνα τινὰ ἢ δύο ἢ καὶ πλείους αἰτιᾶ τούτους ἀξιοῦσι παρα-
 σχεῖν σοι ἑαυτοὺς εἰς κρίσιν. εἴ τι οὖν ἡμῶν τινα αἰτιᾶ,
 90 ἀπέρεσμέν σοι ἡμεῖς· εἴ τι δὲ ἄλλον τινὰ, φράσον· οὐδεὶς γὰρ
 ἀπέσται ὅστις ἂν ἡμῖν ἐθέλῃ πείθεσθαι. μετὰ ταῦτα παρελθὼν 21
 ὁ Ἀγασίας εἶπεν· Ἐγὼ εἰμι, ὦ Κλέανδρε, ὁ ἀφελόμενος Δέξιπ-
 που ἄγοντος τούτου τὸν ἄνδρα καὶ παίειν κελεύσας Δέξιππον.
 τούτον μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα, Δέξιππον δὲ οἶδα 22
 95 αἰρεθέντα ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου ἧς ἡγησί-
 μεθα παρὰ Τραπεζουντίων ἐφ' ᾧτε πλοῖα συλλέγειν ὡς σφω-
 ζοίμεθα, καὶ ἀποδράντα Δέξιππον καὶ προδόντα τοὺς στρατιώτας
 μεθ' ὧν ἐσώθη. καὶ τοὺς τε Τραπεζουντίους ἀπεστερήκαμεν 23
 τὴν πεντηκόντορον καὶ κακοὶ δοκοῦμεν εἶναι διὰ τούτου, αὐτοὶ
 100 τε τὸ ἐπὶ τούτῳ ἀπολώλαμεν. ἦκουε γάρ, ὥσπερ ἡμεῖς, ὡς
 ἄπορον εἶη πεζῇ ἀπιόντας τοὺς ποταμούςς τε διαβῆναι καὶ
 σωθῆναι εἰς τὴν Ἑλλάδα. τούτου οὖν τοιοῦτον ὄντα ἀφειλόμην.
 εἰ δὲ σὺ ἡγῃς ἢ ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ' ἡμῶν 24
 ἀποδράντων, εὖ ἴσθι ὅτι οὐδὲν ἂν τούτων ἐποίησα. νόμιζε δέ,
 105 ἂν ἐμὲ νῦν ἀποκτείνῃς, δι' ἄνδρα δειλόν τε καὶ πονηρὸν ἄνδρα
 ἀγαθὸν ἀποκτείνων.

Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν ὅτι Δέξιππον μὲν οὐκ 25
 ἐπαινοίη, εἰ ταῦτα πεποιηκὼς εἶη· οὐ μέντοι ἔφη νομίζειν οὐδ'

εἰ παμπόνηρος ἦν Δέξιππος βία χρῆναι πᾶσχειν αὐτόν, ἀλλὰ
 26 κριθέντα, ὥσπερ καὶ ὑμεῖς νῦν ἀξιοῦτε, τῆς δίκης τυχεῖν. νῦν 110
 οὖν ἅπιτε καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω,
 πάρεστε πρὸς τὴν κρίσιν. αἰτιῶμαι δὲ οὔτε τὴν στρατιὰν οὔτε
 ἄλλον οὐδένα ἔτι, ἐπεὶ οὗτος αὐτὸς ὁμολογεῖ ἀφελέσθαι τὸν
 27 ἄνδρα. ὁ δὲ ἀφαιρεθεὶς εἶπεν· Ἐγώ, ὦ Κλέανδρε, εἰ καὶ οἷε
 με ἀδικοῦντά τι ἄγεσθαι, οὔτε ἔπαιον οὐδένα οὔτε ἔβαλλον, ἀλλ' 115
 εἶπον ὅτι δημόσια εἴη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν
 δόγμα, εἴ τις ὁπότε ἡ στρατιὰ ἐξίοι ἰδίᾳ λήζοιτο, δημόσια εἶναι
 28 τὰ ληφθέντα. ταῦτα εἶπον· ἐκ τούτου με λαβὼν οὗτος ἦγεν,
 ἵνα μὴ φθέγγοιτο μηδεὶς, ἀλλ' αὐτὸς λαβὼν τὸ μέρος διασώσειε
 τοῖς λησταῖς παρὰ τὴν ῥήτραν τὰ χρήματα. πρὸς ταῦτα ὁ 120
 Κλέανδρος εἶπεν· Ἐπεὶ τοίνυν συναίτιος εἶ, κατὰμενε, ἵνα καὶ
 περὶ σοῦ βουλευσώμεθα.
 29 Ἐκ τούτου οἱ μὲν ἀμφὶ Κλέανδρον ἡρίστων· τὴν δὲ στρατιὰν
 συνήγαγε Ξενοφῶν καὶ συνεβούλευε πέμψαι ἄνδρας πρὸς Κλέαν-
 30 δρον παραιτησομένους περὶ τῶν ἀνδρῶν. ἐκ τούτου ἔδοξεν αὐτοῖς 125
 πέμψαντας στρατηγούς καὶ λοχαγούς καὶ Δρακόντιον τὸν Σπαρ-
 τιάτην καὶ τῶν ἄλλων οἱ ἐδόκουν ἐπιτήδαιοι εἶναι δεῖσθαι Κλεάν-
 31 δρου κατὰ πάντα τρόπον ἀφεῖναι τῷ ἄνδρῃ. ἐλθὼν οὖν ὁ
 Ξενοφῶν λέγει· Ἔχεις μὲν, ὦ Κλέανδρε, τοὺς ἄνδρας, καὶ ἡ
 στρατιὰ σοι ὑφείτο ὅτι ἐβούλου ποιῆσαι καὶ περὶ τούτων καὶ 130
 περὶ αὐτῶν ἀπάντων. νῦν δέ σε αἰτοῦνται καὶ δέονται δοῦναι
 σφίσι τὸν ἄνδρα καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἔμπροσθεν
 32 χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην. ταῦτα δέ σου τυχόντες
 ὑπισχνοῦνται σοι ἀντὶ τούτων, ἣν βούλῃ ἡγεῖσθαι αὐτῶν καὶ ἦν
 οἱ θεοὶ ἴλεω ᾧσιν, ἐπιδείξειν σοι καὶ ὡς κόσμιοί εἰσι καὶ ὡς 135
 ἱκανοὶ τῷ ἄρχοντι πειθόμενοι τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ
 33 φοβεῖσθαι. δέονται δέ σου καὶ τοῦτο, παραγενόμενον καὶ
 ἄρξαντα ἑαυτῶν πείραν λαβεῖν καὶ Δεξιππου καὶ σφῶν τῶν
 34 ἄλλων οἷος ἕκαστός ἐστι, καὶ τὴν ἀξίαν ἐκάστοις νεῖμαι. ἀκού-
 σας ταῦτα ὁ Κλέανδρος, Ἀλλὰ ναὶ τῷ σιώ, ἔφη, ταχύ τοι 140
 ὑμῖν ἀποκρινοῦμαι. καὶ τῷ τε ἄνδρῃ ὑμῖν δίδωμι καὶ αὐτὸς
 παρέσομαι· καὶ ἦν οἱ θεοὶ παραδιδῶσιν, ἐξηγήσομαι εἰς τὴν
 Ἑλλάδα. καὶ πολὺ οἱ λόγοι οὗτοι ἀντίοι εἰσὶν ἢ οὓς ἐγὼ

περὶ ὑμῶν ἐνίων ἤκουον ὥς τὸ σπράτευμα ἀφίστατε ἀπὸ
145 Λακεδαιμονίων.

Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπῆλθον, ἔχοντες τὸν ἄνδρα· 15
Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ ξυιῇν Ξεινοφῶντι φιλικῶς
καὶ ξενίαν ξυμβάλλοιτο. ἐπεὶ δὲ καὶ ἑώρα αὐτοὺς τὸ παραγ-
γελλόμενον εὐτάκτως ποιούντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμὼν
150 γενέσθαι αὐτῶν. ἐπεὶ μέντοι θυομένῳ αὐτῷ ἐπὶ τρεῖς ἡμέρας 36
οὐκ ἐγίγνετο τὰ ἱερά, συγκαλέσας τοὺς στρατηγοὺς εἶπεν· Ἐμοὶ
μὲν οὐ τελέθει τὰ ἱερά ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου
ἕνεκα· ὑμῖν γάρ, ὥς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ
πορεύεσθε. ἡμεῖς δὲ ὑμᾶς, ἐπειδὰν ἐκείσε ἤκητε, δεξόμεθα ὥς
155 ἂν δυνώμεθα κάλλιστα.

Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια 37
πρόβατα· ὃ δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε. καὶ οὗτος μὲν
ἀπέπλει. οἱ δὲ στρατιῶται διαθέμενοι τὸν σίτον ὃν ἦσαν συγ-
κεκομισμένοι καὶ τᾶλλα ἃ εἰλήφεσαν ἐξεπορεύοντο διὰ τῶν
160 Βιθυνῶν. ἐπεὶ δὲ οὐδεὶν ἐνέτυχον πορευόμενοι τὴν ὀρθὴν ὁδόν, 38
ὥστε ἔχοντές τι εἰς τὴν φιλίαν ἐλθεῖν, ἔδοξεν αὐτοῖς τοῦμπαλιν
ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. τοῦτο δὲ ποιή-
σαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφί-
κοιτο ἐκταῖοι εἰς Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἐκεῖ ἔμειναν
165 ἡμέρας ἑπτὰ λαφυροπωλοῦντες.

BOOK VII

- 1 I. [Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληνες μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κῦρος ἐτελεύτησεν ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου περὶ ἐξιόντες καὶ ἐκπλέοντες ἐποιοῦν μέχρι ἔξω τοῦ στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν 5 λόγῳ δεδήλωται.]
- 2 Ἐκ τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στράτευμα μὴ ἐπὶ τὴν αὐτοῦ χώραν στρατεύηται, πέμψας πρὸς Ἀναξίβιον τὸν ναύαρχον — ὃ δ' ἔτυχεν ἐν Βυζαντίῳ ὢν — ἐδεῖτο διαβιβάσαι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνεῖτο πάντα ποιήσιν 10
- 3 αὐτῷ ὅσα δέοι. καὶ ὁ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγούς καὶ λοχαγούς εἰς Βυζάντιον, καὶ ὑπισχνεῖτο, εἰ διαβαίειν, μισθο-
- 4 φορὰν ἔσσεσθαι τοῖς στρατιώταις. οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευσάμενοι ἀπαγγελεῖν, Ξενοφῶν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξοιτο ἤδη ἀπὸ τῆς στρατιᾶς καὶ βούλοιοτο ἀποπλεῖν. ὁ δὲ Ἀναξίβιος 15 ἐκέλευσεν αὐτὸν συνδιαβάνα εἰπεῖν οὕτως ἀπαλλάττεσθαι. ἔφη οὖν ταῦτα ποιήσιν.
- 5 Σεύθης δὲ ὁ Θρᾶξ πέμπει Μηδοσάδην καὶ κελεύει Ξενοφῶντα συμπροθυμεῖσθαι ὅπως διαβῇ τὸ στράτευμα, καὶ ἔφη
- 6 αὐτῷ ταῦτα συμπροθυμηθέντι ὅτι οὐ μεταμελήσει. ὃ δ' εἶπεν· 20 Ἀλλὰ τὸ μὲν στράτευμα διαβήσεται· τούτου ἕνεκα μηδὲν τελείτω μήτε ἐμοὶ μήτε ἄλλῳ μηδενί· ἐπειδὰν δὲ διαβῇ, ἐγὼ μὲν ἀπαλλάξομαι, πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους ὄντας προσφερέσθω ὥς ἂν αὐτῷ δοκῇ ἀσφαλές.
- 7 Ἐκ τούτου διαβαίνουσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶ- 25 ται. καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος, ἐκήρυξε δὲ λαβόντας τὰ ὅπλα καὶ τὰ σκεύη τοὺς στρατιώτας ἐξιέναι, ὥς ἀποπέμψων τε ἅμα καὶ ἀριθμὸν ποιήσων. ἐνταῦθα οἱ στρατιῶται ἤχθοντο, ὅτι οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν
- 8 πορείαν, καὶ ὀκνηρῶς συνεσκευάζοντο. καὶ ὁ Ξενοφῶν Κλεάν- 30 δρῳ τῷ ἀρμοστῇ ξένος γεγεννημένος προσελθὼν ἡσπάζετο αὐτὸν

ὡς ἀποπλευσούμενος ἦδη. ὃ δὲ αὐτῷ λέγει· Μὴ ποιήσῃς ταῦτα·
 εἰ δὲ μή, ἔφη, αἰτίαν ἔξεις, ἐπεὶ καὶ νῦν τινὲς ἦδη σὲ αἰτιῶνται
 ὅτι οὐ ταχὺ ἐξέρπει τὸ στράτευμα. ὃ δ' εἶπεν· Ἄλλ' αἷτιος
 35 μὲν ἔγωγε οὐκ εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοὶ ἐπισιτισμοῦ
 δεόμενοι διὰ τοῦτο ἀθυμοῦσι πρὸς τὴν ἔξοδον. Ἄλλ' ὅμως, 10
 ἔφη, ἐγὼ σοι συμβουλεύω ἐξελθεῖν μὲν ὡς πορευσόμενον, ἐπειδὴ
 δ' ἔξω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. Ταῦτα
 τοίνυν, ἔφη ὁ Ξενοφῶν, ἐλθόντες πρὸς Ἀναξίβιον διαπραξόμεθα.
 40 οὕτως ἐλθόντες ἔλεγον ταῦτα.

Ὁ δὲ ἐκέλευεν οὕτω ποιεῖν καὶ ἐξιέναι τὴν ταχίστην συσ- 11
 κευασαμένους, καὶ προσανείπεν, ὃς ἂν μὴ παρῇ εἰς τὴν ἐξέτασιν
 καὶ εἰς τὸν ἀριθμόν, ὅτι αὐτὸς αὐτὸν αἰτιάσεται. ἐντεῦθεν ἐξῆσαν 12
 οἳ τε στρατηγοὶ πρῶτοι καὶ οἱ ἄλλοι. καὶ ἄρδην πάντες πλὴν
 45 ὀλίγων ἔξω ἦσαν, καὶ Ἐτεόνικος εἰστήκει παρὰ τὰς πύλας ὡς
 ὁπότε ἔξω γένοιτο πάντες συγκλείσων τὰς πύλας καὶ τὸν
 μοχλὸν ἐμβάλῃ. ὃ δὲ Ἀναξίβιος συγκαλέσας τοὺς στρατη- 13
 γοὺς καὶ τοὺς λοχαγοὺς ἔλεγεν· Τὰ μὲν ἐπιτήδεια, ἔφη, λαμβά-
 νετε ἐκ τῶν Θρακίων κωμῶν· εἰς δὲ αὐτόθι πολλαὶ κριθαὶ καὶ
 50 πυροὶ καὶ τᾶλλα ἐπιτήδεια· λαβόντες δὲ πορεύεσθε εἰς Χερ-
 ρόνησον, ἐκεῖ δὲ Κυνίσκος ὑμῖν μισθοδοτήσῃ. ἐπακούσαιτες δέ 14
 τινες τῶν στρατιωτῶν ταῦτα, ἣ καὶ τῶν λοχαγῶν τις διαγγέλλει
 εἰς τὸ στράτευμα. καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ
 Σεύθου πότερα πολέμιος εἴη ἢ φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ
 55 ὁρους δέοι πορεύεσθαι ἢ κύκλῳ διὰ μέσης τῆς Θράκης. ἐν ᾧ δὲ 15
 ταῦτα διελέγοντο οἱ στρατιῶται ἀναρπάσαντες τὰ ὄπλα θέουσι
 δρόμῳ πρὸς τὰς πύλας, ὡς πάλιν εἰς τὸ τεῖχος εἰσιόντες. ὃ δὲ
 Ἐτεόνικος καὶ οἱ σὺν αὐτῷ ὡς εἶδον προσθέοντας τοὺς ὀπλίτας,
 συγκλείουσι τὰς πύλας καὶ τὸν μοχλὸν ἐμβάλλουσιν. οἱ δὲ 16
 60 στρατιῶται ἔκοπτον τὰς πύλας καὶ ἔλεγον ὅτι ἀδικώτατα πά-
 σχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους· κατασχίσειν τε τὰς
 πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. ἄλλοι δὲ ἔθεντο ἐπὶ 17
 θάλατταν καὶ παρὰ τὴν χηλὴν τὸ τεῖχος ὑπερβαίνουσιν εἰς τὴν
 πόλιν, ἄλλοι δὲ οἱ ἐτύγγαλλον ἔνδον ὄντες τῶν στρατιωτῶν, ὡς
 65 ὁρώσι τὰ ἐπὶ ταῖς πύλαις πράγματα, διακόπτοντες ταῖς ἀξίαις
 τὰ κλείθρα ἀναπεταγμένας τὰς πύλας, οἱ δ' εἰσπίπτουσιν.

- 18 Ὁ δὲ Ξενοφῶν ὡς εἶδε τὰ γιγνόμενα, δείσας μὴ ἐφ' ἀρπαγὴν
 τράποιτο τὸ στράτευμα καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει καὶ
 ἑαυτῷ καὶ τοῖς στρατιώταις, ἔθει καὶ συνεισπίπτει εἴσω τῶν
 19 πύλων σὺν τῷ ὄχλῳ. οἱ δὲ Βυζάντιοι ὡς εἶδον τὸ στράτευμα το
 βία εἰσπίπτουν, φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ
 δὲ οἴκαδε, ὅσοι δὲ ἔνδον ἐτύγχανον ὄντες, ἔξω, οἱ δὲ καθεῖλκον
 τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σφῶζοιντο, πάντες δὲ ῥοντο ἀπο-
 20 λωλέναι, ὡς ἑάλωκυίας τῆς πόλεως. ὁ δὲ Ἐτεόνικος εἰς τὴν
 ἄκραν ἀποφεύγει. ὁ δὲ Ἀναξίβιος καταδραμὼν ἐπὶ θάλατταν 75
 ἐν ἀλιευτικῷ πλοίῳ περιέπλει εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μετα-
 πέμπεται ἐκ Καλχηδόνης φρουρούς· οὐ γὰρ ἱκανοὶ ἐδόκουν εἶναι
 οἱ ἐν τῇ ἀκροπόλει σχεῖν τοὺς ἄνδρας.
- 21 Οἱ δὲ στρατιῶται ὡς εἶδον Ξενοφῶντα, προσπίπτουσι πολλοὶ
 αὐτῷ καὶ λέγουσι· Νῦν σοι ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. 80
 ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσού-
 τους. νῦν ἄν, εἰ βούλοιο, σύ τε ἡμᾶς ὀνήσαιοι καὶ ἡμεῖς σὲ
 22 μέγαν ποιήσαιμεν. ὃ δ' ἀπεκρίνατο· Ἀλλ' εὖ γε λέγετε καὶ
 ποιήσω ταῦτα· εἰ δὲ τούτων ἐπιθυμεῖτε, θέσθε τὰ ὄπλα ἐν τάξει
 ὡς τάχιστα· βουλόμενος αὐτοὺς κατηρεμίσαι· καὶ αὐτός τε πα- 85
 ρηγγύα ταῦτα καὶ τοὺς ἄλλους ἐκέλευε παρεγγυᾶν τίθεσθαι τὰ
 23 ὄπλα. οἱ δὲ αὐτοὶ ὑφ' ἑαυτῶν ταπτόμενοι οἱ τε ὀπλῖται ἐν ὀλίγῳ
 χρόνῳ εἰς ὀκτῶ ἐγένοντο καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκάτερον
 24 παρεδεδραμήκεσαν. τὸ δὲ χωρίον οἶον κάλλιστον ἐκτάξασθαι
 ἐστι τὸ Θράκιον καλούμενον, ἔρημον οἰκιῶν καὶ πεδινόν. ἐπεὶ 90
 δὲ ἔκειτο τὰ ὄπλα καὶ κατηρεμίσθησαν, συγκαλεῖ ὁ Ξενοφῶν
 25 τὴν στρατιὰν καὶ λέγει τάδε. Ὅτι μὲν ὀργίζεσθε, ὦ ἄνδρες
 στρατιῶται, καὶ νομίζετε δεινὰ πάσχειν ἑξαπατῶμενοι οὐ θαν-
 μάζω. ἦν δὲ τῷ θυμῷ χαριζώμεθα καὶ Λακεδαιμονίους τε τοὺς
 παρόντας τῆς ἑξαπάτης τιμωρησώμεθα καὶ τὴν πόλιν τὴν οὐδὲν 95
 26 αἰτίαν διαρπάσωμεν, ἐνθυμεῖσθε ἃ ἔσται ἐντεῦθεν. πολέμιοι
 μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις καὶ τοῖς συμμάχοις.
 οἷος δὲ πόλεμος ἂν γένοιτο εἰκάζειν δὴ πάρεστιν, ἑωρακότας καὶ
 27 ἀναμνησθέντας τὰ νῦν δὴ γεγενημένα. ἡμεῖς γὰρ οἱ Ἀθηναῖοι
 ἤλθομεν εἰς τὸν πόλεμον τὸν πρὸς Λακεδαιμονίους καὶ τοὺς 100
 συμμάχους ἔχοντες τριήρεις τὰς μὲν ἐν θαλάττῃ τὰς δ' ἐν τοῖς

νεωρίοις οὐκ ἐλάττους τριακοσίοις, ὑπαρχόντων δὲ πολλῶν χρη-
 μάτων ἐν τῇ πόλει καὶ προσόσου οὐσης κατ' ἐναντίον ἀπὸ τε τῶν
 ἐνδοίων καὶ τῆς ὑπερορίας οὐ μείων χιλίων ταλάντων· ἄρχοντες
 105 δὲ τῶν νήσων ἀπασθῶν καὶ ἔν τε τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις
 καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς καὶ αὐτὸ τοῦτο τὸ Βυζάν-
 τιον, ὅπου νῦν ἐσμεν, ἔχοντες κατεπολεμήθημεν οὕτως ὥς πάντες
 ὑμεῖς ἐπίστασθε. νῦν δὲ δὴ τί ἂν οἴομεθα παθεῖν. Λακεδαιμο- 2
 νίοις μὲν καὶ τῶν ἀρχαίων συμμάχων ὑπαρχόντων, Ἀθηναίων
 110 δὲ καὶ οἱ ἐκείνοις τότε ἦσαν σύμμαχοι πάντων προσγεγενημένων,
 Τισσαφέρνους δὲ καὶ τῶν ἐπὶ θαλάττῃ ἄλλων βαρβάρων πάντων
 πολεμίων ἡμῖν ὄντων, πολεμιωτάτου δὲ αὐτοῦ τοῦ ἄνω βασιλέως,
 ὃν ἤλθομεν ἀφαιρησόμενοι τὴν ἀρχὴν καὶ ἀποκτείνοντες, εἰ
 δυναίμεθα; τούτων δὴ πάντων ὁμοῦ ὄντων ἔστι τις οὕτως ἄφρων
 115 ὅστις οἶεται ἂν ἡμᾶς περιγενέσθαι; μὴ πρὸς θεῶν μαινώμεθα 29
 μηδ' αἰσχροῦς ἀπολώμεθα πολέμιοι ὄντες καὶ ταῖς πατρίσι καὶ
 τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. ἐν γὰρ ταῖς πόλε-
 σιν εἰσι πάντες ταῖς ἐφ' ἡμᾶς στρατευσομέναις, καὶ δικαίως, εἰ
 βάρβαρον μὲν πόλιν οὐδεμίαν ἠθελήσαμεν κατασχεῖν, καὶ ταῦτα
 120 κρατοῦντες, Ἑλληνίδα δὲ εἰς ἣν πρώτην ἤλθομεν πόλιν, ταύτην
 ἐξαλαπάξομεν. ἐγὼ μὲν τοίνυν εὐχομαι πρὶν ταῦτα ἐπιδεῖν 30
 ὑφ' ὑμῶν γενόμενι μυρίας ἐμέ γε κατὰ τῆς γῆς ὀργυιὰς γενέσθαι.
 καὶ ὑμῖν δὲ συμβουλεύω Ἑλληνας ὄντας τοῖς τῶν Ἑλλήνων
 προσεσηκόσι πειθόμενους πειρᾶσθαι τῶν δικαίων τυγχάνειν.
 125 ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δὲ ἀδικουμένους τῆς γοῦν
 Ἑλλάδος μὴ στέρεσθαι. καὶ νῦν μοι δοκεῖ πέμψαντας Ἀνα- 31
 ξιβίῳ εἰπεῖν ὅτι ἡμεῖς οὐδὲν βίαιοι ποιήσοντες παρεληλύθαμεν
 εἰς τὴν πόλιν, ἀλλ' ἦν μὲν δυνώμεθα παρ' ὑμῶν ἀγαθόν τι εὐρί-
 σκεσθαι, εἰ δὲ μή, ἀλλὰ δηλώσοντες ὅτι οὐκ ἐξαπατῶμενοι ἀλλὰ
 130 πειθόμενοι ἐξερχόμεθα.

Ταῦτα ἔδοξε, καὶ πέμπουσιν Ἱερώνυμόν τε τὸν Ἠλεῖον ἐροῦντα 32
 ταῦτα καὶ Εὐρύλοχον Ἀρκάδα καὶ Φιλήσιον Ἀχαιοόν. οἱ μὲν
 ταῦτα ὄχοντο ἐροῦντες.

Ἐπὶ δὲ καθημένων τῶν στρατιωτῶν προσέρχεται Κοιρατάδας 33
 135 Θηβαῖος, ὅς οὐ φεύγων τὴν Ἑλλάδα περιήει ἀλλὰ στρατηγιῶν
 καὶ ἐπαγγελλόμενος, εἴ τις ἢ πόλις ἢ ἔθνος στρατηγοῦ δέοιτο.

καὶ τότε προσελθὼν ἔλεγεν ὅτι ἕτοιμος εἶη ἡγεῖσθαι αὐτοῖς εἰς
τὸ Δέλτα καλούμενον τῆς Θράκης, ἔνθα πολλὰ καὶ ἀγαθὰ
λήψονται· ἔστε δ' ἂν μὲν ὦσιν, εἰς ἀφθονίαν παρέξειν ἔφη καὶ
34 σιτία καὶ ποτά· ἀκούουσι ταῦτα τοῖς στρατιώταις καὶ τὰ παρὰ 140
Ἀναξιβίου ἅμα ἀπαγγελλόμενα—ἀπεκρίνατο γὰρ ὅτι πειθο-
μένοις αὐτοῖς οὐ μεταμελήσει, ἀλλὰ τοῖς τε οἴκοι τέλεσι ταῦτα
ἀπαγγελεῖ καὶ αὐτὸς βουλευέσσοιτο περὶ αὐτῶν ὅ,τι δύναιτο ἀγα-
35 θόν—ἐκ τούτου οἱ στρατιῶται τὸν τε Κοιρατάδαν δέχονται
στρατηγὸν καὶ ἔξω τοῦ τείχους ἀπῆλθον. ὁ δὲ Κοιρατάδας 145
συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ στρά-
τευμα ἔχων καὶ ἱερεῖα καὶ μάντιν καὶ σιτία καὶ ποτὰ τῇ στρατιᾷ.
36 ἐπεὶ δὲ ἐξῆλθον, ὁ Ἀναξίβιος ἔκλεισε τὰς πύλας καὶ ἐκήρυξεν ὅς
37 ἂν ἄλῳ ἔνδον ὦν τῶν στρατιωτῶν ὅτι πεπράσεται. τῇ δ' ὑστεραίᾳ
Κοιρατάδας μὲν ἔχων τὰ ἱερεῖα καὶ τὸν μάντιν ἦκε καὶ ἄλφιστα 150
φέροντες εἶποντο αὐτῷ εἴκοσιν ἄνδρες καὶ οἶνον ἄλλοι εἴκοσι καὶ
ἐλαῶν τρεῖς καὶ σκοροδῶν ἀνὴρ ὅσον ἐδύνατο μέγιστον φορτίον
καὶ ἄλλος κρομμύων. ταῦτα δὲ καταθέμενος ὥς ἐπὶ δάσμευσιν
38 ἐθύετο. Ξενοφῶν δὲ μεταπεμφάμενος Κλέανδρον ἐκέλευε δια-
πράξαι ὅπως εἰς τὸ τείχος εἰσέλθοι καὶ ἀποπλεύσαι ἐκ Βυζαν- 155
39 τίου. ἐλθὼν δ' ὁ Κλέανδρος μάλα μόλις ἔφη διαπραξάμενος
ἦκειν· λέγειν γὰρ Ἀναξίβιον ὅτι οὐκ ἐπιτήδειον εἶη τοὺς μὲν
στρατιώτας πλησίον εἶναι τοῦ τείχους, Ξενοφῶντα δὲ ἔνδον·
τοὺς Βυζαντίους δὲ στασιάζειν καὶ πονηροὺς εἶναι πρὸς ἀλλή-
λους· ὅμως δὲ εἰσιέναι, ἔφη, ἐκέλευεν, εἰ μέλλεις σὺν αὐτῷ 160
40 ἐκπλεῖν. ὁ μὲν δὴ Ξενοφῶν ἀσπασάμενος τοὺς στρατιώτας εἶσω
τοῦ τείχους ἀπῆι σὺν Κλεάνδρῳ. ὁ δὲ Κοιρατάδας τῇ μὲν
πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιέρει οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρα-
τιώταις· τῇ δ' ὑστεραίᾳ τὰ μὲν ἱερεῖα εἰστήκει παρὰ τὸν βωμὸν
καὶ Κοιρατάδας ἐστεφανωμένος ὥς θύσων· προσελθὼν δὲ Τιμα- 165
σίῳν ὁ Δαρδανεύς καὶ Νέων ὁ Ἀσιναιῖος καὶ Κλεάνωρ ὁ Ὀρχο-
μένιος ἔλεγον Κοιρατάδᾳ μὴ θύειν, ὥς οὐχ ἡγησόμενον τῇ
41 στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτήδεια. ὁ δὲ κελεύει διαμετρεῖσθαι.
ἐπεὶ δὲ πολλῶν ἐνέδει αὐτῷ ὥστε ἡμέρας σίτον ἐκάστω γενέσθαι
τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπῆι καὶ τὴν στρατηγίαν 170
ἀπειπών·

II. Νέων δὲ ὁ Ἀσιναῖος καὶ Φρυνίσκος ὁ Ἀχαιὸς καὶ 1
 Φιλήσιος ὁ Ἀχαιὸς καὶ Ξανθικλῆς ὁ Ἀχαιὸς καὶ Τιμασίων ὁ
 Δαρδανεὺς ἐπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κώμας τῶν Θρακῶν
 προελθόντες τὰς κατὰ Βυζάντιον ἐστρατοπεδεύοντο. καὶ οἱ 2
 5 στρατηγοὶ ἐστασίαζον. Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην
 βουλόμενοι ἄγειν· ἔπειθε γὰρ αὐτούς, καὶ ἔδωκε τῷ μὲν ἵππον,
 τῷ δὲ γυναῖκα· Νέων δὲ εἰς Χερρόνησον, οἴόμενος, εἰ ὑπὸ Λακε-
 δαιμονίοις γένοιτο, παντὸς ἂν προεστάναι τοῦ στρατεύματος·
 Τιμασίων δὲ προὔθυμειτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι,
 10 οἴόμενος <οὕτως> ἂν οἴκαδε κατελθεῖν. καὶ οἱ στρατιῶται ταῦτα
 ἐβούλουντο. διατριβομένου δὲ τοῦ χρόνου πολλοὶ τῶν στρατιω- 3
 τῶν, οἳ μὲν τὰ ὅπλα ἀποδιδόμενοι κατὰ τοὺς χώρους ἀπέπλεον
 ὥς ἐδύναντο, οἳ δὲ καὶ εἰς τὰς πόλεις κατεμελίνυντο. Ἀναξίβιος 4
 δ' ἔχαιρε ταῦτα ἀκούων, διαφθειρόμενον τὸ στράτευμα· τούτων
 15 γὰρ γιγνομένων ᾤετο μάλιστα χαρίζεσθαι Φαρναβάζῳ.

Ἀποπλέοντι δὲ Ἀναξίβιῳ ἐκ Βυζαντίου συναντᾷ Ἀρί- 5
 σταρχος ἐν Κυζίκῳ διάδοχος Κλεάνδρῳ Βυζαντίου ἀρμοστής·
 ἐλέγετο δὲ ὅτι καὶ ναύαρχος διάδοχος Πῶλος ὅσον οὐ παρέη
 ἤδη εἰς Ἑλλάσποντον. καὶ Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ 6
 20 ἐπιστέλλει ὁπόσους ἂν εὖρῃ ἐν Βυζαντίῳ τῶν Κύρου στρατιω-
 τῶν ὑπολελειμμένους ἀποδόσθαι· ὁ δὲ Κλεάνδρος οὐδένα ἐπε-
 πράκει, ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν οἰκτίρων καὶ
 ἀναγκάζων οἰκία δέχεσθαι· Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα,
 οὐκ ἐλάττους τετρακοσίων ἀπέδωκε. Ἀναξίβιος δὲ παραπλεύσας 7
 25 εἰς Πάριον πέμπει παρὰ Φαρνάβαζοι κατὰ τὰ συγκεείμενα. ὃ
 δ' ἐπεὶ ᾔσθητο Ἀρίσταρχόν τε ἦκοντα εἰς Βυζάντιον ἀρμοστήν
 καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξίβιου μὲν ἡμέλησε,
 πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κύρου
 στρατεύματος ἅπερ πρὸς Ἀναξίβιον.

30 Ἐκ τούτου ὁ Ἀναξίβιος καλέσας Ξεροφῶντα κελεύει πάσῃ 8
 τέχνῃ καὶ μηχανῇ πλεῦσαι ἐπὶ τὸ στράτευμα ὥς τάχιστα, καὶ
 συνέχειν τε αὐτὸ καὶ συναθροίζειν τῶν διεσπαρμένων ὥς ἂν
 πλείστους δύνηται, καὶ παραγαγόντα εἰς τὴν Πέρινθον διαβιβά-
 ζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον
 35 καὶ ἐπιστολήν καὶ ἄνδρα συμπέμπει κελεύοντα τοὺς Περινθίους

ὥς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις ἐπὶ τὸ στρά-
 9 τευμα. καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ
 στράτευμα· οἱ δὲ στρατιῶται ἐδέξαντο ἡδέως καὶ εὐθὺς εἶποντο
 ἄσμενοι ὥς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.

10 Ὁ δὲ Σεύθης ἀκούσας ἤκοντα πάλιν πέμψας πρὸς αὐτὸν 40
 κατὰ θάλατταν Μηδοσάδην ἐδεῖτο τὴν στρατιὰν ἄγειν πρὸς
 ἑαυτόν, ὑπισχνούμενος αὐτῷ ὅτι ᾤετο λέγων πείσειν. ὁ δ'
 11 ἀπεκρίνατο ὅτι οὐδὲν οἶόν τε εἶη τούτων γενέσθαι. καὶ ὁ μὲν
 ταῦτα ἀκούσας ᾤχετο. οἱ δὲ Ἕλληνες ἐπεὶ ἀφίκοντο εἰς Πέρινθον,
 Νέων μὲν ἀποσπάσας ἐστρατοπεδεύσατο χωρὶς ἔχων ὥς ὀκτακο- 45
 σίους ἀνθρώπους· τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ
 τὸ τεῖχος τὸ Περινθίων ἦν.

12 Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων, ὅπως ὅτι
 τάχιστα διαβαῖεν. ἐν δὲ τούτῳ ἀφικόμενος Ἀρίσταρχος <ὁ>
 ἐκ Βυζαντίου ἄρμοστής, ἔχων δύο τριήρεις, πεπεισμένος ὑπὸ 50
 Φαρναβάζου τοῖς τε ναυκλήροις ἀπέειπε μὴ διάγειν ἐλθὼν τε ἐπὶ
 τὸ στράτευμα τοῖς στρατιώταις εἶπε μὴ περαιοῦσθαι εἰς τὴν
 13 Ἀσίαν. ὁ δὲ Ξενοφῶν ἔλεγεν ὅτι Ἀναξίβιος ἐκέλευσε καὶ ἐμὲ
 πρὸς τοῦτο ἔπεμψεν ἐνθάδε. πάλιν δ' Ἀρίσταρχος ἔλεξεν·
 Ἀναξίβιος μὲν τοίνυν οὐκέτι ναύαρχος, ἐγὼ δὲ τῇδε ἄρμοστής· 55
 εἰ δέ τινα ὑμῶν λήψομαι ἐν τῇ θαλάττῃ, καταδύσω. ταῦτ'
 εἰπὼν ᾤχετο εἰς τὸ τεῖχος. τῇ δ' ὕστεραίᾳ μεταπέμπεται τοὺς
 14 στρατηγούς καὶ λοχαγούς τοῦ στρατεύματος. ἥδη δὲ ὄντων πρὸς
 τῷ τείχει ἐξαγγέλλει τις τῷ Ξενοφῶντι ὅτι εἰ εἴσεισι, συλληφθή-
 σεται καὶ ἡ αὐτοῦ τι πείσεται ἢ καὶ Φαρναβάζῳ παραδοθήσεται. 60
 ὁ δὲ ἀκούσας ταῦτα τοὺς μὲν προπέμπεται, αὐτὸς δὲ εἶπεν ὅτι
 15 θύσαι τι βούλοιο. καὶ ἀπελθὼν ἐθύετο εἰ παρείεν αὐτῷ οἱ θεοὶ
 πειρᾶσθαι πρὸς Σεύθην ἄγειν τὸ στράτευμα. ἑώρα γάρ οὔτε
 διαβαίνειν ἀσφαλές ὃν τριήρεις ἔχοντος τοῦ κωλύσοντος, οὔτ'
 ἐπὶ Χερρόνησον ἐλθὼν κατακλεισθῆναι ἐβούλετο καὶ τὸ στρά- 65
 τευμα ἐν πολλῇ σπάνει πάντων γενέσθαι ἔνθα πείθεσθαι μὲν
 ἀνάγκη τῷ ἐκεῖ ἄρμοστῇ, τῶν δ' ἐπιτηδείων οὐδὲν ἔμελλεν ἔξειν
 τὸ στράτευμα.

16 Καὶ ὁ μὲν ἀμφὶ ταῦτ' εἶχεν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ
 ἤκοντες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον ὅτι νῦν μὲν ἀπιέναι 70

σφᾶς κελείει, τῆς αἰλῆς δὲ ἦκειν· ἔϊθι καὶ ἔλη μᾶλλον ἐδόκει
 ἢ ἐπιβουλή. ὁ οὖν Ξενοφῶν, ἐπεὶ ἐδόκει τὰ ὑπὲρ καλὰ εἶναι 17
 αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην εἶναι, παρα-
 λαβὼν Πολυκράτην τὸν Ἀθηναῖον λοχαγὸν καὶ παρὰ τῶν
 75 στρατηγῶν ἐκάστου ἀνδρα—πλὴν παρὰ Νέωνος—ᾧ ἔκιστος
 ἐπίστευεν ᾧχετο τῆς νυκτὸς ἐπὶ τὸ Σεύθου στρατεύμα ἐξήκοιτα
 στάδια. ἐπεὶ δ' ἐγγὺς ἦν αὐτοῦ, ἐπιτυγχάνει πυρρὸς ἐρήμοις. 18
 καὶ τὸ μὲν πρῶτον ᾧετο μετακεχωρηκέναι ποὶ τὸν Σεύθην· ἐπεὶ
 δὲ θορύβου τε ᾗσθετο καὶ σημαινόντων ἀλλήλοις τῶν περὶ Σεύ-
 80 θην, κατέμαθεν ὅτι τούτου ἕνεκα τὰ πυρὰ κεκαυμένα εἶη τῷ
 Σεύθῃ πρὸ τῶν νυκτοφυλάκων ὅπως οἱ μὲν φύλακες μὴ ὀρῶντο
 ἐν τῷ σκότει ὄντες μήτε ὀπόσοι μήτε ὅπου εἶεν, οἱ δὲ προσιώντες
 μὴ λανθάνοιεν, ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἶεν.

Ἐπεὶ δὲ ᾗσθετο, προπέμπει τὸν ἐρμηνέα ὃν ἐτύχαεν ἔχων. 19
 85 καὶ εἰπεῖν κελεύει Σεύθῃ ὅτι Ξενοφῶν πάρεστι βουλόμενος
 συγγενέσθαι αὐτῷ. οἱ δὲ ἤρουντο εἰ Ἀθηναῖος ἀπὸ τοῦ στρα-
 τεύματος. ἐπειδὴ δὲ ἔφη οὗτος εἶναι, ἀναπηδήσαντες ἐδίωκον· 20
 καὶ ὀλίγον ὕστερον παρήσαν πελτασταὶ ὅσον διακόσιοι, καὶ
 παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῷ ἤγουν πρὸς Σεύθην.
 90 ὁ δ' ἦν ἐν τύρσει μάλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν 21
 κύκλῳ ἐγκεχαλιωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας
 ἐχίλου τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλιωμένοις ἐφυλάττετο.
 ἐλέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος ἐν ταύτῃ 22
 τῇ χώρᾳ πολὺ ἔχων στρατεύμα ὑπὸ τούτων τῶν ἀνδρῶν πολλοῖς
 95 ἀπολέσαι καὶ τὰ σκευοφόρα ἀφαιρεθῆναι· ἦσαν δ' οὗτοι Θυνοί,
 πάντων λεγόμενοι εἶναι μάλιστα νυκτὸς πολεμικώτατοι.

Ἐπεὶ δ' ἐγγὺς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ξενοφῶντα ἔχοντα 23
 δύο οὓς βούλοιο. ἐπειδὴ δὲ ἔνδον ἦσαν, ἡσπάζοντο μὲν πρῶτον
 ἀλλήλους καὶ κατὰ τὸν Θράκιον νόμον κέρατα οἴνου προὔπινον·
 100 παρῆν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ, ὥσπερ ἐπρέσβευεν αὐτῷ
 πάντοσε. ἔπειτα δὲ Ξενοφῶν ἤρχετο λέγειν· Ἐπεμψας πρὸς 24
 ἐμέ, ὦ Σεύθῃ, εἰς Καλχηδόνα πρῶτον Μηδοσάδην τουτοσί, δεό-
 μειός μου συμπροθυμηθῆναι διαβῆναι τὸ στρατεύμα ἐκ τῆς
 Ἀσίας, καὶ ὑπισχνούμενός μοι, εἰ ταῦτα πράξαιμι, εὖ ποιήσων,
 105 ὥς ἔφη Μηδοσάδης οὗτος. ταῦτα εἰπὼν ἐπήρετο τὸν Μηδοσάδην

- εἰ ἀληθῇ ταῦτα εἶη. ὃ δ' ἔφη. Αὐθις ἦλθε Μηδοσάδης οὗτος
ἐπεὶ ἐγὼ διέβην πάλιν ἐπὶ τὸ στράτευμα ἐκ Παρίου, ὑπισχνού-
μενος, εἰ ἄγοιμι τὸ στράτευμα πρὸς σέ, τᾶλλα τέ σε φίλω μοι
χρήσεσθαι καὶ ἀδελφῶ καὶ τὰ παρὰ θαλάττῃ μοι χωρία ὧν σὺ
26 κρατεῖς ἔσσεσθαι παρὰ σοῦ. ἐπὶ τούτοις πάλιν ἦρετο τὸν Μηδο- 110
σάδην εἰ ἔλεγε ταῦτα. ὃ δὲ συνέφη καὶ ταῦτα. Ἰθι νυν, ἔφη,
ἀφήγησαι τούτῳ τί σοι ἀπεκρινάμην ἐν Καλχηδόνι πρῶτον.
27 Ἀπεκρίνω ὅτι τὸ στράτευμα διαβήσοιτο εἰς Βυζάντιον καὶ οὐδὲν
τούτου ἔνεκα δέοι τελεῖν οὔτε σοὶ οὔτε ἄλλῳ· αὐτὸς δὲ ἐπεὶ δια-
βαίης, ἀπιέναι ἔφησθα· καὶ ἐγένετο οὕτως ὥσπερ σὺ ἔλεγες. 115
28 Τί γὰρ ἔλεγον, ἔφη, ὅτε κατὰ Σηλυμβριὰν ἀφίκου; Οὐκ ἔφησθα
οἶόν τε εἶναι, ἀλλ' εἰς Πέρινθον ἐλθόντας διαβαίνειν εἰς τὴν
29 Ἀσίαν. Νῦν τοίνυν, ἔφη ὁ Ξενοφῶν, πάρειμι καὶ ἐγὼ καὶ
οὗτος Φρυνίσκος εἰς τῶν στρατηγῶν καὶ Πολυκράτης οὗτος εἰς
τῶν λοχαγῶν, καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος 120
30 ἐκάστῳ πλὴν <ἀπὸ> Νέωνος τοῦ Λακωνικοῦ. εἰ οὖν βούλει
πιστοτέραν εἶναι τὴν πρᾶξιν, καὶ ἐκείνους κάλεσαι. τὰ δὲ ὄπλα
σὺ ἐλθὼν εἰπέ, ὦ Πολύκρατες, ὅτι ἐγὼ κελεύω καταλιπεῖν, καὶ
αὐτὸς ἐκεῖ καταλιπὼν τὴν μάχαιραν εἵσιθι.
31 Ἀκούσας ταῦτα ὁ Σεύθης εἶπεν ὅτι οὐδενὶ ἂν ἀπιστήσειεν 125
Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἶεν εἰδέναι καὶ φίλους εὖνους
ἔφη νομίζειν. μετὰ ταῦτα δ' ἐπεὶ εἰσῆλθον οὓς ἔδει, πρῶτον
32 Ξενοφῶν ἐπήρετο Σεύθην ὅ,τι δέοιτο χρῆσθαι τῇ στρατιᾷ. ὃ δὲ
εἶπεν ὧδε· Μαισάδης ἦν πατήρ μοι, ἐκείνου δὲ ἦν ἀρχὴ Μελανδί-
ται καὶ Θυνοὶ καὶ Τρανίψαι. ἐκ ταύτης οὖν τῆς χώρας, ἐπεὶ τὰ 130
Ὀδρυσῶν πράγματα ἐνόησεν, ἐκπεσὼν ὁ πατήρ αὐτὸς μὲν
ἀποθνήσκει νόσφ, ἐγὼ δ' ἐξετράφην ὀρφανὸς παρὰ Μηδόκῳ τῷ
33 νῦν βασιλεῖ. ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἐδυνάμην ζῆν εἰς
ἀλλοτρίαν τράπεζαν ἀποβλέπων· καὶ ἐκαθεζόμεν ἐνδίδριος
αὐτῷ ἱκέτης δοῦναί μοι ὁπόσους δυνατὸς εἶη ἄνδρας, ὅπως καὶ 135
τοὺς ἐκβαλόντας ἡμᾶς εἴ τι δυνάμην κακὸν ποιοίην καὶ ζῶην
34 μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων. ἐκ τούτου μοι διδῶσι
τοὺς ἄνδρας καὶ τοὺς ἵππους οὓς ὑμεῖς ὄψεσθε ἐπειδὰν ἡμέρα
γένηται. καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληζόμενος τὴν ἑμαυτοῦ
πατρίαν χώραν. εἰ δέ μοι ὑμεῖς παραγένοισθε, οἶμαι ἂν σὺν 140

τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. ταῦτ' ἐστὶν ἃ ἐγὼ δέομαι.

Τί ἂν οἶν, ἔφη ὁ Ξενοφῶν, σὺ δύναιτο, εἰ ἔλθοιμεν, τῇ τε 35
στρατιᾷ διδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; λέξον.
145 ἵνα οὗτοι ἀπαγγέλλωσιν. ὃ δ' ὑπέσχετο τῷ μὲν στρατιώτῃ 36
κυζικηνόν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμυ-
ρίαν, καὶ γῆν ὁπόσῃν ἂν βούλωνται καὶ ζεύγη καὶ χωρίον ἐπὶ
θαλάττῃ τετειχισμένον. Ἐὰν δέ, ἔφη ὁ Ξενοφῶν, ταῦτα πειρώ- 37
μενοι μὴ διαπράξωμεν, ἀλλὰ τις φόβος ὑπὸ Λακεδαιμονίων ᾗ.
150 δέξῃ εἰς τὴν σεαυτοῦ, ἔάν τις ἀπιέναι βούληται παρὰ σέ: ὃ δ'
εἶπε· Καὶ ἀδελφούς γε ποιήσομαι καὶ ἐνδιφρίους καὶ κοινωνοὺς 38
ἀπάντων ὧν ἂν δυιῶμεθα κτᾶσθαι. σοὶ δέ, ὦ Ξενοφῶν, καὶ
θυγατέρα δώσω καὶ εἴ τις σοὶ ἔστι θυγάτηρ, ὠνήσομαι Θρακίῳ
νόμῳ, καὶ Βισάνθην οἴκησιν δώσω, ὅπερ ἐμοὶ κάλλιστον χωρίον
155 ἔστι τῶν ἐπὶ θαλάττῃ.

III. Ἀκούσαντες ταῦτα καὶ δεξιὰς δόντες καὶ λαβόντες 1
ἀπήλαινον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ στρατοπέδῳ καὶ
ἀπήγγειλαν ἕκαστοι τοῖς πέμψασιν. ἐπεὶ δὲ ἡμέρα ἐγένετο, ὃ 2
μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγούς· τοῖς δ' ἔδοξε
5 τὴν μὲν πρὸς Ἀρίσταρχον ὁδὸν εἶσαι, τὸ δὲ στράτευμα συγκα-
λέσαι. καὶ συνῆλθον πάντες πλὴν οἱ Νέωνος· οὗτοι δὲ ἀπείχον
ὥς δέκα στάδια. ἐπεὶ δὲ συνῆλθον, ἀναστὰς Ξενοφῶν εἶπε 3
τάδε. Ἄνδρες, διαπλεῖν μὲν ἔνθα βουλόμεθα Ἀρίσταρχος τρι-
ήρεις ἔχων κωλύει· ὥστε εἰς πλοῖα οὐκ ἀσφαλὲς ἐμβαίνειν.
10 οὗτος δὲ αὐτὸς κελεύει εἰς Χερρόνησον βῆαι διὰ τοῦ ἱεροῦ ὄρους
πορεύεσθαι· ἣν δὲ κρατήσαντες τούτου ἐκάσε ἔλθωμεν, οὔτε
πωλήσειν ἔτι ὑμᾶς φησιν ὥσπερ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσε-
σθαι ἔτι ὑμᾶς, ἀλλὰ λήψεσθαι μισθόν, οὔτε περιόψεσθαι ἔτι
ὥσπερ νυνὶ δεομένους τῶν ἐπιτηδείων. οὗτος μὲν ταῦτα λέγει· 4
15 Σεύθης δέ φησιν, ἂν πρὸς ἐκείνον ἦτε, εὖ ποιήσειν ὑμᾶς· νῦν
οἶν σκέψασθε πότερον ἐνθάδε μένοντες τοῦτο βουλευέσεσθε ἢ εἰς
τὰ ἐπιτήδεια ἐπανελθόντες. ἐμοὶ μὲν οἶν δοκεῖ, ἐπεὶ ἐνθάδε 5
οὔτε ἀργύριον ἔχομεν ὥστε ἀγοράζειν οὔτε ἄνευ ἀργυρίου ἐῷσι
λαμβάνειν, ἐπανελθόντας εἰς τὰς κώμας ὅθεν οἱ ἥπτους ἐῷσι
20 λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια ἀκούοντας ὅ,τι τις ἡμῶν

- 6 δέεται, αἰρεῖσθαι ὅτι ἂν ἡμῖν δοκῇ κράτιστον εἶναι. καὶ ὅτῳ,
ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. ἀνέτειναν ἅπαντες. Ἀπι-
όντες τοῖνυν, ἔφη, συσκευάζεσθε, καὶ ἐπειδὰν παραγγέλλῃ τις,
ἔπεσθε τῷ ἡγούμενῳ.
- 7 Μετὰ ταῦτα Ξενοφῶν μὲν ἡγείτο, οἱ δ' εἶποντο. Νέων δὲ 25
καὶ παρ' Ἀριστάρχου ἄγγελοι ἔπειθον ἀποτρέπεσθαι· οἱ δ' οὐχ
ὑπήκουον. ἐπεὶ δ' ὅσον τριάκοντα στάδια προεληλύθεσαν,
ἀπαντᾷ Σεύθης. καὶ ὁ Ξενοφῶν ἰδὼν αὐτὸν προσελάσαι ἐκέ-
λευσεν, ὅπως ὅτι πλείστων ἀκουόντων εἴποι αὐτῷ ἃ ἐδόκει
8 συμφέρειν. ἐπεὶ δὲ προσῆλθεν, εἶπε Ξενοφῶν· Ἡμεῖς πορευ- 30
όμεθα ὅπου μέλλει ἔξειν τὸ στράτευμα τροφήν· ἐκεῖ δ' ἀκούοντες
καὶ σοῦ καὶ τῶν τοῦ Λακωνικοῦ αἰρησόμεθα ἃ ἂν κράτιστα δοκῇ
εἶναι. ἦν οὖν ἡμῖν ἡγήσῃ ὅπου πλείστά ἐστιν ἐπιτήδεια, ὑπὸ
9 σοῦ νομιοῦμεν ξενίζεσθαι. καὶ ὁ Σεύθης ἔφη· Ἀλλὰ οἶδα
κώμας πολλὰς ἀθρόας καὶ πάντα ἐχούσας τὰ ἐπιτήδεια ἀπε- 35
χούσας ἡμῶν ὅσον διελθόντες ἂν ἡδέως ἀριστῶτε. Ἡγοῦ τοῖνυν,
10 ἔφη ὁ Ξενοφῶν. ἐπεὶ δ' ἀφίκοντο εἰς αὐτὰς τῆς δείλης, συν-
ῆλθον οἱ στρατιῶται, καὶ εἶπεν ὁ Σεύθης τοιάδε. Ἐγώ, ὦ
ἄνδρες, δέομαι ὑμῶν στρατεῦσθαι σὺν ἐμοί, καὶ ὑπισχνοῦμαι
ὑμῖν δώσειν τοῖς στρατιώταις κυζικηνόν, λοχαγοῖς δὲ καὶ στρα- 40
τηγοῖς τὰ νομιζόμενα· ἔξω δὲ τούτων τὸν ἄξιον τιμήσω. σῖτα δὲ
καὶ ποτὰ ὥσπερ καὶ νῦν ἐκ τῆς χώρας λαμβάνοντες ἔχετε· ὅποσα
δ' ἂν ἀλίσκηται ἀξιόσω αὐτὸς ἔχειν, ἵνα ταῦτα διατιθέμενος ὑμῖν
11 τὸν μισθὸν πορίζω. καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα
ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν· ἂν δέ τις ἀνθιστῇται, 45
12 σὺν ὑμῖν πειρασόμεθα χειροῦσθαι. ἐπήρετο ὁ Ξενοφῶν· Πόσον
δὲ ἀπὸ θαλάττης ἀξιώσεις συνέπεσθαί σοι τὸ στράτευμα; ὁ δ'
ἀπεκρίνατο· Οὐδαμῇ πλέον ἐπτά ἡμερῶν, μείον δὲ πολλαχῇ.
- 13 Μετὰ ταῦτα ἐδίδοδοτο λέγειν τῷ βουλομένῳ· καὶ ἔλεγον
πολλοὶ κατὰ ταῦτα ὅτι παντὸς ἄξια λέγει Σεύθης· χειμῶν γὰρ 50
εἴη καὶ οὔτε οἵκαδε ἀποπλεῖν τῷ τοῦτο βουλομένῳ δυνατόν εἴη,
διαγενέσθαι τε ἐν φιλῖα οὐχ οἷόν τε, εἰ δέοι ὠνούμενους ζῆν, ἐν
δὲ τῇ πολεμίᾳ διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ
Σεύθου ἢ μόνους, ὄντων ἀγαθῶν τοσούτων. εἰ δὲ μισθὸν προσ-
λήψοιντο, εὖρημα ἐδόκει εἶναι. ἐπὶ τούτοις εἶπεν ὁ Ξενοφῶν· 55

Εἰ τις ἀντιλέγει, λέγέτω· εἰ δὲ αἴ, ἐπιψηφιώ ἐγὼ ταῦτα. 14
ἐπεὶ δὲ οὐδείς ἀντέλεγεν, ἐπεψηφίσε, καὶ ἔδοξε ταῦτα. εὐθὺς
δὲ Σεύθῃ εἶπε ταῦτα, ὅτι συστρατεύουσιντο αὐτῷ.

Μετὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν, στρατη- 15
60 γοὺς δὲ καὶ λοχαγοὺς ἐπὶ δείπνον Σεύθῃς ἐκάλεσε, πλησίον
κώμῃν ἔχων. ἐπεὶ δ' ἐπὶ θύραις ἦσαν ὡς ἐπὶ δείπνον παριόντες, 16
ἦν τις Ἡρακλείδης Μιαρωνεΐτης· οὗτος προσίων ἐν ἐκάστῳ
οὔστινας ᾔετο ἔχειν τι δοῦναι Σεύθῃ, πρῶτον μὲν πρὸς Παρια-
νοὺς τινας, οἳ παρήσαν φίλῃαν διαπραξόμενοι πρὸς Μήδοκον τὸν
65 Ὀδρυσῶν βασιλέα καὶ δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί,
ἔλεγεν ὅτι Μήδοκος μὲν ἄνω εἴη δώδεκα ἡμερῶν ἀπὸ θαλάττης
ὁδόν, Σεύθῃς δ' ἐπεὶ τὸ στράτευμα τοῦτο εἴληφεν, ἄρχων ἔσοιτο
ἐπὶ θαλάττῃ. γείτων οὖν ὢν ἱκανώτατος ἔσται ὑμᾶς καὶ εὖ καὶ 17
κακῶς ποιεῖν. ἦν οὖν σωφροὶ ἦτε, τούτῳ δώσετε ὅ,τι ἂν ἄγητε·
70 καὶ ἄμεινον ὑμῖν διακίσεται ἢ ἂν Μηδόκῳ τῷ πρόσω οἰκοῦντι
διδῶτε. τούτους μὲν οὖν οὕτως ἔπειθεν.

Λύθις δὲ Τιμασίῳ τῷ Δαρδαιεῖ προσελθὼν, ἐπεὶ ἤκουσεν 18
αὐτῷ εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβαρικὰς, ἔλεγεν ὅτι
νομίζοιτο ὅποτε ἐπὶ δείπνον καλέσαι ὁ Σεύθῃς δωρεῖσθαι αὐτῷ
75 τοὺς κληθέντας. οὗτος δ' ἦν μέγας ἐνθάδε γένηται, ἱκανὸς ἔσται
σε καὶ οἴκαδε καταγαγεῖν καὶ ἐνθάδε πλούσιον ποιῆσαι. τοιαῦτα 19
πρὸνμᾶτο ἐκάστῳ προσίων. προσελθὼν δὲ καὶ Ξενοφῶντι
ἔλεγε· Σὺ καὶ πόλεως μεγίστης εἶ καὶ παρὰ Σεύθῃ τὸ σὸν ὄνομα
μέγιστόν ἐστι, καὶ ἐν τῇδε τῇ χώρᾳ ἴσως ἀξιώσεις καὶ τείχη
80 λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν
ἄξιον οὖν σοι καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθῃν. εὖνοις 20
δέ σοι ὢν παραινῶ. εὖ οἶδα γὰρ ὅτι ὅσῳ ἂν μείζω τούτῳ
δωρήσῃ, τοσούτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. ἀκούων
ταῦτα Ξενοφῶν ἠπόροι· οὐ γὰρ διεβεβήκει ἔχων ἐκ Παρίου εἰ
85 μὴ παῖδα καὶ ὅσον ἐφόδιον.

Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δείπνον τῶν τε Θρακῶν οἱ κρά- 21
τιστοὶ τῶν παρόντων καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν
Ἑλλήνων καὶ εἰ τις πρεσβεΐα παρῇν ἀπὸ πόλεως, τὸ δείπνον
μὲν ἦν καθημένοις κύκλῳ· ἔπειτα δὲ τρίποδες εἰσηνέχθησαν
90 πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ νενεμνημένων, καὶ ἄρτοι

- ζυμῖται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι.
 22 μάλιστα δ' αἱ τράπεζαι κατὰ τοὺς ξένους αἰεὶ ἐτίθεντο· νόμος
 γὰρ ἦν—καὶ πρῶτος τοῦτο ἐποίει Σεύθης, καὶ ἀνελόμενος τοὺς
 ἐαυτῷ παρακειμένους ἄρτους διέκλα κατὰ μικρὸν καὶ ἐρρίπτει
 οἷς αὐτῷ ἐδόκει, καὶ τὰ κρέα ὡσαύτως, ὅσον μόνον γεύσασθαι 95
 23 ἐαυτῷ καταλιπῶν· καὶ οἱ ἄλλοι δὲ κατὰ ταῦτα ἐποιοῦν καθ'
 οὓς αἱ τράπεζαι ἐτίθεντο. Ἄρκας δέ τις Ἀρύστας ὄνομα, φαγεῖν
 δεινός, τὸ μὲν διαφαιττεῖν εἷα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα
 ὅσον τριχοῖνικον ἄρτον καὶ κρέα θέμενος ἐπὶ τὰ γόνατα ἐδείπνει.
 24 κέρατα δὲ οἴνου περιέφερον, καὶ πάντες ἐδέχοντο· ὁ δ' Ἀρύστας, 100
 ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν ἰδὼν τὸν
 Ξενοφῶντα οὐκέτι δειπνοῦντα, Ἐκείνῳ, ἔφη, δός· σχολάζει γὰρ
 25 ἤδη, ἐγὼ δὲ οὐδέπω. ἀκούσας Σεύθης τὴν φωνὴν ἡρώτα τὸν
 οἰνοχόον τί λέγει. ὁ δὲ οἰνοχόος εἶπεν· ἐλληνίζειν γὰρ ἡπί-
 στατο. ἐνταῦθα μὲν δὴ γέλως ἐγένετο. 105
 26 Ἐπειδὴ δὲ προὔχώρει ὁ πότος, εἰσῆλθεν ἀνὴρ Θραῆξ ἵππον
 ἔχων λευκόν, καὶ λαβὼν κέρας μεστὸν εἶπε, Προπίνω σοι, ὦ
 Σεύθῃ, καὶ τὸν ἵππον τοῦτον δωροῦμαι, ἐφ' οὗ καὶ διώκων ὃν ἂν
 27 θέλῃς αἰρήσεις καὶ ἀποχωρῶν οὐ μὴ δείσης τὸν πολέμιον. ἄλλος
 παῖδα εἰσάγων οὕτως ἐδωρήσατο προπίνων, καὶ ἄλλος ἱμάτια 110
 τῇ γυναικί. καὶ Τιμασίῳ προπίνων ἐδωρήσατο φιάλην τε
 28 ἀργυρᾶν καὶ τάπιδά ἄξιαν δέκα μυῶν. Γνήσιππος δέ τις Ἀθη-
 ναῖος ἀναστὰς εἶπεν ὅτι ἀρχαῖος εἶη νόμος κάλλιστος τοὺς μὲν
 ἔχοντας διδόναι τῷ βασιλεῖ τιμῆς ἕνεκα, τοῖς δὲ μὴ ἔχουσι διδό-
 ναι τὸν βασιλέα, ἵνα καὶ ἐγώ, ἔφη, ἔχω σοι δωρεῖσθαι καὶ τιμᾶν. 115
 29 ὁ δὲ Ξενοφῶν ἠπορεῖτο τί ποιήσει· καὶ γὰρ ἐτύγχανεν ὡς τιμώ-
 μενος ἐν τῷ πλησισιατάτῳ δίφρῳ Σεύθῃ καθήμενος. ὁ δὲ Ἡρα-
 κλείδης ἐκέλευεν αὐτῷ τὸ κέρας ὀρέξαι τὸν οἰνοχόον. ὁ δὲ
 Ξενοφῶν, ἤδη γὰρ ὑποπεπωκὼς ἐτύγχανεν, ἀνέστη θαρραλέως
 30 δεξάμενος τὸ κέρας καὶ εἶπεν· Ἐγὼ δέ σοι, ὦ Σεύθῃ, δίδωμι 120
 ἑμαυτὸν καὶ τοὺς ἐμούς τούτους ἐταίρους φίλους εἶναι πιστούς,
 καὶ οὐδένα ἄκουτα, ἀλλὰ πάντας μᾶλλον ἔτι ἐμοῦ σοι βουλο-
 31 μένους φίλους εἶναι. καὶ νῦν πάρεισιν οὐδέν σε προσαιτοῦντες,
 ἀλλὰ καὶ προῖεμένοι καὶ πονεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν
 ἐθέλοντες· μεθ' ὧν, ἂν οἱ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν 125

- ἀπολήψῃ πατρώαν οἶσαν, τὴν δὲ κτήσῃ, πολλοὺς δὲ ἵππους,
πολλοὺς δὲ ἄνδρας καὶ γυναῖκας καλὰς κτήσῃ, οἷς οὐ λήξισθαί
σε δεήσει, ἀλλ' αὐτοὶ φέροντες παρέσονται πρὸς σέ δώρα.
ἀναστὰς ὁ Σεύθης συνεξέπιε καὶ συγκατεσκεδάσατο μετ' αὐτοῦ 32
τὸ κέρας. μετὰ ταῦτα εἰσῆλθον κέραςί τε οἷσις σημαίνουσιν
αὐλοῦντες καὶ σάλπιγξιν ὠμοβουεῖαις ῥυθμούς τε καὶ οἶον μαγά-
διδι σαλπίζοντες. καὶ αὐτὸς Σεύθης ἀναστὰς ἀνέκραγέ τε 33
πολεμικὸν καὶ ἐξῆλατο ὥσπερ βέλος φυλαττόμενος μάλα
ἐλαφρῶς. εἰσῆσαν δὲ καὶ γελωτοποιοί.
- 135 Ὡς δ' ἦν ἡλῖος ἐπὶ θυσμαῖς, ἀνέστησαν οἱ Ἕλληνες καὶ 34
εἶπον ὅτι ὥρα νυκτοφύλακας καθιστάναι καὶ σύνθημα παραδιδό-
ναι. καὶ Σεύθην ἐκέλευον παραγγεῖλαι ὅπως εἰς τὰ Ἑλληνικὰ
στρατόπεδα μηδεὶς τῶν Θρακῶν εἴσεισι νυκτός· οἳ τε γὰρ πολέ-
μιοι Θραῖκες καὶ ὑμεῖς οἱ φίλοι. ὥς δ' ἐξῆσαν, συνανέστη ὁ 35
Σεύθης οὐδέν τι μεθύοντι ἑοικώς. ἐξελθὼν δ' εἶπεν αὐτοῖς
τοὺς στρατηγούς ἀποκαλέσας· ὦ ἄνδρες, οἱ πολέμιοι ἡμῶν οὐκ
ἴσασί πω τὴν ἡμετέραν συμμαχίαν· ἦν οἷν ἔλθωμεν ἐπ' αὐτοῖς
πρὶν φυλάξασθαι ὥστε μὴ ληφθῆναι ἢ παρασκευάσασθαι ὥστε
ἀμύνεσθαι, μάλιστ' ἂν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα.
- 145 συνεπήνουν ταῦτα οἱ στρατηγοὶ καὶ ἡγείσθαι ἐκέλευον. ὁ δ' 36
εἶπε· Παρασκευασάμενοι ἀναμένετε· ἐγὼ δὲ ὁπόταν καιρὸς ᾗ
ἦξω πρὸς ὑμᾶς, καὶ τοὺς πελταστὰς καὶ ὑμᾶς ἀναλαβὼν ἡγή-
σομαι σὺν τοῖς ἵπποις. καὶ ὁ Ξενοφὼν εἶπε· Σκέψαι τοίνυν, 37
εἴπερ νυκτός πορευσόμεθα, εἰ ὁ Ἑλληνικὸς νόμος κίλλιον ἔχει·
- 150 μεθ' ἡμέραν μὲν γὰρ ἐν ταῖς πορείαις ἡγείται τοῦ στρατεύματος
ὁποῖον ἂν αἰεὶ πρὸς τὴν χώραν συμφέρῃ, εἴν τε ὀπλιτικὸν εἴν
τε πελταστικὸν εἴν τε ἵππικόν· νύκτωρ δὲ νόμος τοῖς Ἕλλησιν
ἡγείσθαι ἐστὶν τὸ βραδύτατον· οὕτω γὰρ ἡκιστα διασπᾶται τὰ 38
στρατεύματα καὶ ἡκιστα λαιθάνουσιν ἀποδιδράσκοιτες ἀλλή-
λους· οἱ δὲ διασπασθέντες πολλάκις καὶ περιπίπτουσιν ἀλλή-
λοις καὶ ἀγνοοῦντες κακῶς ποιοῦσι καὶ πάσχουσιν. εἶπεν 39
οἷν Σεύθης· Ὅρθως λέγετε καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ
πεῖσομαι. καὶ ὑμῖν μὲν ἡγεμόνας δώσω τῶν πρεσβυτάτων τοῖς
ἐμπειροτάτους τῆς χώρας, αὐτὸς δ' ἐφέψομαι τελευταῖος τοῖς
160 ἵππους ἔχων· ταχὺ γὰρ πρῶτος, ἂν δέῃ, παρέσομαι. σύνθημα

δ' εἶπον Ἀθηναίαν κατὰ τὴν συγγένειαν. ταῦτα εἰπόντες ἀνεπαύοντο.

40 Ἡνίκα δ' ἦν ἀμφὶ μέσας νύκτας παρῆν Σεύθης ἔχων τοὺς ἱππέας τεθωρακισμένους καὶ τοὺς πελταστὰς σὺν τοῖς ὅπλοις. καὶ ἐπεὶ παρέδωκε τοὺς ἡγεμόνας, οἱ μὲν ὀπλῖται ἡγούντο, οἱ δὲ 165
41 πελτασταὶ εἶποντο, οἱ δ' ἱππεῖς ὠπισθοφυλάκουν· ἐπεὶ δ' ἡμέρα ἦν, ὁ Σεύθης παρήλαυνεν εἰς τὸ πρόσθεν καὶ ἐπήνεσε τὸν Ἑλληνικὸν νόμον. πολλάκις γὰρ ἔφη νύκτωρ αὐτὸς καὶ σὺν ὀλίγοις πορευόμενος ἀποσπασθῆναι σὺν τοῖς ἵπποις ἀπὸ τῶν πεζῶν· νῦν δ' ὥσπερ δεῖ ἀθροοὶ πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα. ἀλλὰ 170
42 ὑμεῖς μὲν περιμένετε αὐτοῦ καὶ ἀναπαύσασθε, ἐγὼ δὲ σκεψάμενός τι ἤξω. ταῦτ' εἰπὼν ἤλαυνε δί' ὄρους ὁδόν τινα λαβών. ἐπεὶ δ' ἀφίκετο εἰς χιόνα πολλήν, ἐσκέψατο εἰ εἴη ἵχνη ἀνθρώπων ἢ πρόσω ἡγούμενα ἢ ἐναντία. ἐπεὶ δὲ ἀτριβῇ ἐώρα τὴν
43 ὁδόν, ἦκε ταχὺ πάλιν καὶ ἔλεγεν· Ἄνδρες, καλῶς ἔσται, ἦν θεὸς 175
θέλη· τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες. ἀλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἵπποις, ὅπως ἂν τινα ἴδωμεν, μὴ διαφυγὼν σημήνη τοῖς πολεμίοις· ὑμεῖς δ' ἔπεσθε· καὶ λειφθήτε, τῷ στίβῳ τῶν ἵππων ἔπεσθε. ὑπερβάντες δὲ τὰ ὄρη ἤξομεν εἰς κώμας πολλὰς τε καὶ εὐδαίμονας.

180

44 Ἡνίκα δ' ἦν μέσον ἡμέρας, ἥδη τε ἦν ἐπὶ τοῖς ἄκροις καὶ κατῖδὼν τὰς κώμας ἦκεν ἐλαύνων πρὸς τοὺς ὀπλίτας καὶ ἔλεγεν· Ἀφήσω ἥδη καταθεῖν τοὺς μὲν ἱππέας εἰς τὸ πεδίον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κώμας. ἀλλ' ἔπεσθε ὡς ἂν δύνησθε τάχιστα, ὅπως ἐάν τις ὑφιστῇται, ἀλέξησθε. ἀκούσας ταῦτα ὁ Ξενοφῶν 185
κατέβη ἀπὸ τοῦ ἵππου. καὶ ὅς ἦρετο· Τί καταβαίνεις ἐπεὶ σπεύδεις δεῖ; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μόνου δέη· οἱ δὲ ὀπλῖται
45 θάπτον δραμοῦνται καὶ ἡδιον, ἐὰν καὶ ἐγὼ πεζὸς ἡγῶμαι. μετὰ ταῦτα ὄχετο, καὶ Τιμασίῳ μετ' αὐτοῦ ἔχων ἱππεῖς ὡς τετταράκοντα τῶν Ἑλλήνων. Ξενοφῶν δὲ παρηγγύησε τοὺς εἰς τριάκοντα 190
ἔτη παριέναι ἀπὸ τῶν λόχων εὐζώνους. καὶ αὐτὸς μὲν
47 ἐτρόχαζε τούτους ἔχων, Κλεάνωρ δ' ἡγείτο τῶν ἄλλων. ἐπεὶ δ' ἐν ταῖς κώμαις ἦσαν, Σεύθης ἔχων ὅσον τριάκοντα ἱππέας προσελάσας εἶπε· Τάδε δὴ, ὦ Ξενοφῶν, ἃ σὺ ἔλεγες· ἔχονται οἱ ἀνθρωποὶ· ἀλλὰ γὰρ ἔρημοι οἱ ἱππεῖς οἵχονται μοι ἄλλος ἄλλῃ 195

διώκων, καὶ δέδοικα μὴ συστάντες ἄθροοι που κακόν τι ἐργάζονται οἱ πολέμιοι. δεῖ δὲ καὶ ἐν ταῖς κόμας καταμένειν τινὰς ἡμῶν· μεσταὶ γάρ εἰσιν ἀνθρώπων. Ἄλλ' ἐγὼ μὲν, ἔφη ὁ Ξενοφῶν, σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι· σὺ δὲ Κλεάνορα
 200 κέλευε διὰ τοῦ πεδίου παρατείνειν τὴν φάλαγγα παρὰ τὰς κόμας. ἐπεὶ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα μὲν εἰς χίλια, βόες δὲ δισχιλίοι, πρόβατα ἄλλα μύρια. τότε μὲν δὴ αὐτοῦ ἠυλίσθησαν.

IV. Τῇ δ' ὑστεραίᾳ κατακαύσας ὁ Σεύθης τὰς κόμας παντε- 1
 λῶς καὶ οἰκίαν οὐδεμίαν λιπών, ὅπως φόβον ἐνθείη καὶ τοῖς ἄλλοις οἷα πείσονται, ἂν μὴ πείθονται, ἀπήγει πάλιν. καὶ τὴν 2
 μὲν λεῖαν ἀπέπεμψε διατίθεσθαι Ἱρακλείδην εἰς Πέρινθον, 3
 5 ὅπως ἂν μισθὸς γένοιτο τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ Ἕλληνες ἐστρατοπεδεύοντο ἀνὰ τὸ Θυνῶν πεδίου. οἱ δ' ἐκλιπόντες ἔφευγον εἰς τὰ ὄρη. ἦν δὲ χιὼν πολλὴ καὶ ψῦχος 3
 οὕτως ὥστε τὸ ὕδωρ ὃ ἐφέροντο ἐπὶ δεῖπνον ἐπήγνυτο καὶ ὁ οἶνος ὃ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήνων πολλῶν καὶ ῥῖνες ἀπε-
 10 καίοντο καὶ ᾧτα. καὶ τότε δῆλον ἐγένετο οὐ ἔνεκα οἱ Θράκες 4
 τὰς ἀλωπεκᾶς ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὠσί, καὶ χιτῶνας οὐ μόνον περὶ τοῖς στέρνοις ἀλλὰ καὶ περὶ τοῖς μηροῖς, καὶ ξειρὰς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, ἀλλ' οὐ χλαμύδας. ἀφιεῖς δὲ τῶν αἰχμαλώτων ὁ Σεύθης εἰς τὰ ὄρη 5
 15 ἔλεγεν ὅτι εἰ μὴ καταβήσονται οἰκήσοιτες καὶ πείσονται, ὅτι κατακαύσει καὶ τούτων τὰς κόμας καὶ τὸν σῆτον, καὶ ἀπολοῦνται τῷ λιμῷ. ἐκ τούτου κατέβαινον καὶ γυναῖκες καὶ παῖδες καὶ πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὄρος κόμας ἠυλίζοντο. καὶ ὁ Σεύθης καταμαθὼν ἐκέλευσε τὸν Ξενοφῶντα τῶν 6
 20 ὀπλιτῶν τοὺς νεωτάτους λαβόντα συνεπισπένεσθαι. καὶ ἀναστάντες τῆς νυκτὸς ἅμα τῇ ἡμέρᾳ παρήσαν εἰς τὰς κόμας. καὶ οἱ μὲν πλείστοι ἐξέφυγον· πλησίον γὰρ ἦν τὸ ὄρος· ὅσους δὲ ἔλαβε κατηκόντισεν ἀφειδῶς Σεύθης.

Ἐπισθένης δ' ἦν τις Ὀλύνθιος παιδεραστής, ὃς ἰδὼν παῖδα 7
 25 καλὸν ἠρξάσκοντα ἄρτι πύλιν ἔχοντα μέλλοντα ἀποθνήσκειν, προσδραμὼν Ξενοφῶντα ἰκέτευσεν βοηθῆσαι παιδὶ καλῷ. καὶ ὅς 8
 προσελθὼν τῷ Σεύθῃ δέχεται μὴ ἀποκτείνειν τὸν παῖδα, καὶ τοῦ

- Ἐπισθένους διηγείται τὸν τρόπον, καὶ ὅτι λόχον ποτὲ συνελέξατο σκοπῶν οὐδὲν ἄλλο ἢ εἴ τινες εἶεν καλοί, καὶ μετὰ τούτων ἦν
 9 ἀνὴρ ἀγαθός. ὁ δὲ Σεύθης ἤρετο· Ἡ καὶ θέλοις ἄν, ὦ Ἐπίσ- 30
 θενες, ὑπὲρ τούτου ἀποθανεῖν; ὁ δ' ὑπερανατείνας τὸν τράχηλον,
 10 Παῖε, ἔφη, εἰ κελεύει ὁ παῖς καὶ μέλλει χάριν εἶδέναι. ἐπήρετο
 ὁ Σεύθης τὸν παῖδα εἰ παίσειεν αὐτὸν ἀντ' ἐκείνου. οὐκ εἶα ὁ
 παῖς, ἀλλ' ἰκέτευε μηδέτερον κατακαίνειν. ἐνταῦθα ὁ Ἐπισ-
 θήνης περιβαλὼν τὸν παῖδα εἶπεν· Ὡρα σοι, ὦ Σεύθη, περὶ 35
 11 τοῦδέ μοι διαμάχεσθαι· οὐ γὰρ μεθήσω τὸν παῖδα. ὁ δὲ Σεύθης
 γελῶν ταῦτα μὲν εἶα· ἔδοξε δὲ αὐτῷ αὐτοῦ αὐλισθῆναι, ἵνα μηδ'
 ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοντο. καὶ αὐτὸς μὲν
 ἐν τῷ πεδίῳ ὑποκαταβὰς ἐσκήνου, ὁ δὲ Ξενοφῶν ἔχων τοὺς
 ἐπιλέκτους ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κώμῃ, καὶ οἱ ἄλλοι 40
 Ἕλληνες ἐν τοῖς ὀρεινοῖς καλουμένοις Θραξὶ πλησίον κατεσκή-
 νησαν.
- 12 Ἐκ τούτου ἡμέραι τ' οὐ πολλαὶ διетρίβοντο καὶ οἱ ἐκ τοῦ
 ὄρους Θραῖκες καταβαίνοντες πρὸς τὸν Σεύθην περὶ σπονδῶν καὶ
 ὁμήρων διεπράττοντο. καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ 45
 ὅτι ἐν πονηροῖς σκηνοῖεν καὶ πλησίον εἶεν οἱ πολέμιοι· ἥδιόν τ'
 ἂν ἔξω αὐλίζεσθαι ἔφη ἐν ἐχυροῖς χωρίοις μᾶλλον ἢ ἐν τοῖς
 στεγνοῖς, ὥστε ἀπολέσθαι. ὁ δὲ θαρρεῖν ἐκέλευε καὶ ἔδειξεν
 13 ὁμήρους παρόντας αὐτῶν. ἐδέοντο δὲ καὶ αὐτοῦ Ξενοφώντος
 καταβαίνοντές τινες τῶν ἐκ τοῦ ὄρους συμπρᾶξαι σφίσι τὰς 50
 σπονδάς. ὁ δ' ὠμολόγει καὶ θαρρεῖν ἐκέλευε καὶ ἡγγυᾶτο
 μηδὲν αὐτοὺς κακὸν πείσεσθαι πειθομένους Σεύθῃ. οἱ δ' ἄρα
 ταῦτ' ἔλεγον κατασκοπῆς ἕνεκα.
- 14 Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιούσαν νύκτα
 ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. καὶ ἡγεμὼν μὲν 55
 ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλως τὰς
 οἰκίας σκότους ὄντος ἀνευρίσκειν ἐν ταῖς κώμαις· καὶ γὰρ αἱ
 οἰκίαι κύκλῳ περιεσταύρωντο μεγάλοις σταυροῖς τῶν προβάτων
 15 ἕνεκα. ἐπεὶ δ' ἐγένοντο κατὰ τὰς θύρας ἐκάστου τοῦ οἰκήματος,
 οἱ μὲν εἰσηκόντιζον, οἱ δὲ τοῖς σκυτάλοις ἔβαλλον, ἃ ἔχειν ἔφα- 60
 σαν ὡς ἀποκόψοντες τῶν δοράτων τὰς λόγχας, οἳ δ' ἐνεπίμπρασαν,
 καὶ Ξενοφῶντα ὀνομαστὶ καλοῦντες ἐξιόντα ἐκέλευον ἀποθνή-

σκειν, ἡ αὐτοῦ ἔφασαν κατακαυθήσεσθαι αὐτόν. καὶ ἤδη τε διὰ 16
 τοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ ἐντεθωρακισμένοι οἱ περὶ τὸν Ξενο-
 65 φῶντα ἔνδον ἦσαν ἀσπίδας καὶ μαχαίρας καὶ κράνη ἔχοντες, καὶ
 Σιλανὸς Μακίστιος ἐτὼν ὡς ὀκτωκαίδεκα σημαίνει τῇ σάλπιγγι·
 καὶ εὐθὺς ἐκπηδῶσιν ἐσπασμένοι τὰ ξίφη καὶ οἱ ἐκ τῶν ἄλλων
 σκηνωμάτων. οἱ δὲ Θυράκες φεύγουσιν, ὥσπερ ἐὶν τρόπος ἦν 17
 αὐτοῖς, ὅπισθεν περιβαλλόμενοι τὰς πέλτας· καὶ αὐτῶν ὑπεραλ-
 70 λομένων τοὺς σταυροὺς ἐλήφθησάν τινες κρεμασθέντες ἐνεχο-
 μένων τῶν πελτῶν τοῖς σταυροῖς· οἱ δὲ καὶ ἀπέθανον διαμαρτόντες
 τῶν ἐξόδων· οἱ δὲ Ἕλληνες ἐδίδωκον ἔξω τῆς κόμης. τῶν δὲ 18
 Θυνῶν ὑποστραφέντες τινὲς ἐν τῷ σκοτει τοὺς παρατρέχοντας
 παρ' οἰκίαν καιομένην ἠκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκοτους· καὶ
 75 ἔτρωσαν Ἰεράνυμόν τε Ἐπιταλιέα λοχαγόν καὶ Θεογένην
 Λοκρὸν λοχαγόν· ἀπέθανε δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ
 ἐσθῆς τινων καὶ σκεύη. Σεύθης δὲ ἦκε βοηθῶν σὺν ἑπτὰ 19
 ἰππεῦσι τοῖς πρώτοις καὶ τὸν σαλπικτὴν ἔχων τὸν Θράκιον.
 καὶ ἐπεὶ περ ἦσθετο, ὅσον περ χρόνον ἐβοήθει, τοσοῦτον καὶ τὸ
 80 κέρας ἐφθέγγετο αὐτῷ· ὥστε καὶ τοῦτο φόβον συμπαρέσχε τοῖς
 πολεμίοις. ἐπεὶ δ' ἦλθεν, ἐδεξιούτό τε καὶ ἔλεγεν ὅτι οἷοιτο
 τεθνεώτας πολλοὺς εὐρήσειν.

Ἐκ τούτου ὁ Ξενοφῶν δέεται τοὺς ὁμήρους τε αὐτῷ παρα- 20
 δοῦναι καὶ ἐπὶ τὸ ὄρος, εἰ βούλεται, συστρατεύεσθαι· εἰ δὲ μή.
 85 αὐτὸν εἶσαι. τῇ οὖν ὑστεραίᾳ παραδίδωσιν ὁ Σεύθης τοῖς ὁμή- 21
 ρους, πρεσβυτέρους ἄνδρας ἤδη, τοὺς κρατίστους, ὡς ἔφασαν,
 τῶν ὀρεινῶν, καὶ αὐτοὺς ἔρχεται σὺν τῇ δυνάμει. ἤδη δὲ εἶχε καὶ
 τριπλασίαν δύναμιν ὁ Σεύθης· ἐκ γὰρ τῶν Ὀδρυσῶν ἀκούοντες
 ἃ πράττει ὁ Σεύθης πολλοὶ κατέβαινον συστρατευσόμενοι. οἱ 22
 90 δὲ Θυνοὶ ἐπεὶ εἶδον ἀπὸ τοῦ ὄρους πολλοὺς μὲν ὀπλίτας, πολλοὺς
 δὲ πελταστάς, πολλοὺς δὲ ἰππεῖς, καταβάντες ἰκέτευον σπεί-
 σασθαι, καὶ πάντα ὁμολόγουν ποιήσειν καὶ πιστὰ λαμβάνειν
 ἐκέλευον. ὁ δὲ Σεύθης καλέσας τὸν Ξενοφῶντα ἐπεδείκνυνεν ἃ 23
 λέγοιεν, καὶ οὐκ ἂν ἔφη σπείσασθαι, εἰ Ξενοφῶν βούλοιτο τιμ-
 95 ωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως. ὁ δ' εἶπεν· Ἄλλ' ἐγώ γε 24
 ἱκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὐτοι δοῦλοι ἔσονται ἀντ'
 ἐλευθέρων. συμβουλεύειν μέντοι ἔφη αὐτῷ τὸ λοιπὸν ὁμήρους

λαμβάνειν τοὺς δυνατωτάτους κακὸν τι ποιεῖν, τοὺς δὲ γέροντας οἴκοι ἑάν. οἱ μὲν οὖν ταύτη πάντες δὴ προσωπολόγουν.

- 1 V. Ὑπερβάλλουσι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θρᾶκας εἰς τὸ Δελτα καλούμενον· αὕτη δ' ἦν οὐκέτι ἀρχὴ Μαισάδου, 2 ἀλλὰ Τήρους τοῦ Ὀδρύσου [ἀρχαίου τινός]. καὶ ὁ Ἡρακλείδης ἐνταῦθα ἔχων τὴν τιμὴν τῆς λείας παρῆν. καὶ Σεύθης ἐξαγα- γὼν ζεύγη ἡμιονικὰ τρία, οὐ γὰρ ἦν πλείω, τὰ δ' ἄλλα βοεικὰ, 5 καλέσας Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δὲ ἄλλα διανεῖμαι τοῖς 3 στρατηγοῖς καὶ λοχαγοῖς. Ξενοφῶν δὲ εἶπεν· Ἐμοὶ τοίνυν ἀρκεῖ καὶ αὕθις λαβεῖν· τούτοις δὲ τοῖς στρατηγοῖς δωροῦ οἱ 4 σὺν ἐμοὶ ἠκολούθησαν καὶ λοχαγοῖς. καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασίῳ ὁ Δαρδανεύς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν 10 δὲ Φρυνίσκος ὁ Ἀχαιός· τὰ δὲ βοεικὰ ζεύγη τοῖς λοχαγοῖς κατεμερίσθη. τὸν δὲ μισθὸν ἀποδίδωσιν ἐξεληλυθότος ἤδη τοῦ μηνὸς εἴκοσι μόνον ἡμερῶν· ὁ γὰρ Ἡρακλείδης ἔλεγεν ὅτι οὐ 5 πλέον ἐμπολήσαι. ὁ οὖν Ξενοφῶν ἀχθεσθεὶς εἶπεν ἐπομόσας· Δοκεῖς μοι, ὦ Ἡρακλείδη, οὐχ ὥς δεῖ κήδεσθαι Σεύθου· εἰ γὰρ 15 ἐκήδου, ἦκες ἂν φέρων πλήρη τὸν μισθὸν καὶ προσδανεισάμενος, εἰ μὴ ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ σπαντοῦ ἱμάτια.
- 6 Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε καὶ ἔδεισε μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθεῖν, καὶ ὅτι ἐδύνατο ἀπὸ ταύτης τῆς 7 ἡμέρας Ξενοφῶντα διέβαλλε πρὸς Σεύθην. οἱ μὲν δὴ στρα- 20 τιῶται Ξενοφῶντι ἐνεκάλουν ὅτι οὐκ εἶχον τὸν μισθόν· Σεύθης δὲ ἤχθετο αὐτῷ ὅτι ἐντόνως τοῖς στρατιώταις ἀπῆτει τὸν μισθόν. 8 καὶ τέως μὲν αἰεὶ ἐμέμνητο ὥς, ἐπειδὰν ἐπὶ θάλατταν ἀπέλθῃ, παραδώσει αὐτῷ Βισάνθην καὶ Γάνον καὶ Νέον τείχος· ἀπὸ δὲ τούτου τοῦ χρόνου οὐδενὸς ἔτι τούτων ἐμέμνητο. ὁ γὰρ Ἡρα- 25 κλείδης καὶ τοῦτο διεβεβλήκει ὥς οὐκ ἀσφαλὲς εἴη τείχη παρα- δίδόναι ἀνδρὶ δύναμιν ἔχοντι.
- 9 Ἐκ τούτου ὁ μὲν Ξενοφῶν ἐβουλεύετο τί χρὴ ποιεῖν περὶ τοῦ ἔτι ἄνω στρατεύεσθαι· ὁ δ' Ἡρακλείδης εἰσαγαγὼν τοὺς 10 ἄλλους στρατηγοὺς πρὸς Σεύθην λέγειν τε ἐκέλευεν αὐτοὺς ὅτι 30 οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιὰν ἢ Ξενοφῶν, τὸν τε μισθὸν ὑπισχνεῖτο αὐτοῖς ἐντὸς ὀλίγων ἡμερῶν ἔκπλεων παρέσεσ- 10 θαι δυοῖν μηνοῖν, καὶ συστρατεύεσθαι ἐκέλευε. καὶ ὁ Τιμασίῳ

εἶπεν· Ἐγὼ μὲν τοίνυν οὐδ' ἂν πέντε μηνῶν μισθὸς μέλλῃ εἶναι
 35 στρατευσαίμην ἂν ἄνεν Ξενοφῶντος. καὶ ὁ Φρυγίσκος καὶ ὁ
 Κλεῖνων συνωμολόγουν τῷ Τιμασίῳ. ἐντεῦθεν ὁ Σεύθης ἔλοι- 11
 δόρει τὸν Ἡρακλείδην ὅτι οὐ παρεκάλει καὶ Ξενοφῶντα. ἐκ δὲ
 τούτου παρακαλοῦσιν αὐτὸν μόνον. ὃ δὲ γινοῖς τοῦ Ἡρακλείδου
 τὴν παύρησιαν ὅτι βούλοιο αὐτὸν διαβάλλειν πρὸς τοὺς
 40 ἄλλους στρατηγοὺς. παρέρχεται λαβὼν τοὺς τε στρατηγοὺς
 πάντας καὶ τοὺς λοχαγοὺς.

Καὶ ἐπεὶ πάντες ἐπεισθησαν, συνεστρατεύοντο καὶ ἀφικνοῦνται 12
 ἐν δεξιᾷ ἔχοντες τὸν Πόντον διὰ τῶν Μελινοφάγων καλουμένων
 Θρακῶν εἰς τὸν Σαλμυνησσόν. ἔνθα τῶν εἰς τὸν Πόντον πλεου-
 45 σῶν νεῶν πολλαὶ ὀκέλλουσι καὶ ἐκπίπτουσι· τέναγος γάρ ἐστιν
 ἐπὶ πᾶμπλου τῆς θαλάττης. καὶ Θράκες οἱ κατὰ ταῦτα οἰκοῦντες 13
 στήλας ὀρισάμενοι τὰ καθ' αὐτοὺς ἐκπίπτοντα ἕκαστοι λήζονται·
 τέως δὲ ἔλεγον πρὶν ὀρίσασθαι ἀρπάζοντας πολλοὺς ὑπ' ἀλλή-
 λων ἀποθνήσκειν. ἐνταῦθα ἠΐρσκοντο πολλαὶ μὲν κλῖναι, 14
 50 πολλὰ δὲ κιβώτια, πολλαὶ δὲ βιβλοὶ γεγραμμέναι, καὶ τᾶλλα
 πολλὰ ὅσα ἐν ξυλίνοις τεύχεσι ναύκληροι ἄγουσιν. ἐντεῦθεν
 ταῦτα καταστρεψάμενοι ἀπῆσαν πάλιν. ἔνθα δὲ Σεύθης εἶχε 15
 στρατεύμα ἡδὴ πλέον τοῦ Ἑλληνικοῦ· ἕκ τε γὰρ Ὀδρυσῶν πολὺ
 ἔτι πλείους κατεβεβήκεσαν καὶ οἱ αἰεὶ πειθόμενοι συνεστρα-
 55 τεύοντο. κατηυλίσθησαν δ' ἐν τῷ πεδίῳ ὑπὲρ Σηλυμβρίας ὅσον
 τριάκοιτα σταδίου ἀπέχοντες τῆς θαλάττης. καὶ μισθὸς μὲν 16
 οὐδεὶς πω ἐφαίνετο· πρὸς δὲ τὸν Ξενοφῶντα οἱ τε στρατιῶται
 παγχαλέπως εἶχον ὃ τε Σεύθης οὐκέτι οἰκείως διέκειτο, ἀλλ'
 ὅποτε συγγενέσθαι αὐτῷ βουλόμενος ἔλθοι, πολλαὶ ἤδη ἀσχολαίαι
 60 ἐφαίνοντο.

VI. Ἐν τούτῳ τῷ χρόνῳ σχεδὸν ἡδὴ δύο μηνῶν ὄντων 1
 ἀφικνέεται Χαρμῖνός τε ὁ Λάκων καὶ Πολύνικος παρὰ Θίβρωνος,
 καὶ λέγουσιν ὅτι Λακεδαιμονίοις δοκεῖ στρατεῦσθαι ἐπὶ Τισσα-
 φέρην, καὶ Θίβρων ἐκπέπλευκεν ὥς πολεμήσων, καὶ δέεται
 5 ταύτης τῆς στρατιᾶς καὶ λέγει ὅτι δαρεϊκὸς ἐκάστῳ ἔσται μισθὸς
 τοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοῖρια, τοῖς δὲ στρατηγοῖς τετρα-
 μοῖρία.

Ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι, εὐθὺς ὁ Ἡρακλείδης 2

πυθόμενος ὅτι ἐπὶ τὸ στράτευμα ἤκουσι λέγει τῷ Σεύθῃ ὅτι κάλ-
 λιστόν τι γεγένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ 10
 στρατεύματος, σὺ δὲ οὐκέτι δέῃ· ἀποδιδούς δὲ τὸ στράτευμα
 χαρίῃ αὐτοῖς, σὲ δὲ οὐκέτι ἀπαιτήσουσι τὸν μισθόν, ἀλλ'
 3 ἀπαλλάσσονται ἐκ τῆς χώρας. ἀκούσας ταῦτα ὁ Σεύθης κελεύει
 παράγειν· καὶ ἐπεὶ εἶπον ὅτι ἐπὶ τὸ στράτευμα ἤκουσιν, ἔλεγεν
 ὅτι τὸ στράτευμα ἀποδίδωσι, φίλος τε καὶ σύμμαχος εἶναι 15
 βούλεται, καλεῖ τε αὐτοὺς ἐπὶ ξένια· καὶ ἐξένιξε μεγαλοπρεπῶς.
 Ξενοφῶντα δὲ οὐκ ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα.
 4 ἐρωτώντων δὲ τῶν Λακεδαιμονίων τίς ἀνὴρ εἶη Ξενοφῶν ἀπεκρί-
 νατο ὅτι τὰ μὲν ἄλλα εἶη οὐ κακός, φιλοστρατιώτης δέ· καὶ διὰ
 τοῦτο χεῖρόν ἐστιν αὐτῷ. καὶ οἱ εἶπον, Ἄλλ' ἢ δημαγωγεῖ ὁ 20
 5 ἀνὴρ τοὺς ἄνδρας; καὶ ὁ Ἡρακλείδης, Πάνν μὲν οὖν, ἔφη. Ἄρ'
 οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντιώσεται τῆς ἀπαγωγῆς; Ἄλλ' ἦν
 ὑμεῖς, ἔφη ὁ Ἡρακλείδης, συλλέξαντες αὐτοὺς ὑπόσχησθε τὸν
 μισθόν, ὀλίγον ἐκείνῳ προσχόντες ἀποδραμοῦνται σὺν ὑμῖν.
 6 Πῶς οὖν ἄν, ἔφασαν, ἡμῖν συλλεγείεν; Αὔριον ὑμᾶς, ἔφη ὁ 25
 Ἡρακλείδης, πρὶν ἄξομεν πρὸς αὐτούς· καὶ οἶδα, ἔφη, ὅτι ἐπειδὴν
 ὑμᾶς ἴδωσιν, ἄσμενοι συνδραμοῦνται. αὕτη μὲν ἡ ἡμέρα οὕτως
 ἔληξεν.
 7 Τῇ δ' ὑστεραίᾳ ἄγουσιν ἐπὶ τὸ στράτευμα τοὺς Λάκωνας
 Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά. τῷ δὲ 30
 Λάκωνε ἐλεγέτην ὅτι Λακεδαιμονίοις δοκεῖ πολεμεῖν Τισσαφέρνει
 τῷ ὑμᾶς ἀδικήσαντι· ἦν οὖν ἵητε σὺν ἡμῖν, τόν τε ἐχθρὸν τιμωρή-
 σεσθε καὶ δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ὑμῶν, λοχαγὸς δὲ
 8 τὸ διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν. καὶ οἱ στρατιῶται
 ἄσμενοί τε ἤκουσαν καὶ εὐθὺς ἀνίσταται τις τῶν Ἀρκάδων τοῦ 35
 Ξενοφώντος κατηγορήσων. παρῆν δὲ καὶ Σεύθης βουλόμενος
 9 εἰδέναι τί πραχθήσεται, καὶ ἐν ἐπηκόῳ εἰστήκει ἔχων ἐρμηνέα·
 ξυνίει δὲ καὶ αὐτὸς ἑλλημιστὶ τὰ πλείστα. ἔνθα δὴ λέγει ὁ
 Ἀρκάς· Ἄλλ' ἡμεῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάλοι ἂν ἡμεν
 παρ' ὑμῖν, εἰ μὴ Ξενοφῶν ἡμᾶς δεῦρο πείσας ἀπήγαγεν, ἔνθα δὴ 40
 ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νύκτα καὶ ἡμέραν
 οὐδὲν πεπαύμεθα· ὁ δὲ τοὺς ἡμετέρους πόνοις ἔχει· καὶ Σεύθης
 10 ἐκείνον μὲν ἰδίᾳ πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν·

ἄσπε [ὃ γέ πρῶτος λέγων] ἐγὼ μὲν εἰ τοῦτον ἴδωμι καταλευ-
 45 σθέντα καὶ δόντα εἰκην ὦν ἡμᾶς περιεῖλκε, καὶ τὸν μισθὸν ἄν
 μοι δοκῶ ἔχειν καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἄχθεσθαι. μετὰ
 τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. ἐκ δὲ τούτου Ξενοφῶν
 ἔλεξεν ὧδε.

Ἄλλα πάντα μὲν ἄρα ἀνθρωποὺς ὄντα προσδοκᾶν δεῖ, ὅποτε 11
 50 γε καὶ ἐγὼ νῦν ὑφ' ὑμῶν αἰτίας ἔχω ἐν ᾧ πλείστην προθυμίαν
 ἐμαυτῷ γε δοκῶ συνιδέειν περὶ ὑμᾶς παρεσχημένους. ἀπετρα-
 πόμην μὲν γε ἤδη οὐκαδε ὥρμημένος, οὐ μὰ τὸν Δία οὔτοι
 πυνθανόμενοι ὑμᾶς εὖ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις
 εἶναι ὥς ὠφελήσων εἴ τι δυναίμην. ἐπεὶ δὲ ἦλθον, Σεύθου 12
 55 τουτουὶ πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμποντος καὶ πολλὰ
 ὑπισχνουμένου μοι, εἰ πείσαιμι ὑμᾶς πρὸς αὐτὸν ἐλθεῖν, τοῦτο
 μὲν οὐκ ἐπεχειρήσα ποιεῖν, ὥς αὐτοὶ ὑμεῖς ἐπίστασθε. ἦγον δὲ
 ὅθεν φόμην τάχιστ' ἂν ὑμᾶς εἰς τὴν Ἀσίαν διαβῆναι. ταῦτα
 γάρ καὶ βέλτιστα ἐνόμιζον ὑμῖν εἶναι καὶ ὑμᾶς ἡδεῖν βουλομέ- 13
 60 ρους. ἐπεὶ δ' Ἀριστάρχος ἐλθὼν σὺν τριήρεσιν ἐκόλυε διαπλεῖν
 ἡμᾶς, ἐκ τούτου, ὅπερ εἰκὸς δήπου ἦν, συνέλεξα ὑμᾶς, ὅπως
 βουλευσαίμεθα ὅ,τι χρὴ ποιεῖν. οὐκοῦν ὑμεῖς ἀκούοντες μὲν 14
 Ἀριστάρχου ἐπιτάττοντος ὑμῖν εἰς Χερρόνησον πορεύεσθαι,
 ἀκούοντες δὲ Σεύθου πείθοντος ἑαυτῷ συστρατεύεσθαι, πάντες
 65 μὲν ἔλεγετε σὺν Σεύθῳ ἰέναι, πάντες δ' ἐψηφίσασθε ταῦτα· τί
 οὖν ἐγὼ ἐνταῦθα ἠδίκησα ἀγαγὼν ὑμᾶς ἐνθα πᾶσιν ὑμῖν ἐδόκει· 15
 ἐπεὶ γε μὴν ψεύδεσθαι ἤρξατο Σεύθης περὶ τοῦ μισθοῦ, εἰ μὲν
 ἐπαινῶ αὐτὸν δικαίως ἂν με καὶ αἰτιῶσθε καὶ μισοῖτε· εἰ δὲ
 πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὦν νῦν πάντων διαφορώ-
 70 τατός εἰμι, πῶς ἂν ἔτι δικαίως ὑμᾶς αἰρούμενος ἀντὶ Σεύθου ὑφ'
 ὑμῶν αἰτίαν ἔχωμι περὶ ὧν πρὸς τοῦτον διαφέρομαι:

Ἄλλ' εἴποιτ' ἂν ὅτι ἔξεστι καὶ τὰ ὑμέτερα ἔχοντα παρὰ 16
 Σεύθου τεχνάζειν. οὐκοῦν δήλον τοῦτό γε ἔστιν, εἴπερ ἐμοὶ
 ἐτέλει τι Σεύθης, οἷχ οὕτως ἐτέλει δήπου ὥς ὦν τε ἐμοὶ δοίη
 75 στέρειτο καὶ ἄλλα ὑμῖν ἀποτείσκειν, ἄλλ' οἶμαι, εἰ ἐδίδου, ἐπὶ
 τούτῳ δὴ ἐδίδου ὅπως ἐμοὶ δοὺς μείον μὴ ἀποδοίῃ ὑμῖν τὸ πλεόν. 17
 εἰ τοίνυν οὕτως ἔχειν οἶσθε, ἔξεστιν ὑμῖν ἀντίκα μᾶλα ματαίαν
 ταύτην τὴν πρᾶξιν ἀμφοτέροις ἡμῖν ποιῆσαι, ἐὰν πράττητε

αὐτὸν τὰ χρήματα. δῆλον γὰρ ὅτι Σεύθης, εἰ ἔχω τι παρ' αὐτοῦ, ἀπαιτήσῃ με, καὶ ἀπαιτήσῃ μέντοι δικαίως, ἐὰν μὴ 80
 18 βεβαιῶ τὴν πρᾶξιν αὐτῷ ἐφ' ἧ ἔδωροδόκουν. ἀλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν· ὁμνύω γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας μὴδ' ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύθης ἔχειν· πάρεστι δὲ καὶ αὐτὸς καὶ ἀκούων σύνοιδές μοι εἰ ἐπιιορκῶ· ἵνα δὲ μᾶλλον
 19 θαυμάσητε, συνεπόμνυμι μὴδὲ ἅ οἱ ἄλλοι στρατηγοὶ ἔλαβον 85 εἰληφέναι, μὴ τοῖνυν μὴδὲ ὅσα τῶν λοχαγῶν ἔνιοι.

20 Καὶ τί δὴ ταύτ' ἐποιοῦν; ὦμην, ἄνδρες, ὅσῳ μᾶλλον συμφέροίμι τούτῳ τὴν τότε πενίαν, τοσούτῳ μᾶλλον αὐτὸν φίλον ποιήσεσθαι, ὅποτε δυνασθείη. ἐγὼ δὲ ἅμα τε αὐτὸν ὀρώ εὖ πράττοντα καὶ γιγνώσκω δὴ αὐτοῦ τὴν γνώμην. εἴποι δὴ τις 90
 21 ἄν, οὐκ οὖν αἰσχύνη οὕτω μῶρος ἐξαπατῶμενος; ναὶ μὰ Δία ἡσχυνόμην μέντ' ἂν, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην· φίλῳ δὲ ὄντι ἐξαπατᾶν αἰσχρόν μοι δοκεῖ εἶναι ἢ ἐξαπατᾶσθαι. ἐπεὶ
 22 εἴ γε πρὸς φίλους ἐστὶ φυλακή, πᾶσαν οἶδα ἡμᾶς φυλαξαμένους ὥς μὴ παρασχεῖν τούτῳ πρόφασιν δικαίαν μὴ ἀποδιδόναι ἡμῖν 95
 ἃ ὑπέσχετο· οὔτε γὰρ ἡδίκησαμεν τοῦτον οὐδὲν οὔτε κατεβλακέυσσαμεν τὰ τούτου οὐδὲ μὴν κατεδειλιάσαμεν οὐδὲν ἐφ' ὅ,τι ἡμᾶς οὗτος παρεκάλεσεν.

23 Ἀλλὰ, φαίητε ἄν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδ' εἰ ἐβούλετο ἐδύνατο ἐξαπατᾶν. πρὸς ταῦτα δὴ ἀκούσατε ἃ ἐγὼ 100
 οὐκ ἂν ποτε εἶπον τούτου ἐναντίου, εἰ μὴ μοι παντάπασιν ἀγνώ-
 24 μονες ἐδοκέιτε εἶναι ἢ λίαν εἰς ἐμὲ ἀχάριστοι. ἀναμνήσθητε γὰρ ἐν ποίοις τισὶ πράγμασιν ὄντες ἐτυγχάνετε, ἐξ ὧν ὑμᾶς ἐγὼ ἀνήγαγον πρὸς Σεύθην. οὐκ εἰς μὲν Πέρινθον προσῆτε πόλιν, Ἀρίσταρχος δ' ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἶα εἰσιεῖναι ἀπο- 105
 κλείσας τὰς πύλας; ὑπαίθριοι δ' ἔξω ἐστρατοπεδεύετε, μέσος δὲ χειμῶν ἦν, ἀγορᾷ δὲ ἐχρήσθε σπάνια μὲν ὀρώντες τὰ ὦνια,
 25 σπάνια δ' ἔχοντες ὅτων ὠνήσεσθε, ἀνάγκη δὲ ἦν μένειν ἐπὶ Θράκης· τριήρεις γὰρ ἐφορμοῦσαι ἐκώλυνον διαπλεῖν· εἰ δὲ μένοι
 26 πολλοὶ δὲ πελτασταί, ἡμῖν δὲ ὀπλιτικὸν μὲν ἦν ᾧ ἄθροοι μὲν ἰόντες ἐπὶ τὰς κώμας ἴσως ἂν ἐδυνάμεθα σίτον λαμβάνειν οὐδέν
 τι ἄφθονον, ὅτῳ δὲ διώκοντες ἂν ἢ ἀνδράποδα ἢ πρόβατα κατε-

λαμβάνομεν οἶκ ἢν ἡμῖν· οὔτε γὰρ ἵππικόν οὔτε πελταστικόν
 115 ἔτι ἐγὼ συνεστηκὸς κατέλαβον παρ' ὑμῖν.

Εἰ οὖν ἐν τοιαύτῃ ἀνάγκῃ ὄντων ὑμῶν μηδ' ὄντιναοῦν μισθὸν 27
 προσαιτήσας Σεύθῃν σύμμαχον ὑμῖν προσέλαβον, ἔχοντα καὶ
 ἵππέας καὶ πελταστὰς ὧν ὑμεῖς προσεδείσθε, ἢ κακῶς ἂν ἐδόκουν
 ὑμῖν βεβουλεύσθαι τρὸς ὑμῶν; τούτων γὰρ δῆπου κοινωνήσαντες 28
 120 καὶ σίτον ἀφθονώτερον ἐν ταῖς κώμαις ἠύρίσκετε διὰ τὸ ἀναγκά-
 ζεσθαι τοὺς Θρᾷκας κατὰ σπουδὴν μᾶλλον φεύγειν, καὶ προ-
 βάτων καὶ ἀνδραπόδων μᾶλλον μετέσχετε. καὶ πολέμιον οὐκέτι 29
 οὐδένα ἐωρῶμεν ἐπειδὴ τὸ ἵππικόν ἡμῖν προσεγένετο· τέως δὲ
 θαρραλέως ἡμῖν ἐφείποντο οἱ πολέμιοι καὶ ἵππικῶ καὶ πελτα-
 125 στικῶ κωλύοντες μηδαμῇ κατ' ὀλίγους ἀποσκεδαινυμένους τὰ
 ἐπιτήδεια ἀφθονώτερα ἡμᾶς πορίζεσθαι. εἰ δὲ δὴ ὁ συμπαρέχων 30
 ὑμῖν ταύτην τὴν ἀσφάλειαν μὴ πάνυ πολὺν μισθὸν προστελεῖ
 τῆς ἀσφαλείας, τοῦτο δὴ τι σχέτλιον πάθημα καὶ διὰ τοῦτο
 οὐδαμῇ οἴεσθε χρῆναι ζῶντα ἐμὲ ἀνεῖναι;

130 Νῦν δὲ δὴ πῶς ἀπέρχεσθε; οὐ διαχειμάσαντες μὲν ἐν ἀφθό- 31
 νοις τοῖς ἐπιτηδείοις, περιττὸν δ' ἔχοντες τοῦτο εἴ τι ἐλάβετε
 παρὰ Σεύθου; τὰ γὰρ τῶν πολεμίων ἐδαπανᾶτε. καὶ ταῦτα
 πράττοντες οὔτε ἄνδρας ἐπιδετε ὑμῶν αὐτῶν ἀποθανόντας οὔτε
 ζῶντας ἀπεβάλετε. εἰ δέ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρ- 32
 135 βάρους ἐπέπρακτο ὑμῖν, οὐ καὶ ἐκεῖνο σῶον ἔχετε καὶ πρὸς
 ἐκείνοις νῦν ἄλλην εὐκλειαν προσειλήφατε καὶ τοὺς ἐν τῇ Εὐρώπῃ
 Θρᾷκας ἐφ' οὓς ἐστρατεύσασθε κρατήσαντες; ἐγὼ μὲν ὑμᾶς
 φημι δικαίως ἂν ὧν ἐμοὶ χαλεπαίνετε τούτων τοῖς θεοῖς χάριν
 εἰδέναι ὡς ἀγαθὸν.

140 Καὶ τὰ μὲν δὴ ὑμέτερα τοιαῦτα. ἄγετε δὴ πρὸς θεῶν καὶ 33
 τὰ ἐμὰ σκέψασθε ὡς ἔχει. ἐγὼ γὰρ ὅτε μὲν πρότερον ἀπῆα
 οἴκαδε, ἔχων μὲν ἔπαινον πολὺν πρὸς ὑμῶν ἀπεπορευόμην, ἔχων
 δὲ εἰ ὑμᾶς καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων εὐκλειαν. ἐπιστενύμην
 δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς.
 145 νῦν δὲ ἀπέρχομαι πρὸς μὲν Λακεδαιμονίους ὑφ' ὑμῶν διαβεβλη- 34
 μένος, Σεύθῃ δὲ ἀπηχθημέος ὑπὲρ ὑμῶν, ὃν ἡλπίζον εὖ ποιήσας
 μεθ' ὑμῶν ἀποστροφὴν καὶ ἐμοὶ καλὴν καὶ παισίην, εἰ γένοιτο,
 καταθήσεσθαι. ὑμεῖς δ', ὑπὲρ ὧν ἐγὼ ἀπήχθημαί τε πλείεστα 35

καὶ ταῦτα πολὺ κρείττωσιν ἑμαντοῦ, πραγματευόμενός τε οὐδὲ
νῦν πω πέπαυμαι ὅτι δύναμαι ἀγαθὸν ὑμῖν, τοιαύτην ἔχετε 150
γνώμην περὶ ἐμοῦ.

- 36 Ἄλλ' ἔχετε μὲν με οὔτε φεύγοντα λαβόντες οὔτε ἀποδιδρά-
σκοντα· ἦν δὲ ποιήσητε ἃ λέγετε, ἵστε ὅτι ἄνδρα κατακεκονότες
ἔσεσθε πολλὰ μὲν δὴ πρὸ ὑμῶν ἀγρυπνήσαντα, πολλὰ δὲ σὺν
ὑμῖν πονήσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ 155
μέρος, θεῶν δ' ἴλεων ὄντων καὶ τρόπαια βαρβάρων πολλὰ δὴ
σὺν ὑμῖν στησάμενον, ὅπως δέ γε μηδεὶ τῶν Ἑλλήνων πολέ-
μιοι γένοισθε, πᾶν ὅσον ἐγὼ ἐδυνάμην πρὸς ὑμᾶς διατεινόμενον.
- 37 καὶ γὰρ νῦν ὑμῖν ἔξεστιν ἀνεπιλήπτως πορεύεσθαι ὅπῃ ἂν ἔλθῃσθε
καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὑμεῖς δέ, ὅτι πολλὴ ὑμῖν 160
εὐπορία φαίνεται, καὶ πλεῖτε ἔνθα δὴ ἐπεθυμεῖτε πάλαι, δέονται
τε ὑμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ
ἡκουσι Λακεδαιμόνιοι οἱ κράτιστοι νομιζόμενοι εἶναι, νῦν δὴ
- 38 καιρὸς ὑμῖν δοκεῖ εἶναι ὡς τάχιστα ἐμὲ κατακαίνειν; οὐ μὴν ὅτε
γε ἐν τοῖς ἀπόροις ἦμεν, ὃ πάντων μνημονικώτατοι, ἀλλὰ καὶ 165
πατέρα ἐμὲ ἐκαλεῖτε καὶ αἰεὶ ὡς εὐεργέτου μεμνήσθαι ὑπισχνείσθε.
οὐ μέντοι ἀγνώμονες οὐδὲ οὗτοί εἰσιν οἱ νῦν ἦκον ἐφ' ὑμᾶς·
ὥστε, ὡς ἐγὼ οἶμαι, οὐδὲ τούτοις δοκεῖτε βελτίους εἶναι τοιοῦτοι
ὄντες περὶ ἐμέ. ταῦτ' εἰπὼν ἐπαύσατο.

- 39 Ὁ Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν· Οὐ τὼ σιῶ, 170
ἀλλ' ἐμοὶ μέντοι οὐ δικαίως δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν·
ἔχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι. Σεύθης γὰρ ἐρωτῶντος
ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφώντος τίς ἀνὴρ εἴη ἄλλο μὲν
οὐδὲν εἶχε μέμψασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν εἶναι·
διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων καὶ 175
πρὸς αὐτοῦ. ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος Λουσιάτης εἶπεν·
Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ὑμᾶς πρῶτον
ἡμῶν στρατηγῆσαι, παρὰ Σεύθου ἡμῖν τὸν μισθὸν ἀναπράξαι ἢ
41 ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. Πολυ-
κράτης δὲ Ἀθηναῖος εἶπεν ἐνετὸς ὑπὸ Ξενοφώντος· Ὁρῶ γε 180
μὴν, ἔφη, ὃ ἄνδρες, καὶ Ἡρακλείδην ἐνταῦθα παρόντα, ὃς παρα-
λαβὼν τὰ χρήματα ἃ ἡμεῖς ἐπονήσαμεν, ταῦτα ἀποδόμενος οὔτε
Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, ἀλλ' αὐτὸς κλέψας

πέπαται. ἦν οἱν σωφρονόμεν, ἐξόμεθα αὐτοῖν· οὐ γὰρ δὴ αὐτὸς
 185 γε, ἔφη, Θρηῖξ ἐστίν, ἀλλ' Ἑλλήνων Ἑλληνας ἀδικαί.

Ταῦτα ἀκούσας ὁ Ἡρακλείδης μάλα ἐξεπλήγη· καὶ προ- 42
 σελθὼν τῷ Σεύθῃ λέγει· Ἡμεῖς ἦν σωφρονόμεν, ἄπιμεν ἐντεῖθεν
 ἐκ τῆς τούτων ἐπικρατείας, καὶ ἀναβάντες ἐπὶ τοὺς ἵππους
 ὥχοντο ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον· καὶ ἐντεῖθεν 43
 190 Σεύθης πέμπει Ἀβροξίλῃν τὸν ἑαυτοῦ ἐρμηνέα πρὸς Ξενο-
 φῶντα καὶ κελεῖται αὐτὸν καταμεῖναι παρ' ἑαυτῷ ἔχοντα χιλίας
 ὀπλίτας, καὶ ὑπισχρεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ
 θαλάττῃ καὶ τὰ ἄλλα ἃ ὑπέσχετο, καὶ ἐν ἀπορρήτῳ ποιησά-
 μενος λέγει ὅτι ἀκήκοε Πολυνίκου ὥς εἰ ὑποχείριος ἔσται Λακε-
 195 δαιμονίοις, σαφῶς ἀποθανοῖτο ὑπὸ Θήβρωνος. ἐπέστελλον δὲ 44
 ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ξενοφῶντι ὥς διαβεβλημένος εἶη
 καὶ φυλάττεσθαι δεοί. ὃ δὲ ἀκούων ταῦτα δύο ἱερεῖα λαβὼν
 ἐθύετο τῷ Διὶ τῷ βασιλεῖ πότερά οἱ λῶν καὶ ἄρκειν εἶη μέναι
 παρὰ Σεύθῃ ἐφ' οἷς Σεύθης λέγει ἢ ἀπιέναι σὺν τῷ στρατεύματι.
 200 ἀναίρει αὐτῷ ἀπιέναι.

VII. Ἐντεῦθεν Σεύθης μὲν ἀπεστρατοπεδεύσατο προσω- 1
 τέρῳ· οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κώμας ὅθεν ἔμελλον πλεῖστα
 ἐπισιτισάμενοι ἐπὶ θάλατταν ἦξειν. αἱ δὲ κώμαι αὗται ἦσαν
 δεδομέναι ὑπὸ Σεύθου Μηδοσάδῃ. ὁρῶν οἱν ὁ Μηδοσάδης 2
 5 δαπανώμενα τὰ ἐν ταῖς κώμας ὑπὸ τῶν Ἑλλήνων χαλεπῶς
 ἔφερε· καὶ λαβὼν ἄνδρα Ὀδρύσην δυνατώτατον τῶν ἀνῶθεν
 καταβεβηκότων καὶ ἱππίας ὅσον τριάκοντα ἔρχεται καὶ προκα-
 λεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρατεύματος, καὶ ὅς
 λαβὼν τινος τῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηδεῶν προσέρχε-
 10 ται. ἔνθα δὴ λέγει Μηδοσάδης· Ἀδικεῖτε, ὦ Ξενοφῶν, τὰς 3
 ἡμετέρας κώμας πορνεύοντες· προλέγομεν οἱν ὑμῖν, ἐγὼ τε ὑπὲρ
 Σεύθου καὶ ὅδε αἰὴρ παρὰ Μηδόκου ἦκον τοῦ ἀνὴρ βασιλέως,
 ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μή, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ'
 ἐὰν ποιήτε κακῶς τὴν ἡμετέραν χώραν, ὥς πολεμίους ἀλεξόμεθα.
 15 Ὁ δὲ Ξενοφῶν ἀκούσας ταῦτα εἶπεν· Ἀλλὰ σοὶ μὲν τοιαῦτα 4
 λέγοντι καὶ ἀποκρίνασθαι χαλεπόν· τούτου δ' ἕνεκα τοῦ νεανί-
 σκου λῆξω, ἵν' εἰδῇ οἱοί τε ὑμεῖς. ἡμεῖς μὲν γάρ, ἔφη, πρὶν 5
 ὑμῖν φίλοι γενέσθαι ἐπορευόμεθα διὰ ταύτης τῆς χώρας ὅποι

- ἐβουλόμεθα, ἣν μὲν ἐθέλοισιν πορθοῦντες, ἣν δὲ θέλοισιν καίοντες,
 6 καὶ σὺ ὅποτε πρὸς ἡμᾶς ἔλθοις πρεσβεύων, ἡλύζου τότε παρ' 20
 ἡμῖν οὐδένα φοβούμενος τῶν πολεμίων· ὑμεῖς δὲ οὐκ ἦτε εἰς
 τήνδε τὴν χώραν, ἢ εἴ ποτε ἔλθοιτε, ὥς ἐν κρειττόνων χώρα
 7 ἡλύξεσθε ἐγκεχαλιωμένοις τοῖς ἵπποις. ἐπεὶ δὲ ἡμῖν φίλοι
 ἐγένεσθε καὶ δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν, νῦν δὴ
 ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρας ἣν παρ' ἡμῶν ἐχόντων 25
 κατὰ κράτος παρελάβετε· ὥς γὰρ αὐτὸς οἶσθα, οἱ πολέμοιοι οὐχ
 8 ἱκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. καὶ οὐχ ὅπως δῶρα δούς καὶ εὖ
 ποιήσας ἀνθ' ὧν εὖ ἔπαθες ἀξιοῖς ἡμᾶς ἀποπέμψασθαι, ἀλλ'
 ἀποπορευομένους ἡμᾶς οὐδ' ἐναυλισθῆναι ὅσον δύνασαι ἐπιτρέ-
 9 πεις. καὶ ταῦτα λέγων οὔτε θεοὺς αἰσχύνη οὔτε τόνδε τὸν 30
 ἄνδρα, ὃς νῦν μὲν σε ὄρᾳ πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον
 γενέσθαι ἀπὸ ληστείας τὸν βίον ἔχοντα, ὥς αὐτὸς ἔφησθα.
 10 ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦτα; ἔφη· οὐ γὰρ ἔγωγ' ἔτι ἄρχω,
 ἀλλὰ Λακεδαιμόνιοι, οἷς ὑμεῖς παρεδώκατε τὸ στράτευμα ἀπα-
 γαγεῖν οὐδὲν ἐμὲ παρακαλέσαντες, ᾧ θαυμαστότατοι, ὅπως ὥσπερ 35
 ἀπηχθαινόμην αὐτοῖς ὅτε πρὸς ὑμᾶς ἦγον, οὕτω καὶ χαρισαίμην
 νῦν ἀποδιδούς.
- 11 Ἐπεὶ ταῦτα ἤκουσεν ὁ Ὀδρύσης, εἶπεν· Ἐγὼ μὲν, ᾧ Μηδό-
 σαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης ἀκούων
 ταῦτα. καὶ εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά 40
 σοι· καὶ νῦν ἄπειμι. οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαι-
 12 νοίῃ, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. ταῦτ' εἰπὼν ἀναβὰς ἐπὶ
 τὸν ἵππον ἀπήλαυε καὶ σὺν αὐτῷ οἱ ἄλλοι ἱππεῖς πλὴν τεττά-
 ρων ἢ πέντε. ὁ δὲ Μηδοσάδης, ἐλύπει γὰρ αὐτὸν ἡ χώρα
 πορθουμένη, ἐκέλευε τὸν Ξενοφῶντα καλέσαι τῷ Λακεδαιμονίῳ. 45
 13 καὶ ὃς λαβὼν τοὺς ἐπιτηδειστάτους προσῆλθε τῷ Χαρμίνῳ καὶ
 Πολυνίκῳ καὶ ἔλεγεν ὅτι καλεῖ αὐτοὺς Μηδοσάδης προερῶν
 14 ὑπὲρ αὐτῶ, ἀπιέναι ἐκ τῆς χώρας. οἶομαι ἂν οὖν, ἔφη, ὑμᾶς
 ἀπολαβεῖν τῇ στρατιᾷ τὸν ὀφειλόμενον μισθόν, εἰ εἴποιτε ὅτι
 δεδέηται ὑμῶν ἡ στρατιὰ συναναπρᾶξαι τὸν μισθὸν ἢ παρ' ἐκόντος 50
 ἢ παρ' ἄκοντος Σεύθου, καὶ ὅτι τούτων τυχόντες προθύμως ἂν συν-
 ἐπεσθαι ὑμῖν φασι· καὶ ὅτι δίκαια ὑμῖν δοκοῦσι λέγειν· καὶ ὅτι ὑπέ-
 σχεσθε αὐτοῖς τότε ἀπιέναι ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται.

Ἀκούσαντες οἱ Λάκωνες ταῦτα ἔφασαν ἐρεῖν καὶ ἄλλα ὅποια 15
 55 ἂν δύνωνται κράτιστα· καὶ εὐθὺς ἐπορεύοντο ἔχοντες πάντας
 τοὺς ἐπικαιρίους. ἐλθὼν δὲ ἔλεξε Χαρμίης· Εἰ μὲν σύ τι
 ἔχεις, ὦ Μηδόσαδες, πρὸς ἡμᾶς λέγειν, εἰ δὲ μή, ἡμεῖς πρὸς σὲ
 ἔχομεν. ὁ δὲ Μηδοσάδης μάλα δὴ ὑφειμένως· Ἄλλ' ἐγὼ μὲν 16
 λέγω, ἔφη, καὶ Σεύθης τὰ αὐτά, ὅτι ἀξιοῦμεν τοὺς φίλους ἡμῖν
 60 γεγενημένους μὴ κακῶς πάσχειν ὑφ' ὑμῶν. ὅ·τι γὰρ ἂν τούτους
 κακῶς ποιῆτε ἡμᾶς ἤδη ποιεῖτε· ἡμέτεροι γὰρ εἰσιν. Ἡμεῖς 17
 τοῖνυν, ἔφασαν οἱ Λάκωνες, ἀπίοιμεν ἂν ὅποτε τὸν μισθὸν ἔχοιεν
 οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ μή, ἐρχόμεθα μὲν καὶ νῦν
 βοηθήσοντες τούτοις καὶ τιμωρησόμενοι ἄνδρας οἱ τούτους παρὰ
 65 τοὺς ὄρκους ἠδίκησαν. ἦν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι ἦτε, ἐνθὲνδε
 ἀρξόμεθα τὰ δίκαια λαμβάνειν. ὁ δὲ Ξενοφῶν εἶπεν· Ἐθέλοιτε 18
 ἂν τούτοις, ὦ Μηδόσαδες, ἐπιτρέψαι, ἐπειδὴ φίλους ἔφατε εἶναι
 ὑμῖν, ἐν ᾧ τῇ χώρᾳ ἐσμέν, ὅποτερ' ἂν ψηφίσωνται, εἴθ' ὑμᾶς
 προσήκει ἐκ τῆς χώρας ἀπιέναι εἴτε ἡμᾶς· ὁ δὲ ταῦτα μὲν οὐκ 19
 70 ἔφη· ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τῷ Λάκωνε ἐλθεῖν παρὰ
 Σεύθην περὶ τοῦ μισθοῦ, καὶ οἶεσθαι ἂν Σεύθην πείσαι· εἰ δὲ
 μή, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξειν ὑπισχνεῖτο.
 ἐδεῖτο δὲ τὰς κόμας μὴ καίειν.

Ἐντεῦθεν πέμπουσι Ξενοφῶντα καὶ σὺν αὐτῷ οἱ ἐδόκουν 20
 75 ἐπιτηδεύοντες εἶναι. ὁ δὲ ἐλθὼν λέγει πρὸς τὸν Σεύθην· Οὐδὲν
 ἀπαιτήσων, ὦ Σεύθη, πάρειμι, ἀλλὰ διδάξων, ἦν δύνωμαι, ὥς οὐ 21
 δικαίως μοι ἠχθέσθης ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπῆτουν σε
 προθύμως ἂ ὑπέσχου αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἡττον ἐνόμιζον
 σύμφορον εἶναι ἀποδοῦναι ἢ ἐκείνοις ἀπολαβεῖν. πρῶτον μὲν 22
 80 γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε τούτους καταστή-
 σαντας, ἐπεὶ γε βασιλέα σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν
 ἀνθρώπων· ὥστε οὐχ οἶόν τέ σοι λανθάνειν οὔτε ἦν τι καλὸν
 οὔτε ἦν τι αἰσχρὸν ποιήσης.

Τοιοῦτῳ δὲ ὄντι ἀνδρὶ μέγα μὲν μοι ἐδόκει εἶναι μὴ δοκεῖν 23
 85 ἀχαρίστως ἀποπέμψασθαι ἄνδρας εὐργέτας, μέγα δὲ εὖ ἀκούειν
 ὑπὸ ἑξακισχιλίων ἀνθρώπων, τὸ δὲ μέγιστον μηδαμῶς ἄπιστον
 σαυτὸν καταστήσαι ὅ·τι λέγοις. ὁρῶ γὰρ τῶν μὲν ἀπιστῶν 24
 ματαίους καὶ ἀδυνάτους καὶ ἀτίμους τοὺς λόγους πλανωμένους·

οἳ δ' ἂν φανεροὶ ὦσιν ἀλήθειαν ἀσκούντες, τούτων οἱ λόγοι, ἣν τι δέωνται, οὐδὲν μείον δύνανται ἀνύσασθαι ἢ ἄλλων ἢ βία· ἣν τέ 90
 τινες σωφρονίζειν βούλονται, γιγνώσκω τὰς τούτων ἀπειλὰς οὐχ ἥττον σωφρονιζούσας ἢ ἄλλων τὸ ἤδη κολλάζειν· ἣν τέ τῷ
 τι ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπράττονται ἢ ἄλλοι παραχρήμα διδόντες.

- 25 Ἄναμνήσθητι δὲ καὶ σὺ τί προτελέσας ἡμῖν συμμάχους 95
 ἡμᾶς ἔλαβες. οἶσθ' ὅτι οὐδέν· ἀλλὰ πιστευθεὶς ἀληθεύσειν ἃ
 ἔλεγες ἐπῆρας τοσούτους ἀνθρώπους συστρατεύεσθαι τε καὶ
 κατεργάσασθαι σοι ἀρχὴν οὐ τριάκοντα μόνον ἀξίαν ταλάντων,
 ὅσα οἴονται δεῖν οὗτοι νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίῳν.
 26 οὐκοῦν τοῦτο μὲν πρῶτον τὸ πιστεύεσθαι, τὸ καὶ τὴν βασιλείαν 100
 σοι κατεργασάμενον, τούτων τῶν χρημάτων πιπράσκειται;
 27 Ἴθι δὴ ἀναμνήσθητι πῶς μέγα ἡγοῦ τότε καταπρᾶξαι ἃ νῦν
 καταστρεφάμενος ἔχεις. ἐγὼ μὲν εὖ οἶδ' ὅτι ἡὔξω ἂν τὰ νῦν
 πεπραγμένα μᾶλλον σοι καταπραχθῆναι ἢ πολλαπλάσια τού-
 28 των τῶν χρημάτων γενέσθαι. ἐμοὶ τοίνυν μείζον βλάβος καὶ 105
 αἴσχιον δοκεῖ εἶναι τὸ ταῦτα νῦν μὴ κατασχεῖν ἢ τότε μὴ
 λαβεῖν, ὅσῳ περ χαλεπώτερον ἐκ πλουσίου πένητα γενέσθαι ἢ
 ἀρχὴν μὴ πλουτῆσαι, καὶ ὅσῳ λυπηρότερον ἐκ βασιλέως ιδιώ-
 29 την φανῆναι ἢ ἀρχὴν μὴ βασιλεῦσαι. οὐκοῦν ἐπίστασαι μὲν
 ὅτι οἱ νῦν σοι ὑπῆκοοι γενόμενοι οὐ φιλία τῇ σῇ ἐπέισθησαν 110
 ὑπὸ σοῦ ἄρχεσθαι ἀλλ' ἀνάγκη. καὶ ὅτι ἐπιχειροῖεν ἂν πάλιν
 30 ἐλεύθεροι γίγνεσθαι, εἰ μὴ τις αὐτοὺς φόβος κατέχοι. ποτέρως
 οὖν οἶε μᾶλλον ἂν φοβεῖσθαι τε αὐτοὺς καὶ σωφρονεῖν τὰ πρὸς
 σέ, εἰ ὀρῶέν σοι τοὺς στρατιώτας οὕτω διακειμένους ὥς νῦν τε
 μένοντας ἄν, εἰ σὺ κελεύεις, αὐθὶς τ' ἂν ταχὺ ἐλθόντας, εἰ δέοι, 115
 ἄλλους τε τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθὰ ταχὺ ἂν
 σοι ὅποτε βούλοιο παραγενέσθαι, ἢ εἰ καταδοξάσειαν μήτ' ἂν
 ἄλλους σοι ἐλθεῖν δι' ἀπιστίαν ἐκ τῶν νῦν γεγενημένων τούτους
 31 τε αὐτοῖς εὐνουστέρους εἶναι ἢ σοί; ἀλλὰ μὴν οὐδὲ πλήθει γε
 ἡμῶν λειφθέντες ὑπεῖξάν σοι, ἀλλὰ προστατῶν ἀπορίᾳ. οὐκοῦν 120
 νῦν καὶ τοῦτο κίνδυνος μὴ λάβωσι προστατάς αὐτῶν τινες τού-
 των οἱ νομίζουσιν ὑπὸ σοῦ ὑδικεῖσθαι, ἢ καὶ τούτων κρείττονας
 τοὺς Λακεδαιμονίους, ἔαν μὲν οἱ στρατιῶται ὑπισχνῶνται

- προθυμώτερον αὐτοῖς συνιστρατεύεσθαι, ἢ τα πᾶρα σοῦ νῦν ἀνα-
 127 πράξωσιν, οἱ δὲ Λακεδαιμόνιοι διὰ τὸ δεῖσθαι τῆς στρατιᾶς
 συναινέσωσιν αὐτοῖς ταῦτα. ὅτι γε μὴν οἱ νῦν ὑπὸ σοῦ Ἑράκλει, 32
 γενόμενοι πολὺ ἢν προθυμώτερον ἴσμεν ἐπὶ σέ ἢ σὺν σοὶ οἷα
 ἄδηλόν· σοῦ μὲν γὰρ κρατοῦντος δουλεία ὑπάρχει αὐτοῖς,
 κρατουμένου δέ σου ἐλευθερία.
- 130 Εἰ δὲ καὶ τῆς χώρας προνοεῖσθαι ἤδη τι δεῖ ὥς σῆς οὔσης, 33
 ποτέρως ἢν οἶε ἀπαθῇ κακῶν μᾶλλον αὐτῇ εἶναι, εἰ αὐτῇ οἱ
 στρατιῶται ἀπολαβόντες ἂ ἐγκαλοῦσιν εἰρήνῃ καταλιπόντες
 οἴχονται, ἢ εἰ οὗτοί τε μένοιν ὥς ἐν πολεμῳῳ σὺ τε ἄλλους
 πειρῶσι πλείους τούτων ἔχων ἀντιστρατοπεύεσθαι ἐρημίας
 135 τῶν ἐπιτηδείων; ἀργύριον δὲ ποτέρως ἢν πλεον ἀναλωθείη, εἰ 34
 τούτοις τὸ ὀφειλόμενον ἀποδοθείη, ἢ εἰ ταῦτά τε ὀφείλουντο
 ἄλλους τε κρείττους εἶναι σε μισθοῖσθαι; ἀλλὰ γὰρ Ἑρα- 35
 κλείδῃ, ὥς πρὸς ἐμὲ ἐδήλου, πάμπαν δοκεῖ ταῦτο τὸ ἀργύριον
 εἶναι. ἢ μὴν πολὺ γέ ἐστιν ἔλαττον νῦν σοὶ καὶ λαβεῖν τοῦτο
 140 καὶ ἀποδοῖναι ἢ πρὶν ἡμῶς ἐλθεῖν πρὸς σέ σκατοῦ τούτου μέρος.
 οὐ γὰρ ἀριθμὸς ἐστὶν ὁ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγον, ἀλλ' ὁ 36
 εἰς αὐτὸν τοῦ τε ἀποδιδόντος καὶ τοῦ λαμβάνοντος. σοὶ δὲ νῦν ἡ
 κατ' ἐνιαυτὸν πρόσσδος πλείων ἔσται ἢ ἔμπροσθεν τὰ παρόντα
 πάντα ἂ ἐκέκτησο.
- 145 Ἐγὼ μὲν, ὦ Σεύθη, ταῦτα ὥς φίλου ὄντος σου προῖνοῦμένην, 37
 ὅπως σὺ τε ἄξιως δοκάης εἶναι ὦν οἱ θεοὶ σοὶ ἔδωκεν ἀγαθῶν
 ἐγὼ τε μὴ διαφθαρεῖν ἐν τῇ στρατιᾷ. εὐ γὰρ ἴσθι ὅτι νῦν ἐγὼ 38
 οὐτ' ἢν ἐχθρὸν βουλομένης κακῶς ποιῆται διωγηθείην σὺν ταύτῃ
 τῇ στρατιᾷ οὐτ' ἢν εἰ σοὶ πάλιν βουλομένη βοηθῆται, ἱκανὸς δὲ
 150 γενοίμην. οὕτω γὰρ πρὸς με ἡ στρατιὰ διάκειται. καίτοι 39
 αὐτὸν σε μάρτυρα σὺν θεοῖς εἰσέει ποιῆσαι ὅτι οὔτε ἔχω παρὰ
 σοῦ ἐπὶ τοῖς στρατιώταις οὐδὲν οὔτε ἡγήσασθαι ποτε εἰς τὸ ἴδωσι
 τὰ ἐκείνων οὔτε ἂ ὑπέσχον μὴ ἀπήγησαι· ὁμολογῶ δὲ σοὶ μηδὲ 40
 ἀποδιδόντος ἐξασθαι ἢν, εἰ μὴ καὶ οἱ στρατιῶται ἐμελλον τὰ
 155 ἑαυτῶν συναπολαμβάνειν. αἰσχροὺς γὰρ <ἢν> ἦν τὰ μὲν ἐμὰ
 εἰσπεπρᾶχθαι, τὰ δ' ἐκείνων περιδεῖν κακῶς ἔχοντα ἄλλως τε
 καὶ τιμώμενον ὑπ' ἐκείνων. καίτοι Ἑρακλείδῃ γε λῆρος πάντα 41
 δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τροπου· ἐγὼ δέ, ὦ

Σεύθῃ, οὐδὲν νομίζω ἀνδρὶ ἄλλως τε καὶ ἄρχοντι κάλλιον εἶναι
 κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναιότη- 160
 42 τος. ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν,
 πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι, καὶ εὖ μὲν πράττων
 ἔχει τοὺς συνησθησομένους, ἐὰν δέ τι σφαλῇ, οὐ σπανίζει τῶν
 βοηθησόντων.

43 Ἄλλὰ γὰρ εἰ μήτε ἐκ τῶν ἔργων κατέμαθες ὅτι σοι ἐκ τῆς 165
 ψυχῆς φίλος ἦν, μήτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γνῶ-
 ναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντας κατανόησον·
 παρήσθα γὰρ καὶ ἤκουες ἃ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι.
 44 κατηγοροῦν γάρ μου πρὸς Λακεδαιμονίους ὥς σὲ περὶ πλείονος
 ποιοίμην ἢ Λακεδαιμονίους, αὐτοὶ δ' ἐνεκάλουν ἐμοὶ ὥς μᾶλλον 170
 45 μέλει μοι ὅπως τὰ σὰ καλῶς ἔχοι ἢ ὅπως τὰ ἑαυτῶν· ἔφασαν δέ
 με καὶ δῶρα ἔχειν παρὰ σοῦ. καίτοι τὰ δῶρα ταῦτα πότερον
 οἶε αὐτοὺς κακόνοιάν τινα ἐνιδόντας μοι πρὸς σὲ αἰτίασθαί με
 ἔχειν παρὰ σοῦ ἢ προθυμίαν πολλὴν περὶ σὲ κατανοήσαντας;
 46 ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν εὖνοιαν δεῖν ἀπο- 175
 δείκνυσθαι τούτῳ παρ' οὗ ἂν δῶρά τις λαμβάνῃ. σὺ δὲ πρὶν
 μὲν ὑπηρετῆσαι τί σοι ἐμὲ ἐδέξω ἡδέως καὶ ὄμμασι καὶ φωνῇ
 καὶ ξενίοις καὶ ὅσα ἔσοιτο ὑπισχνούμενος οὐκ ἐνεπίμπλασο·
 ἐπεὶ δὲ κατέπραξας ἃ ἐβούλου καὶ γεγένησαι ὅσον ἐγὼ ἐδυνά-
 μην μέγιστος, νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρατιώταις 180
 47 τολμᾶς περιορᾶν; ἀλλὰ μὴν ὅτι σοι δοῖται ἀποδοῦναι πιστεύω
 καὶ τὸν χρόνον διδάξειν σε καὶ αὐτόν γέ σε οὐχὶ ἀνέξεσθαι τοὺς
 σοι προεμένους εὐεργεσίαν ὀρώντά σοι ἐγκαλοῦντας. δέομαι οὖν
 σου, ὅταν ἀποδιδῶς, προθυμείσθαι ἐμὲ παρὰ τοῖς στρατιώταις
 τοιοῦτον ποιῆσαι οἷον περ καὶ παρέλαβες. 185

48 Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ τοῦ μὴ
 πάλαι ἀποδεδόσθαι τὸν μισθόν· καὶ πάντες Ἱρακλείδην τοῦ-
 τον ὑπώπτευσαν εἶναι· ἐγὼ γάρ, ἔφη, οὔτε διενόηθην πώποτε
 49 ἀποστερηῆσαι ἀποδώσω τε. ἐντεῦθεν πάλιν εἶπεν ὁ Ξενοφῶν·
 Ἐπεὶ τοίνυν διανοῇ ἀποδιδόναι, νῦν ἐγὼ σου δέομαι δι' ἐμοῦ 190
 ἀποδοῦναι, καὶ μὴ περιδεῖν με διὰ σὲ ἀνομοίως ἔχοντα ἐν τῇ
 50 στρατιᾷ νῦν τε καὶ ὅτε πρὸς σὲ ἀφικόμεθα. ὁ δ' εἶπεν· Ἄλλ'
 οὐτ' ἐν τοῖς στρατιώταις ἔσῃ δι' ἐμὲ ἀτιμότερος ἢν τε μένης παρ'

ἐμοὶ χιλίους μόνους ὀπλίτας ἔχων, ἐγὼ σοι τὰ τε χωρία ἀπο-
 195 δώσω καὶ τᾶλλα ἃ ὑπeschόμην. ὃ δὲ πάλιν εἶπεν· Ταῦτα μὲν 51
 ἔχειν οὕτως οὐχ οἶόν τε· ἀπόπεμπε δὲ ἡμᾶς. Καὶ μὴν, ἔφη ὁ
 Σεύθης, καὶ ἀσφαλέστερόν γε σοι οἶδα ὅν παρ' ἐμοὶ μένειν ἢ
 ἀπιέναι. ὃ δὲ πάλιν εἶπεν· Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινῶ· 52
 ἐμοὶ δὲ μένειν οὐχ οἶόν τε· ὅπου δ' ἂν ἐγὼ ἐντιμότερος ᾤ, νόμιζε
 200 καὶ σοὶ τοῦτο ἀγαθὸν ἔσσεσθαι. ἐντεῦθεν λέγει Σεύθης· Ἀργύ- 53
 ριον μὲν οὐκ ἔχω ἀλλ' ἢ μικρόν τι, καὶ τοῦτό σοι δίδωμι,
 τάλαντον· βοῦς δὲ ἑξακοσίους καὶ πρόβατα εἰς τετρακισχίλια
 καὶ ἀνδράποδα εἰς ἑκκοσι καὶ ἑκατόν. ταῦτα λαβὼν καὶ τοὺς
 τῶν ἀδικησάντων σε ὁμήρους προσλαβὼν ἄπιθι. γελᾶσας ὁ 54
 205 Ξενοφὼν εἶπεν· Ἦν οὖν μὴ ἐξικιῇται ταῦτ' εἰς τὸν μισθόν,
 τίνος τάλαντον φήσω ἔχειν; ἄρ' οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν
 μοὶ ἐστίν, ἀπιόντά γε ἄμεινον φυλάττεσθαι πέτρους; ἤκουες δὲ
 τὰς ἀπειλάς. τότε μὲν δὴ αὐτοῦ ἔμεινε.

Τῇ δ' ὑστεραία ἀπέδωκέ τε αὐτοῖς ἃ ὑπέσχετο καὶ τοὺς 55
 210 ἐλῶντας συνέπεμψεν. οἱ δὲ στρατιῶται τέως μὲν ἔλεγον ὡς ὁ
 Ξενοφὼν οἷχοιτο ὡς Σεύθην οἰκίῃσιν καὶ ἃ ὑπέσχετο αὐτῷ
 ληψόμενος· ἐπεὶ δὲ εἶδον, ἥσθησαν καὶ προσέθεον. Ξενοφὼν 56
 δ' ἐπεὶ εἶδε Χαρμῖνόν τε καὶ Πολύνικον, Ταῦτα, ἔφη, σέσωται
 δι' ὑμᾶς τῇ στρατιᾷ καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ
 215 διαθέμενοι διάδοτε τῇ στρατιᾷ. οἱ μὲν οὖν παραλαβόντες καὶ
 λαφυροπώλας καταστήσαντες ἐπώλουν, καὶ πολλὴν εἶχον αἰτίαν.
 Ξενοφὼν δὲ οὐ προσῆει, ἀλλὰ φανερός ἦν οἵκαδε παρασκευαζό- 57
 μενος· οὐ γάρ πω ψῆφος αὐτῷ ἐπῆκτο Ἀθήνησι περὶ φυγῆς.
 προσελθόντες δὲ αὐτῷ οἱ ἐπιτήδειοι ἐν τῷ στρατοπέδῳ ἐδέξαντο
 220 μὴ ἀπελθεῖν πρὶν ἀπαγάγει τὸ στράτευμα καὶ (ἡ)βρωνι παραδοίῃ.

VIII. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον, καὶ ἀπαντᾷ 1
 τῷ Ξενοφῶντι Εὐκλείδης μάντις Φλειάσιος ὁ Κλεαγόρου υἱὸς
 τοῦ τὰ ἐντοίχια ἐν Λυκείῳ γεγραφότος. οὗτος συνήδετο τῷ
 Ξενοφῶντι ὅτι ἐσώσεται, καὶ ἡρώτα αὐτὸν πόσον χρυσίων ἔχει.
 5 ὃ δ' αὐτῷ ἐπομόσας εἶπεν ἢ μὴν ἔσσεσθαι μηδὲ ἐφόδιον ἱκανὸν 2
 οἵκαδε ἀπιόντι, εἰ μὴ ἀπόδοιτο τὸν ἵππον καὶ ἃ ἀμφ' αὐτὸν
 εἶχεν. ὃ δ' αὐτῷ οὐκ ἐπίστευεν. ἐπεὶ δ' ἐπεμψαν Λαμψα- 3
 κηνοὶ ξείνα τῷ Ξενοφῶντι καὶ ἔθνε τῷ Ἀπόλλωνι, παρεστήσατο

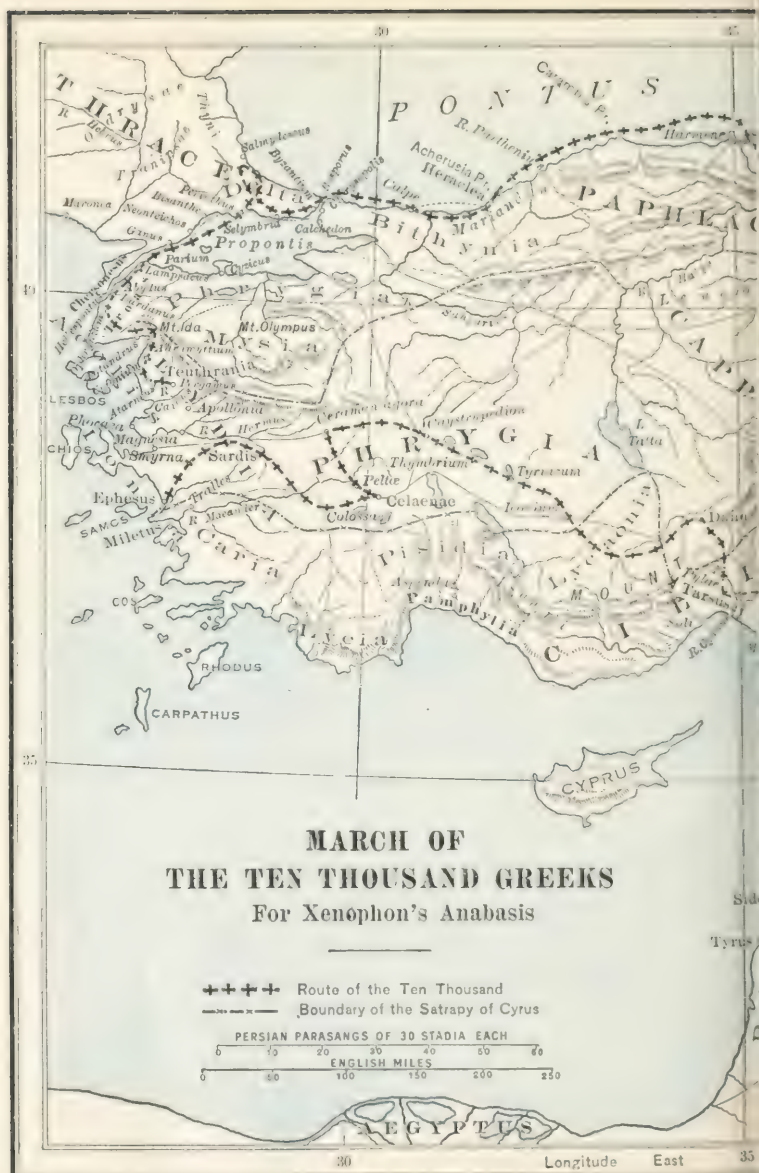
- τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερὰ Εὐκλείδης εἶπεν ὅτι πείθοιτο
 αὐτῷ μὴ εἶναι χρήματα. Ἄλλ' οἶδα, ἔφη, ὅτι καὶ μέλλῃ ποτὲ 10
 ἔσεσθαι, φαίνεται τι ἐμπόδιον, ἂν μηδὲν ἄλλο, σὺ σαυτῷ. συνω-
 4 μολόγει ταῦτα ὁ Ξενοφῶν. ὃ δὲ εἶπεν· Ἐμπόδιος γάρ σοι ὁ
 Ζεὺς ὁ μειλίχιός ἐστι, καὶ ἐπήρετο εἰ ἤδη θύσειεν, ὥσπερ οἴκοι,
 ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι καὶ ὀλοκαυτεῖν. ὃ δ' οὐκ ἔφη ἐξ
 15 ὅτου ἀπεδήμησε τεθυκέναι τούτῳ τῷ θεῷ. συνεβούλευσεν οὖν
 αὐτῷ θύεσθαι καθὰ εἰώθει, καὶ ἔφη συνοίσειν ἐπὶ τὸ βέλτιον.
 5 τῇ δὲ ὑστεραία Ξενοφῶν προσελθὼν εἰς Ὀφρύμιον ἐθύετο καὶ
 6 ὠλοκαυτεῖ χοίρους τῷ πατρίῳ νόμῳ, καὶ ἐκαλλιέρι. καὶ ταύτῃ
 τῇ ἡμέρᾳ ἀφικνέεται Βίων καὶ Ναυσικλείδης χρήματα δώσοντες
 τῷ στρατεύματι, καὶ ξενοῦνται τῷ Ξενοφῶντι καὶ ἵππον ὃν ἐν 20
 Λαμψάκῳ ἀπέδοτο πεντήκοντα δαρεικῶν, ὑποπτεύοντες αὐτὸν
 δι' ἔνδειαν πεπρακέναι, ὅτι ἤκουον αὐτὸν ἡδεσθαι τῷ ἵππῳ,
 λυσάμενοι ἀπέδωσαν καὶ τὴν τιμὴν οὐκ ἠθελον ἀπολαβεῖν.
 7 Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρωάδος, καὶ ὑπερβάντες τὴν
 Ἰδην εἰς Ἀνταυδρον ἀφικνοῦνται πρῶτον, εἶτα παρὰ θάλατταν 25
 8 πορευόμενοι [τῆς Ἀσίας] εἰς Θήβης πεδίον. ἐντεῦθεν δι'
 Ἀδραμυτίου καὶ Κυτωνίου ὁδεύσαντες εἰς Καϊκού πεδίον ἐλθόντες
 Πέργαμον καταλαμβάνουσι τῆς Μυσίας.
 Ἐνταῦθα δὴ ξενοῦται Ξενοφῶν Ἑλλάδι τῇ Γογγύλου τοῦ
 9 Ἐρετριέως γυναικὶ καὶ Γοργίωνος καὶ Γογγύλου μητρί. αὕτη 30
 δ' αὐτῷ φράζει ὅτι Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ ἀνὴρ Πέρσης·
 τοῦτον ἔφη αὐτόν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι,
 λαβεῖν ἂν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα·
 εἶναι δὲ πολλά. ταῦτα δὲ καθηγησομένους ἔπεμψε τὸν τε
 αὐτῆς ἀνεψιὸν καὶ Δαφναγόραν, ὃν περὶ πλείστου ἐποιεῖτο. 35
 10 ἔχων οὖν ὁ Ξενοφῶν τούτους παρ' ἑαυτῷ ἐθύετο. καὶ Βασίλας ὁ
 Ἡλείος μάντις παρὼν εἶπεν ὅτι κάλλιστα εἴη τὰ ἱερὰ αὐτῷ καὶ
 11 ὁ ἀνὴρ ἀλώσιμος εἴη. δειπνήσας οὖν ἐπορεύετο τούς τε λοχα-
 γούς τούς μάλιστα φίλους λαβὼν καὶ . . . πιστοὺς γεγεννη-
 μένους διὰ παντός, ὅπως εὖ ποιῆσαι αὐτούς. συνεξέρχονται δὲ 40
 αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἑξακοσίους· οἱ δὲ λοχαγοὶ ἀπὴ-
 λαυνον, ἵνα μὴ μεταδοῖεν τὸ μέρος, ὥς ἐτοίμων δὴ χρημάτων.
 12 Ἐπεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας, τὰ μὲν περὶξ ὄντα

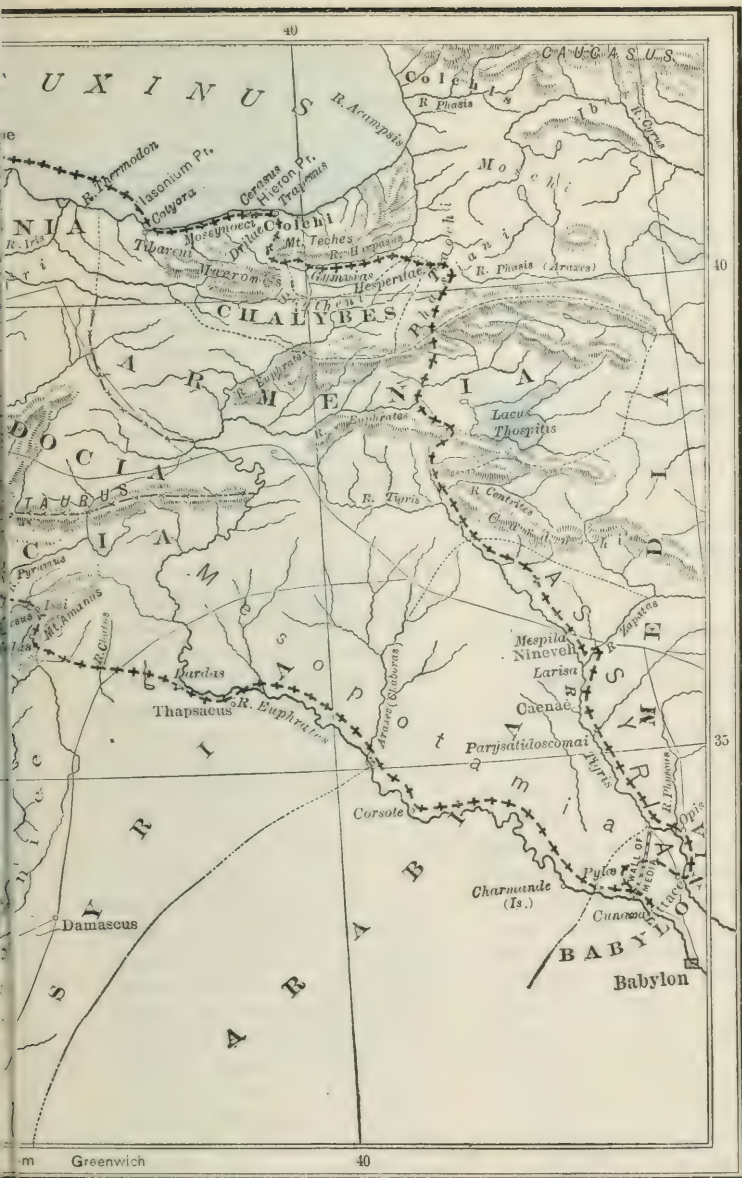
ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα αὐτοῖς
 15 παραμελοῦντας, ὥς τὸν Ἀσιδάτην αὐτὸν λάβουεν καὶ τὰ ἐκείνου.
 πυργομαχοῦντες δὲ ἐπεὶ οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν — 13
 ὑψηλὴ γὰρ ἦν καὶ μεγάλη καὶ προμαχεῶνας καὶ ἀνέρας πολ-
 λοις καὶ μαχίμους ἔχουσα — ἐιορύττειν ἐπεχείρησαν τὸν πύργον.
 ὁ δὲ τοίχος ἦν ἐπ' ὀκτὼ πλίνθων γηγίνων τὸ εἶδος. ἅμα δὲ τῇ 14
 50 ἡμέρᾳ διαφώρυνκτο· καὶ ὥς τὸ πρῶτον διεφάνη, ἐτάταξεν ἐνδοθεὶν
 βουπόρῳ τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτῳ· τὸ
 δὲ λοιπὸν ἐκτοξεύοντες ἐποιοῦν μὴδὲ παριέναι ἔτι ἀσφαλὲς εἶναι.
 κεκραγόντων δὲ αὐτῶν καὶ πυρσευόντων ἐκβοηθῶσιν Ἰταμῆος 15
 μὲν ἔχων τὴν αὐτοῦ δύναμιν, ἐκ Κομανίας δὲ ὀπλῖται Ἀσσίριοι
 55 καὶ Ὑρκάριοι ἱππεῖς καὶ οὗτοι βασιλέως μισθοφόροι ὥς ὀγδοή-
 κοντα, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους, ἄλλοι δ' ἐκ
 Παρθερίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίων
 χωρίων καὶ ἱππεῖς.

Ἐνταῦθα δὲ ὥρα ἦν σκοπεῖν πῶς ἔσται ἡ ἄφοδος· καὶ 16
 60 λαβόντες ὅσοι ἦσαν βόες καὶ πρόβατα ἡλαυνον καὶ ἀνδράποδα
 ἐντὸς πλαισίου ποιησάμενοι, οὐ τοῖς χρήμασιν ἔτι προσέχοντες
 τὸν τοῖον, ἀλλὰ μὴ φυγὴ εἴη ἡ ἄφοδος, εἰ καταλιπόντες τὰ χρή-
 ματα ἀπίουεν, καὶ οἳ τε πολέμοι θρασύτεροι εἶεν καὶ οἳ στρατιῶται
 ἀθιμότεροι· τὴν δὲ ἀπῆσαν ὥς περὶ τῶν χρημάτων μαχοῦμενοι.
 65 ἐπεὶ δὲ ἰώρῃ Γογγύλος ὀλίγους μὲν τοῖς Ἑλληνας, πολλοὺς δὲ 17
 τοὺς ἐπικειμένους, ἐξόρχεται καὶ αὐτὸς βία τῆς μητρὸς ἔχων τὴν
 αὐτοῦ δύναμιν, βουλόμενος μετασχεῖν τοῦ ἔργου· συνεβοήθει
 δὲ καὶ Προκλῆς ἐξ Ἀλιδάριος καὶ Τευθρανίας ὁ ἀπὸ Διαμαρί-
 του. οἳ δὲ περὶ Ξενοφῶντα ἐπεὶ πάντι ἤδη ἐπιέζοντο ὑπὸ τῶν 18
 70 τοξευμάτων καὶ σφενδονῶν, πορευόμενοι κύκλῳ, ὅπως τὰ ὅπλα
 ἔχοιεν πρὸ τῶν τοξευμάτων, μόλις διαβαίνουνσι τὸν Κάρκασον
 ποταμὸν, τετρωμένοι ἐγγὺς οἱ ἡμίσεις. ἐνταῦθα δὲ Ἀγασίας ὁ 19
 Στυμφάλειος λυχνυγὸς τιτρώσκειται, τὸν πάντα χρόνον μαχόμενος
 πρὸς τοὺς πολεμίους· καὶ διασφύζονται ἀνδράποδα ὥς διακόσια
 75 ἔχοντες καὶ πρόβατα ὅσον θύματα.

Τῇ δὲ ὑπεραιᾷ θυσάμενος ὁ Ξενοφὼν ἐξάγει νύκτωρ πᾶν τὸ 20
 στράτευμα, ὅπως ὅτι μακροτάτῃν ἔλθαι τῆς Λυδίας, εἰς τὸ μὴ
 εἰὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι, ἀλλ' ἀφυλακτεῖν. ὁ δὲ Ἀσιδάτης 21

- ἀκούσας ὅτι πάλιν ἐπ' αὐτὸν τεθυμένος εἴη ὁ Ξενοφῶν καὶ παντὶ
τῷ στρατεύματι ἥξοι, ἐξαυλίζεται εἰς κώμας ὑπὸ τὸ Παρθέμιον 80
- 22 πόλισμα ἐχούσας. ἐνταῦθα οἱ περὶ Ξενοφῶντα συντυγχάνουσιν
αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τοὺς
ἵππους καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρότερα ἱερὰ ἀπέβη.
- 23 Ἐπειτα πάλιν ἀφικνούνται εἰς Πέργαμον. ἐνταῦθα τὸν θεὸν
ἠσπάσατο Ξενοφῶν· συνέπραττον γὰρ καὶ οἱ Λάκωνες καὶ οἱ 85
λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιῶται ὥστ' ἐξαίρετα
λαβεῖν καὶ ἵππους καὶ ζεύγη καὶ τᾶλλα· ὥστε ἱκανὸν εἶναι καὶ
ἄλλον ἤδη εὖ ποιεῖν.
- 24 Ἐν τούτῳ Θίβρων παραγενόμενος παρέλαβε τὸ στράτευμα καὶ
συμμείξας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέμει πρὸς Τισσαφέρην καὶ 90
Φαρνάβαζον.
- 25 [Ἄρχοντες δὲ οἷδε τῆς βασιλέως χώρας ὅσῃν ἐπήλθομεν.
Λυδίας Ἀρτίμας, Φρυγίας Ἀρτακάμας, Λυκαονίας καὶ Καππα-
δοκίας Μιθραδάτης, Κιλικίας Συνέννεσις, Φοινίκης καὶ Ἀραβίας
Δέρνης, Συρίας καὶ Ἀσσυρίας Βέλεσος, Βαβυλῶνος Ῥωπάρας, 95
Μηδίας Ἀρβάκας, Φασιανῶν καὶ Ἑσπεριτῶν Τιρίβαζος· Καρ-
δοῦχοι δὲ καὶ Χάλυρες καὶ Χαλδαῖοι καὶ Μάκρωνες καὶ Κόλχοι
καὶ Μοσσύνοικοι καὶ Κοῖτοι καὶ Τιβαρηνοὶ αὐτόνομοι· Παφλα-
γονίας Κορύλας, Βιθυνῶν Φαρνάβαζος, τῶν ἐν Εὐρώπῃ Θρακῶν
26 Σεύθης. ἀριθμὸς συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ κατα- 100
βάσεως σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν
πεντήκοντα, στάδια τρισμύρια τετρακισχίλια διακόσια πεντή-
κοντα πέντε. χρόνον πλήθος τῆς ἀναβάσεως καὶ καταβάσεως
ἐνιαυτὸς καὶ τρεῖς μῆνες.]





VOCABULARY

[References given in the Vocabulary are to chapter and section, not to chapter and line. The use of a hyphen, prefixed to verb forms, indicates that the form in question occurs only in compounds.]

A

ἀ-, inseparable prefix, 1) privative, giving the word a negative meaning; before vowels *ἀν-*; cf. Lat. *in-*, Eng. *un-*.

2) copulative, signifying union, as in *ἀκόλουθος*; in the older period *ἀ-*; cf. *ἅπας*, *ἄθροος*.

3) euphonic, chiefly before liquids or double consonants; cf. *ἀμύνω*.

ἄ, ἄπερ, see *δς, ὅσπερ*.

ἄβατος, -ον (*ἀ-priv. + βαίνω*), *not to be trodden or traversed, impassable; of rivers, unfordable*.

Ἀβροζέλης, -ον, ὁ, *Abrozelmēs*, a Thracian, interpreter to Seuthēs.

Ἀβροκόμας, -ον, Doric gen. -α, *Abrocomas*, satrap of Phoenicia and Syria, and commander of one of the four divisions of the army of Artaxerxes.

Ἀβυδος, -ον, ὁ, *Abūdus*, a city on the Hellespont.

ἀγαγεῖν, ἀγάγη, ἀγαγών, see *ἄγω*.

ἀγαθός, -ή, -όν, *good* in the widest sense, of persons or things, and hence to be variously rendered, *brave, excellent, upright, useful, favorable; of land, fertile*, II, 4, 22; of a dream, *auspicious*, III, 1, 12. As subst. (*τὸ ἀγαθόν*), *good, benefit, advantage, etc.*; in pl. *provisions, blessings*, III, 1, 20; *ἀγαθόν τι ποιεῖν τινα, do one some service*, 1, 9, 11; *ἀγαθὰ πάσχειν,*

receive benefits, VII, 3, 20; *ἐπ' ἀγαθῷ, for one's good*, V, 8, 18; *καλὸς καὶ ἀγαθός*, or *καλὸς καὶ αἰσθής*, "gentleman," II, 6, 19n. Comp. *ἀμείνων, βέλτιων, κρείττων*, sup. *ἄριστος, βέλτιστος, κράτιστος*.

ἀγάλλω, *glorify*, a poetic vb.; in mid., *glory or delight in*, with dat., or *ἐπὶ* with dat.

ἀγαμαι, *ἡγάσθην, admire*; aor., *took a liking to*.

ἄγαν, adv., *very, exceedingly*.

ἀγαπάω, ἀγαπήσω, etc., *love, esteem*, I, 9, 29; *be well content, be glad*, V, 5, 13.

Ἀγασίας, -ον, ὁ, *Agasias*, of Stymphālus in Arcadia, one of the Greek captains and a close friend of Xenophon.

ἀγαστός, -ή, -όν (verbal of *ἀγαμαι*), *admirable*.

ἀγγεῖον, -ον, τό (dim. of *ἄγγος, vessel*) *vessel, jar*.

ἀγγελία, -ας, ἡ (*ἀγγέλλω*), *message*.

ἀγγέλλω, ἀγγελῶ, ἡγγεῖλα, ἡγγελκα, ἡγγεῖμαι, ἡγγέλθην, *announce, report, bring news*.

ἄγγελος, -ον, ὁ (*ἀγγέλλω*, Eng., *angel*), *messenger, scout, herald*.

ἀγείρω, ἡγεῖρα, *collect*.

ἀγένειος, -ον (*ἀ-priv. + γένειον, chin, beard*), *beardless*.

Ἀγησίλαος, -ον, ὁ, *Agēsilaus*, king of Sparta from 398 to 360 B. C.; commanded an expedition against Persia in 396, in which Xenophon took part.

Ἄγλας, -ον, ὁ, *Agias*, an Arcadian general under Cyrus, treacherously slain after the battle of Cunaxa.

ἄγκος, -ους, τό (cf. Lat. *angulus*, Eng. *angle*, *ankle*, *beak*; *hollow*, *glen*, *valley*).

ἄγκυρα, -ας, ἡ (cf. ἄγκος), *anchor*.

ἀγνοέω, ἀγνοήσω (ἀ-priv. + νοέω), *not know or recognize, be in doubt*.

ἀγνομωσύνη, -ης, ἡ (cf. the following word), *want of knowledge, folly*; in pl., *misunderstandings*, II, 5, 6.

ἀγνώμων (ἀ-priv. + γνώμη), *senseless, lacking judgment*.

ἀγορά, -ας, ἡ (ἀγείρω), *assembly*, V, 7, 3; *place of assembly*, esp. *market-place, market*; then in general, *market, provisions*. V, 5, 19. ἀμφὶ ἀγορὰν πλήθουσιν, *about full market time, i.e. in the middle of the morning*, I, 8, 1, II, 1, 7; ἀπὸ τῆς ἀγορᾶς ζῆν, *live by purchasing provisions*, (not by plunder), VI, 1, 1.

ἀγοράζω, ἀγοράσω, etc. (ἀγορά), *fre- quent the market, buy*.

ἀγορανόμος, -ον, ὁ (ἀγορά + νόμος), *master or inspector of the market*.

ἀγορεύω (ἀγορά), *speak in the as- sembly, speak, say*.

ἀγρεύω, ἀγρεύσω (ἀγρα, *chase*, akin to ἄγω), *hunt, chase, catch*.

ἄγριος, -α, -ον (ἀγρός), *living in the fields, wild*.

ἀγρός, -ον (cf. Lat. *ager*, Eng. *acre*), *field, land, country*.

ἀγρυπνέω (ἀγρέω = ἀγρεύω + ὕπνος), *lie awake*.

ἄγω, ἄξω, ἤγαγον, ἤχα, ἤγμαι, ἤχθην, *lead, drive, bring, carry*; with- out obj., of a general, I, 3, 21; of the troops, IV, 8, 9; of a road, III, 5, 15; *carry off*, VI, 6, 21;

hence φέρειν καὶ ἄγειν (*ferre et agere*), *plunder, i.e. carry off the goods and drive off the stock*, II, 6, 5; ἄγε (ἄγετε) δὴ, *come now*, II, 2, 10; ἡσυχίαν ἄγειν, *keep quiet*, III, 1, 14; partic. ἄγων, like ἔχων, loosely trans- lated, *with*, II, 4, 25.

ἀγώγιμος, -ον (ἄγω), *that may be carried*; τὰ ἀγώγιμα, *freight, cargo*.

ἄγών, -ῶνος, ὁ (ἄγω), orig. *assembly*, used esp. of the great games of Greece; hence *contest, struggle, game*; ἀγῶνα τιθέναι (I, 2, 10) or ποιεῖν (IV, 8, 25), *institute or hold games*.

ἀγωνίζομαι, ἀγωνιῶμαι, etc. (ἄγών), *contend in games*; hence, gen- erally, *strive, contend, fight*.

ἀγωνοθέτης, -ον, ὁ (ἄγών + τίθημι), *judge or director of a contest*.

ἄδειπνος, -ον (ἀ-priv. + δεῖπνον), *with- out dinner, dinnerless*.

ἄδελφός, -οῦ, ὁ (ἀ-copulative + δελφός), *womb, brother*.

ἀδέως, adv. (ἀ-priv. + δέος, *fear*), *without fear, fearlessly*.

ἄδηλος, -ον (ἀ-priv. + δῆλος), *unclear, uncertain, doubtful*.

ἀδιάβατος, -ον (ἀ-priv. + διαβατός), *not to be crossed or forded*.

ἀδικέω, -ήσω, etc. (ἀδικος), *be un- just, be in the wrong, do wrong*; with acc., *do wrong to, injure*; often with inner obj., I, 9, 13; so in pass., I, 6, 8. The pres. has often the force of a perf., *be in the wrong, i.e. have done wrong*; in the pass., *have suffered wrong*.

ἀδικία, -ας, ἡ (ἀδικος), *injustice, wrong*.

ἀδικος, -ον (ἀ-priv. + δίκη), *unjust, wrong*; τὸ ἀδικον, *injustice*, I, 9, 16.

ἀδίκως, adv. (ἀδικος), *unfairly, unjustly*; sup. ἀδικώτατα πᾶσχειν, *be treated most unjustly*, VII, 1, 16.

ἀδόλως, adv. (ἀ-priv. + δόλος), *without treachery or guile*.

Ἀδραμύτιον or Ἀδραμύττιον, -ον, τό, Adramyttium, a city on the coast of Mysia.

ἀδύνατος, -ον (ἀ-priv. + δυνατός), *unable*; of things, *impossible, impracticable*; ἀδύνατον, with or without ἐστι, *it is impossible*.

ᾄδω, ᾄδον, ᾄσομαι (cf. ᾠδή), *sing, chant*.

ἀεί, adv. (older form αἰεί, cf. Lat. *aevum*, Eng. *aye, ever*), *always, ever, from time to time*.

ἀετός, -οῦ (older form αἰετός; cf. Lat. *avis*), *eagle*.

ἄθεος, -ον (ἀ-priv. + θεός, Eng. *atheist*), *godless, impious*.

Ἀθῆναι, -ῶν, αἱ, *Athens*.

Ἀθηναία, -ας, ἡ (cf. Ἀθῆναι), *Athēna*, goddess of war and wisdom, and patron goddess of Athens; in VII, 3, 39, the watchword of Seuthes and the Greeks.

Ἀθηναῖος, -α, -ον (Ἀθῆναι), *Athenian*; masc. as subst. *an Athenian*.

Ἀθήνησι, locative adv. (Ἀθῆναι), *at Athens*.

ἄθλον, -ον, τό (cf. ἄθλητής, *athlete*), *prize, in a contest*.

ἀθροίζω, ἀθροίσω, etc. (ἀθρός), *collect, assemble*; mid. intrans., *muster*.

ἄθρός, -α, -ον (ἀ-copulative + θρός, *noise*), lit. *in a noisy crowd, then together, in a body*.

ἀθυμέω, ἀθυμήσω, etc. (ἄθυμος), *be despondent, disheartened*.

ἀθυμητέον (verbal of ἀθυμέω), *one must be discouraged*.

ἀθυμία, -ας, ἡ (ἄθυμος), *discouragement, despondency*.

ἄθυμος, -ον (ἀ-priv. + θυμός), *without courage, despondent, dejected*.

ἀθύμως, adv. (ἄθυμος), *despondently, dejectedly*; ἀθύμως ἔχειν, *be dejected*.

αἱ, αἶ, see ὁ, ὅς.

αἰγιαλός, -οῦ, ὁ, *seashore, beach*.

Αἰγύπτιος, -α, -ον (Αἴγυπτος), *Egyptian*; masc. as subst., *an Egyptian*.

Αἴγυπτος, -ον, ἡ, *Egypt*, conquered by Cambyses and made a part of the Persian empire, but at the time of the *Anabasis* in revolt and independent.

αἰδέομαι, αἰδέσομαι, ᾗδεσάμην, ᾗδεσμαι, ᾗδέσθην (αἰδώς), *respect, reverence*.

αἰδήμων, -ον, gen. -ονος, sup. αἰδημονέστατος (αἰδέομαι), *respectful, modest*.

αἰδοῖον, -ον, τό, generally pl. (αἰδέομαι), *the pudenda, private parts*.

αἰδώς, -οῦς, ἡ (αἰδέομαι), *respect, reverence*.

αἰεῖ, see αἰεῖ.

αἰετός, see αἰετός.

Αἰήτης, -ον, ὁ, *Aeētes*, king of Colchis.

αἶθω, *burn*; mid. intrans., *be on fire*.

αἰκίζω, oftener dep. αἰκίζομαι, αἰκιοῦμαι, etc. (αἰκής, *unseemly*, ἀ-priv. + εἰκός), *outrage, maltreat, torture*.

αἷμα, -ατος, τό, *blood*.

Αἰνείας, -ον, *Aenēas*, of Stymphālus in Arcadia, a captain in the Greek army.

Αἰνῖανες, -ων, οἱ, *the Aenianians*, a Thessalian people.

αἶξ, αἰγός, ἡ, *goat*.

Αἰολίς, -ίδος, ἡ, *Aeolis*, a district on the northwestern coast of Asia Minor.

αἰρετέος, -α, -ον (verbal of αἰρέω), *must be taken*.

αἰρετός, -ή, -όν (αἰρέω), *taken, chosen*; οἱ αἰρετοί, *the delegates, envoys*.

αἰρέω, αἰρήσω, εἶλον, ἤρηκα, ἤρημαι, ἤρέθην, *take, capture, seize*; mid. *choose, prefer, elect*; pass., *be chosen, be elected*.

αἶρω, ἀρῶ, ἤρα, etc., *raise*.

αἶς, see ὄς.

αἰσθάνομαι, αἰσθήσομαι, ἡσθάνην, ἡσθῆμαι, *perceive, observe, learn*, with acc., ὅτι, ὡς, or with a partic. clause; with gen., *hear, hear of*.

αἰσθησις, -εως, ἡ (αἰσθάνομαι), *perception*; αἰσθησιν παρέχειν, *be perceived*, IV, 6, 13.

αἶσιος, -ον (αἶσα, *portion, fate*), *auspicious, favorable*.

Αἰσχίνης, -ον, ὁ, *Aeschines*, an Arcadian, in command of the Greek peltasts.

αἰσχρός, -ά, -όν (αἰδέομαι), *shameful, base, disgraceful*. Comp. αἰσχιών, sup. αἰσχιστος.

αἰσχροῦς, adv. (αἰσχύρος), *shamefully, disgracefully*.

αἰσχύνη, -ης, ἡ (αἰδέομαι), *shame, disgrace*.

αἰσχύνω, αἰσχυνῶ, ἡσχυνα, ἡσχύνην, *dishonor, put to shame*; mid. and pass., *be ashamed*; with acc., *feel shame before*, II, 3, 22.

αἰτέω, αἰτήσω, etc., *ask for, demand*; mid., *beseech, ask for as a favor*. The vb. may take two accs. (I, 3, 14 n.), or the source may be expressed by παρά.

αἰτία, -ας, ἡ (αἰτέω), *charge, blame*; αἰτίαν εἶχειν, *be blamed*.

αἰτιάομαι, αἰτιάσομαι, etc. (αἰτία), *blame, censure, accuse, charge*.

αἵτιος, -α, -ον (αἰτέω), *chargeable, responsible, to blame for, the cause of*, abs. or with gen. τὸ αἷτιον, *the cause*, IV, 1, 17.

αἰχμάλωτος, -ον (αἰχμή, *spear* +

ἀλίσκομαι), *taken by the spear, captured*; οἱ αἰχμάλωτοι, *prisoners*; τὰ αἰχμάλωτα, *booty*.

Ἀκαρνάν, -άνος, ὁ, an *Acarnanian*, inhabitant of Acarnania in the southwestern part of north Greece.

ἄκαυστος, -ον (ἀ-priv. + καίω), *unburnt*.

ἀκέραϊος, -ον, *sound, fresh*, of troops, ἀκήρυκτος, -ον (ἀ-priv. + κηρύττω), *without heralds, without a truce*.

ἀκινάκης, -ου, ὁ, (a Persian word), *a short, straight sword, dagger*.

ἀκίνδυνος, -ον (ἀ-priv. + κίνδυνος), *without danger, safe*.

ἀκινδύνως, adv. (ἀκίνδυνος), *without danger*.

ἀκμάζω, ἀκμάσω (ἀκμή), *be at one's prime, at one's best*.

ἀκμή, -ῆς, ἡ (γ' ἀκ, cf. ἀκόντιον, ἄκρος, Eng., *acme*), *point, edge*; ἀκμήν, as adv., *at the point of, just*.

ἀκόλαστος, -ον (ἀ-priv. + κολάζω), *unpunished, undisciplined*.

ἀκολουθέω, ἀκολουθήσω, etc. (ἀ-copulative + κέλευθος, *way*), *accompany, follow*.

ἀκόλουθος, -ον (ἀ-copulative + κέλευθος, *way*), *going the same way, consistent*.

ἀκοντίζω, ἀκοντιῶ (ἀκόντιον), *hurl the javelin, hit with the javelin*.

ἀκόντιον, -ον, τό (γ' ακ; cf. ἀκμή), *javelin*, hurled with the aid of a thong; see IV, 2, 28 n.

ἀκόντισις, -εως, ἡ (ἀκοντίζω), *javelin-throwing*.

ἀκοντιστής, -ου, ὁ (ἀκοντίζω), *javelin-thrower*.

ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα, ἠκούσθην, *hear, hear of*, abs. or with acc.; with gen., *of the sound heard*, IV, 2, 8; often with gen. of source, *hear from*; foll. by

ᾄδειν, by acc. and infin. (of hear-say), or by acc. and partic. (if what is heard be marked as a fact); with gen., *hearken to, obey*. εὖ ἀκούειν (*bene audire*), as pass. of εὖ λέγειν, *be well spoken of*, VII, 7, 23. The pres., as in Eng., is often used where the perf. would be more logical, e. g. I, 9, 28.

ἄκρα, -ας, ἡ (ἄκρος), *summit, height, citadel*.

ἄκρατος, -ον (ἀ-priv. + κεράννυμι), *unmixed, strong, of wine*.

ἄκριτος, -ον (ἀ-priv. + κρίνω), *without a trial*.

ἀκροβολίζομαι, aor. ἡκροβολισάμην (ἄκρος + βάλλω), *throw from a distance; hence, skirmish*,

ἀκροβολίσις, -εως, ἡ (ἀκροβολίζομαι), *skirmish*.

ἀκρόπολις, -εως, ἡ (ἄκρος + πόλις), *upper city, citadel, acropolis*.

ἄκρος, -α, -ον (cf. ἀκμή), *highest, topmost, the top of; τὸ ἄκρον, height, summit; so τὰ ἄκρα, the heights*.

ἀκρωνυχία, -ας, ἡ (ἄκρος + ὄνυξ, *nail*), *tip of the nail; then spur of a mountain*.

ἀκτή, -ῆς, ἡ (ἀγνυμι, *break*), *shore, coast, promontory*.

ἄκυρος, -ον (κύρος, *power, authority*), *of no force, invalid, null and void*.

ἄκων, -ονσα, -ον (ἀ-priv. + ἐκών), *unwilling, used as a partic., ἔκοντος Κύρου, against the will of Cyrus, without the consent of Cyrus, I, 3, 17; with the force of an adv., unwillingly, unintentionally, IV, 8, 25*.

ἀλαλάζω, ἀλαλάξομαι, ἡλάλαξα (ἀλαλή, an imitative word, *battle-cry*), *raise the battle-cry, shout*.

ἄλεινός, -ή, -όν (ἀλέα, *warmth*), *warm; in neut., a source of warmth*.

ἀλέξω, ἀλέξομαι, ἡλεξάμην, *ward off; in the Anabasis always mid., ward off from oneself, repel, requite*.

ἀλέτης, -ον, ὁ (ἀλέω, *grind*), *a grinder; ὄνος ἀλέτης, the upper millstone, I, 5, 5*.

ἄλευρον, -ον, τό (ἀλέω), *wheat-flour, always in pl.*

ἀλήθεια, -ας, ἡ (ἀληθής), *truth, candor; τῇ ἀληθείᾳ, in fact, in truth*.

ἀληθεύω, ἀληθεύσω, etc. (ἀληθής), *speak the truth, tell the truth about, report truly*.

ἀληθής, -ές (ἀ-priv. + λήθω = λανθάνω), *unconcealed, manifest; hence true; τὸ ἀληθές, the truth*.

ἀληθινός, -ή, -όν (ἀληθής), *real, genuine, worthy of the name*.

ἄλιευτικός, -ή, -όν (ἀλίσσω, *fish*, from ἄλς, *the sea*; cf. Lat. *sal*, Eng. *salt*), *belonging to fishing or a fisherman; with πλοῖον, a fishing-boat*.

ἄλλω, ἤλιστα, ἡλίσθη (ἄλλις), *gather, collect; mid. intrans., assemble, VI, 3, 3*.

ἄλιθος, -ον (ἀ-priv. + λίθος), *stoneless, free from stones*.

ἄλις, adv., *in crowds, in abundance, enough, with gen.*

Ἀλίσαρνη, -ης, *Halisarne, a city in Mysia*.

ἄλίσκομαι, ἄλῶσομαι, ἐάλων, ἐάλωκα, a pass. of αἰρέω, *be taken, be captured, be seized*.

ἄλκιμος, -ον (ἀλκή, *strength, valor*), *warlike, brave, a poetic word*.

ἀλλά (ἄλλος), conj., *more strongly adversative than δέ, otherwise, on the other hand, but; at the beginning of a speech often,*

well, well but: in replies sometimes, *nay, on the contrary*, often coupled with other particles, but always with adversative force; ἀλλὰ γάρ, often implying an ellipsis, *but . . . for*, III, 2, 25; ἀλλ' ἢ, *except*.

ἄλλη, adv. (ἄλλος), *in another way, place, or manner, elsewhere*.

ἀλλήλων, -ois, reciprocal pron. (ἄλλος), *one another, each other*.

ἄλλοθεν, adv. (ἄλλος) *from another place*; ἄλλοι ἄλλοθεν, *some in one way others in another*, I, 10, 13 n.

ἄλλομαι, ἀλοῦμαι, ἠλάμην, 2 aor. ἠλόμην (Lat. *salio*), *leap, jump*.

ἄλλος, -η, -ο (Lat. *alius*), *other, another*; with art., *the rest of*, I, 2, 15; τῇ ἄλλῃ (ἡμέρᾳ), *the next (day)*, II, 1, 3; with alternative or distributive force, ἄλλος καὶ ἄλλος, I, 5, 12; ἄλλοι . . . ἄλλοι, *some . . . others*, I, 8, 9; ἄλλοι ἄλλως (*alii aliter*), *some in one way others in another*, I, 6, 11; so ἄλλος ἄλλα λέγει, II, 1, 5; ἄλλος ἄλλῃ, IV, 8, 19; sometimes pleonastic, *besides*, I, 5, 5; so especially with numerals, I, 7, 11; εἴ τις καὶ ἄλλος and ὥς τις καὶ ἄλλος, see καί; in questions expecting an affirmative answer, ἄλλο τι ἢ; = *nonne?*

ἄλλοσε (ἄλλος), *to another place, elsewhere*.

ἄλλοτε, adv. (ἄλλος), *at another time, at other times*; ἄλλοτε καὶ ἄλλοτε, *every now and then*, II, 4, 26; εἴ ποτε καὶ ἄλλοτε; see καί.

ἀλλότριος, -α, -ον (ἄλλος), *belonging to another, foreign*.

ἄλλως, adv. (ἄλλος), *otherwise, in another way, differently; aimlessly, rashly*, V, 1, 7; ἄλλως ἔχειν

or γίγνεσθαι, *be different*, III, 2, 37, VI, 6, 10; ἄλλως πως, *in any other way*, III, 1, 20; ἄλλως τε καί, *for other reasons and particularly*, i.e. *especially*, V, 6, 9; VII, 7, 40; ἄλλοι ἄλλως; see ἄλλος.

ἀλόγιστος, -ον (ἀ-priv.+λογίζομαι), *unconscious, senseless, foolish*.

ἄλσος, -ους, τό, *sacred enclosure, esp. grove*.

Ἄλυσ, -νος, ὁ, *the Halys, the principal river of Asia Minor, flowing into the Euxine*.

ἄλφιτον, -ον, τό, *barley meal, always pl.*

ἄλωπεκῇ, -ῆς (ἄλώπηξ, *fox*), *fox-skin cap, worn by Thracians*, VII, 4, 4.

ἄλώσιμος, -ον (ἀλίσκομαι), *that may be captured, easy to capture*.

ἄλώσονται, see ἀλίσκομαι.

ἅμα, (cf. ὁμοῦ, Lat., *simul*, Eng. *same*), *at the same time, at the same time with* (dat.), *together with*; ἅμα τῇ ἡμέρᾳ, *at day-break*, II, 1, 2; cf. ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, *on the following day at dawn*, I, 7, 2; ἅμα ἡλὶ ἀνέχοντι, ἀνατέλλοντι, *at sunrise*, II, 1, 3; 3, 1; ἅμα ἡλὶ δύνοντι, *at sunset*, II, 2, 13; ἅμα μὲν . . . ἅμα δέ, *both . . . and*, III, 4, 19; with parties. (strictly with the accompanying vb.), *as soon as*.

Ἀμαζών, -βνος, ἡ, *an Amazon, one of the mythical tribe of female warriors*.

ἄμαξα, -ης, ἡ (ἄμα+ἄγω), *a wagon, cart*; ἄμαξα πετρῶν, *a wagon-load of stones*, IV, 7, 10; βοῦς ὑπὸ ἀμάξης, *a draught-ox*, VI, 4, 22, 25.

ἄμαξιατός, -α, -ον (ἄμαξα), *of stones, large enough to load a wagon*.

ἄμαξιτός, -ον (ἄμαξα), *passable for wagons, ὁδὸς ἀμαξιτός wagon-road*, I, 2, 21.

ἀμαρτάνω, ἀμαρτήσομαι, ἡμαρτον, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην, *miss the mark, miss* (with gen.), I, 5, 12; *do wrong, sin against*, III, 2, 20; μικρά ἀμαρτηθέντα, *small errors*, V, 8, 20.

ἀμαχεί, adv. (ἀ-priv. + μάχομαι), *without fighting, without a struggle*.

ἀμαχητί, adv. = the foregoing.

ἀμείνων, -ον, comp. of ἀγαθός, *better, braver*; neut. as adv., II, 1, 20,

ἀμέλεια, -ας, ἡ (cf. ἀμελέω), *carelessness, neglect*.

ἀμελέω, -ήσω, etc. (ἀ-priv. + μέλει), *be careless, be negligent of, neglect*, with gen.

ἀμελῶς, adv. (ἀμελής, *careless*; cf. ἀμελέω), *carelessly, negligently*.

ἄμετρος, -ον (ἀ-priv. + μέτρον), *without measure, countless*.

ἀμήχανος, -ον (ἀ-priv. + μηχανή), *without resource or means; impossible*, I, 2, 21; πολλὰ καὶ ἀμήχανα, *many difficulties*, II, 3, 18.

ἀμιλλάσμαι, ἀμιλλήσομαι, etc., dep. pass. (ἀμιλλα, *contest*), *contend, vie with, race for* (with ἐπί or πρός).

ἄμπελος, -ον, ἡ, *vine*.

Ἀμπρακιώτης, -ον, ὁ, *an Ambraciot, citizen of Ambracia in Epirus*.

ἀμυγδάλινος, -η, -ον (ἀμυγδάλη, *almond*), *of almonds*, IV, 4, 13 n.

ἀμύνω, ἀμύνῳ, ἤμυνα (ἀ-euphonic + √μν, cf. μύνη, *excuse* and Lat. *moenia, walls*), *ward off; mid. ward off from oneself, defend oneself against, requite, punish*.

ἀμφί, prep. (cf. ἄμφω, Lat. *ambi-*), lit., *on both sides of*; hence (1) with gen. (a poetic use), *about, concerning*, IV, 5, 17 n.; (2) with acc., *about, round about, of place*, ἀμφί Μίλητον, I, 2, 3; *of persons*, τῶν ἀμφί Κῦρον, I, 8, 1;

in such phrases the individual is oftener included, οἱ ἀμφί Ἀριαίων, *Aríaeus and his men*, III, 2, 2; of time, ἀμφί ἀγορὰν πλήθουσσαν, *about full market time*, I, 8, 1; ἀμφί δοροπηστὸν, I, 10, 17; with various objects, ἀμφί τὰ στρατεύματα δαπανᾶν, *spend money on his armies*, I, 1, 8; τὰ ἀμφί τάξεις, *tactics*, II, 1, 7; ἀμφί ταῦτα ἔχειν, *to be busied about this*, V, 2, 26; with numerals, I, 2, 9, and frequently.

ἀμφιγυνοέω, impf. ἡμφεγνόουν, ἡμφεγνόησα, ἡμφεγνόηθην (ἀμφί + νοέω, for γυνοέω), *think on both sides, be in doubt*.

Ἀμφίδημος, -ον, ὁ, *Amphidēmus, father of Amphicrates*.

Ἀμφικράτης, -ους, ὁ, *Amphicrates, an Athenian, a captain in the Greek army*.

ἀμφιλέγω (λέγω), *speak on both sides, quarrel*.

Ἀμφιπολίτης, -ον, ὁ, *an Amphipolitan, citizen of Amphipolis, a colony of Athens on the Strymon in Macedonia*.

ἀμφορεύς, -έως, ὁ (Homeric ἀμφορεύς, ἀμφί + φέρω), *a large jar with two handles*.

ἀμφοτέρος, -α, -ον (ἀμφω), *both*. In the *Anabasis* only dual or pl.

ἀμφοτέρωθεν, adv. (ἀμφοτέρος), *from both sides, on both sides*.

ἄμφω (cf. ἀμφί, Lat. *ambo*, Eng. *both*), gen. and dat. ἀμφοῖν, *both*.

ἄν, post-pos. modal part. for which there is no English equivalent (cf. Lat. *an*), used as follows: (1) with the condit. part. εἰ (see ἐάν), with relatives (ὅς, ὅστις, ὁπόσος, etc.), and with temporal words ὅτε, ὁπότε, ἐπεὶ, ἐπειδὴ (see ὅταν, ὁπότεν, ἐπάν, ἐπειδάν); ἕως,

πρὶν, μέχρι, ἔστε, with the vb. in the subj., either referring to the fut. or made general in the pres.; with *ὥς* and the subj. in a final clause; (2) with vbs. (a) with opt. in an apodosis, the protasis being often only implied or entirely suppressed (potential opt.); (b) with secondary tenses of the indic. in apodoses of conditions contrary to fact (past potential), (c) with infin. or partic., representing either of these constructions, (d) with impf. or aor. indic. in an iterative sense I, 9, 19 n.

ἄν stands regularly near the head of its clause and may be repeated with the vb., if that is postponed; sometimes it is repeated several times, I, 3, 6 n.; on the other hand, it may be omitted with the vb., if it has been expressed with a preceding vb. in the same construction, I, 6, 2 n.

ἄν, see *ἐάν*.

ἀν-, see *ἀ-*.

ἀνά, prep. with acc. (cf. Eng. *on*), *up, up along, over, throughout*; often distributive, *ἀνὰ ἑκατὸν ἀνδρας, a hundred men each*, III, 4, 21; of manner, *ἀνὰ κράτος, up to or with all one's might, at full speed*, I, 8, 1 (cf. *κατὰ κράτος*). In composition *ἀνά* frequently means *back* or *again*.

ἀναβαίνω, (*βαίνω*), *go up, ascend*; especially *go up from the coast*; *go inland*; of a horse, *mount*; of a ship, *embark on*, both with *ἐπὶ*.

ἀναβάλλω (*βάλλω*), *throw up, of a mound; help to mount*, IV, 4, 4.

ἀνάβασις, -εως, ἡ (*ἀναβαίνω*), *a going up, ascent, a march inland, esp.*

of the march of Cyrus against his brother, and hence the proper title of Xenophon's history.

ἀναβιβάζω (*βιβάζω*, -βιβάσω or -βιβῶ, -εβίβασα, *make to go*), *make go up, lead up*.

ἀναβοάω (*βοάω*), *shout aloud, call*.

ἀναβολή, -ης, ἡ (*ἀναβάλλω*), *earth thrown up, mound*.

ἀναγιννώσκω (*γιννώσκω*), *know again* (something seen before), *recognize*, V, 8, 6; *read* I, 6, 4.

ἀναγκάζω, *ἀναγκάσω*, etc. (*ἀνάγκη*), *force, compel*.

ἀναγκαῖος, -α, -ον (*ἀνάγκη*), *necessary*; *οἱ ἀναγκαῖοι, one's relatives*, Lat. *necessarii*, II, 4, 1.

ἀνάγκη, -ης, ἡ, *necessity, force*; with or without *ἔστι*, *it is necessary, one must*, with dat. or acc. and infin.; *ἀνάγκη ἔχεισθαι* or *κατέχεσθαι*, *be constrained by necessity*, II, 5, 21; II, 6, 13; *ἐν ἀνάγκῃ εἶναι*, *be in straits*, VII, 6, 27.

ἀναγνοῦς, see *ἀναγιννώσκω*.

ἀνάγω (*άγω*), *lead or take up, lead inland*; mid. *put to sea, set sail*.

ἀναξεύννυμι (*ξεύννυμι*), *yoke up, hence break camp*, III, 4, 37; IV, 6, 1.

ἀναθαρρέω (cf. *θρασύς*), *take courage, recover courage*.

ἀναθεῖναι, *ἀναθεῖς*, see *ἀνατίθηναι*.

ἀνάθημα, -ατος, τό (*ἀνατίθηναι*), *a thing set up, votive offering*, V, 3, 5.

ἀναθορυβέω (*θορυβέω*, -ήσω, *raise an uproar*: cf. *θόρυβος*), *cry out aloud, applaud*.

ἀναθρῆψαντι, see *ἀνατρέφω*.

ἀναιρέω (*αἰρέω*), *take up, pick up, carry off for burial* (in this

- sense chiefly mid.); of an oracle, *take up a subject*; hence *answer*, III, 1, 6; of war, *undertake, begin*.
- ἀνακαίω (καίω), *kindle*.
- ἀνακαλέω (καλέω) *call again, call aloud, call back, sound the recall*.
- ἀνακοινῶ (κοινῶ), *consult, confer with*, act. or mid.
- ἀνακομίζω (κομίζω), *carry up; mid., store up for oneself*.
- ἀνακράζω (κράζω, *scream*) only in aor. ἀνέκραγον, *shout aloud, cry out*.
- ἀναλαλάζω (αλαλάζω), *raise the war-cry*.
- ἀναλαμβάνω (λαμβάνω), *take up, pick up, take along with*.
- ἀναλάμπω (λάμπω), *blaze up, aor. burst into a blaze*.
- ἀναλίσκω, ἀναλώσω, ἀνήλωσα, ἀνήλωκα, ἀνήλωμαι, ἀνηλώθην, *use up, spend, exhaust*.
- ἀνάλωτος, -ον (ἀ-priv. + ἄλωτός, verbal of ἀλίσκομαι), *not be taken, impregnable*.
- ἀναμείγνυμι (μείγνυμι, μείζω, ξμείξα, μέμειγμαι, ἐμείχθην, 2 aor. pass. ἐμίγην, *mix*), *mingle with*.
- ἀναμένω (μένω), *remain, wait, wait for*.
- ἀναμνήσκω (μυμνήσκω), *remind one of (with two accs.)*, III, 2, 11; *make mention of*, V, 8, 26; mid. and pass., *call to mind, remember*, VI, 1, 23.
- ἄνανδρος, -ον (ἀ-priv. + ἀνὴρ) *unmanly, cowardly*.
- Ἀναξίβιος, -ον, ὁ, *Anaxibius*, a Spartan admiral in command at Byzantium.
- ἀναξύριδες, -ίδων, αἱ (Persian word), *trousers*.
- ἀναπαύω (παύω), *cause to cease*; mid., *rest, refresh oneself, pass the night*.
- ἀναπειθῶ (πειθῶ), *persuade, induce*.
- ἀναπετάννυμι (πετάννυμι, *spread out*; cf. Lat. *pandeo, pateo*), *throw open*.
- ἀναπηδάω (πηδάω, πηδήσω, etc., *leap*), *leap up, spring upon one's horse*.
- ἀναπνέω (πνέω), *breathe again, recover breath*.
- ἀναπράττω (πράττω), *exact, collect, of money due*.
- ἀναπτύσσω (πτύσσω, πτύξω, etc., *fold*), *unfold, fold back*, I, 10, 9 n.
- ἀναπυνθάνομαι (πυνθάνομαι), *inquire carefully, learn by questioning*.
- ἀναρίθμητος, -ον (ἀ-priv. + ἀριθμέω, *count*), *innumerable*.
- ἀνάριστος, -ον (ἀ-priv. + ἄριστος), *without breakfast, breakfastless*.
- ἀναρπάζω (ἀρπάζω), *snatch up, seize, carry off*.
- ἀναρχία, -ας, ἡ (ἀ-priv. + ἀρχω), *lack of government, anarchy*.
- ἀνασκευάζω (σκευάζω), *pack up, remove*.
- ἀναστάς, see ἀνίστημι.
- ἀνασταυρώω (σταυρώω, σταυρώσω, *fence with stakes*; cf. σταυρός), *set up on a stake, impale*.
- ἀναστέλλω (στέλλω), *send back; hence repulse*.
- ἀναστήναι, ἀναστήσας, see ἀνίστημι.
- ἀναστρέφω (στρέφω), *turn back or about, face about, retreat; mid., conduct oneself, behave*, II, 5, 14; pass., *face about, rally*, I, 10, 12.
- ἀνασχέσθαι, ἀνάσχωμαι, see ἀνέχω.
- ἀναταράττω (ταράττω), *stir up; perf. pass. partic. ἀνατεταραγμένον, in disorder*, I, 7, 20.
- ἀνατείνω (τείνω) *stretch up, hold up, esp. of the hands in voting*;

- αλεός ἀνατεταμένος, an eagle with wings outspread, I, 10, 12.
- ἀνατέλλω (τέλλω, ἔτειλα, make to rise), intr., rise, of the sun.
- ἀνατίθημι (τίθημι), put upon, pack upon, II, 2, 4; set up, dedicate, V, 3, 5 and 6.
- ἀνατρέφω (τρέφω), fatten up.
- ἀναφεύγω (φεύγω), flee up.
- ἀναφρονέω (φρονέω), come to one's senses, recover one's senses.
- ἀναχάζω, only in pres. (Homeric χάζω, withdraw), withdraw, retreat.
- ἀναχωρέω (χωρέω), withdraw, retire, retreat; ἀναχωρεῖν ἐπὶ πόδα, give ground step by step, V, 2, 32.
- ἀναχωρίζω (χωρίζω), make to withdraw or retire.
- ἄνδρα, see ἀνήρ.
- ἀνδραγαθία, -ας, ἡ (ἀνὴρ + ἀγαθός), bravery, valor.
- ἀνδράποδον, -ον, τό (ἀνὴρ + ποῦς?), slave, esp. captive taken in war.
- ἀνδρεῖος, -α, -ον (ἀνὴρ), manly, courageous.
- ἀνδρειότης, -ητος, ἡ (ἀνὴρ), manliness, valor, courage.
- ἀνδρίζομαι (ἀνὴρ), play the man, act bravely.
- ἀνέβην, see ἀναβαίνω.
- ἀνεγείρω (ἐγείρω), trans., wake up, awaken; pass., be aroused, wake up.
- ἀνείλον, see ἀναίρῃω.
- ἀνείναι, see ἀνίημι.
- ἀνεῖπον (εἶπον), proclaim.
- ἀνελεσθαι, see ἀναιρέω.
- ἄνεμος, -ον, ὁ (cf. Lat. *anima*, *animus*), wind.
- ἀνεπιλήπτως, adv. (ἀ-priv. + verbal of ἐπιλαμβάνω), not to be laid hold of, in security, blamelessly.
- ἀνερεθίζω (ἐρεθίζω, excite), excite, provoke; pass., be instigated.
- ἄνερωτά (ἐρωτάω), ask, demand.
- ἀνέστην, see ἀνίστημι.
- ἀνεστράφην, see ἀναστρέφω.
- ἄνευ, improper prep., without, foll. by gen.
- ἀνευρίσκω (εὐρίσκω), find out, discover.
- ἄνῃχω, impf. mid. ἠνειχόμεν, 2 aor. ἠνεσχόμεν, with double augment (έχω, hold up: mid., bear up under, endure, control one's self).
- ἀνεψιός, -οῦ, ὁ (cf. Lat. *nepos*), first cousin.
- ἀνέωγον, ἀνέωξα, see ἀνολγω.
- ἀνῆγαγον, see ἀνάγω.
- ἀνηγέρθη, see ἀνεγείρω.
- ἀνηγμένος, see ἀνάγω.
- ἀνήκεστος, -ον (ἀ-priv. + ἀκέομαι, heal), that cannot be healed or made good, irreparable.
- ἀνῆκω (ῆκω), extend to, reach.
- ἀνὴρ, ἀνδρός, ὁ, man (Lat. *vir*) as contrasted with woman or child or with ἄνθρωπος human being (I, 7, 3 n); hence in varying senses, husband, IV, 5, 24; soldier, I, 1, 11; often joined with words denoting nationality, in which case it is not to be translated, ἄνδρα Πέρσην, a Persian, I, 2, 20; very common in addresses, ἄνδρες στρατιώται, men, fellow soldiers, I, 3, 3. Cf. ἄνθρωπος.
- ἀνηρώτα, see ἀνερωτά.
- ἀνήχθησαν, see ἀνάγω.
- ἀνθ', see ἀντί.
- ἀνθῆμιον, -ον, τό (ἄνθος, flower), flower, flower-pattern, V, 4, 32.
- ἀνθίστημι (ίστημι), set up against; mid., rise up against, oppose.
- ἀνθρώπινος, -η, -ον (ἄνθρωπος), human; neut. pl., things human, as contrasted with the gods.
- ἄνθρωπος, -ον, ὁ, ἡ, man, human

- being, pl. *men, people*; with words denoting nationality, like *ἀνὴρ*, VI, 4, 23; often contemptuous, III, 1, 27.
- ἀνιάω, ἀνίσσω*, etc. (*ἀνία, grief*), *grieve, trouble, harass*; mid., *be distressed*, I, 2, 11; *be hurt*, IV, 8, 26.
- ἀνίημι (ἵημι)*, *send back*; hence, *let go*, VII, 6, 30.
- ἀνιμάω (ἰμάω, draw*; cf. *ἰμάς*), *draw up*.
- ἀνίστημι (ἵστημι)*, *cause to stand, rouse up*, I, 5, 3; mid., with perf. and 2 aor. act., *stand up, get up, rise*.
- ἀνοδος, -ον (ἀ-priv.+ὁδός)*, *impassable*.
- ἀνοδος, -ου, ἡ (ἀνά+ὁδός)*, *way up, upward march*; cf. *ἀνάβασις*.
- ἀνόητος, -ον (ἀ-priv.+νόεω)*, *senseless, foolish*.
- ἀνοίγω, ἀνέλω*, with double augment throughout, impf. *ἀνέωγον* (*οἶζω* or *οἶζνυμι, open*), *open, throw open*.
- ἀνομία, -ας, ἡ (ἀ-priv.+νόμος)*, *lawlessness*.
- ἀνομοίως, adv. (ἀ-priv.+ὅμοιος)*, *differently*.
- ἀνομος, -ον (ἀ-priv.+νόμος)*, *lawless*.
- ἀντ'*, see *ἀντί*.
- ἀνταγοράζω, (ἀγοράζω)*, *buy in exchange*.
- ἀντακούω (ἀκούω)*, *hear in turn, hear in reply*.
- Ἄντανδρος, -ου, ἡ, Antandrus*, a city in the Troad.
- ἀντεπίμπλημι (πίμπλημι)*, *fill in return or in requital*.
- ἀντεπιμελόμαι (ἐπιμελέομαι)*, *take care in turn, take counter measures*.
- ἀντευποιέω (ποιέω)*, *do good in return*.
- ἀντί*, by elision *ἀντ'* or *ἀνθ'*, prep. with gen., *over against, opposite, against*; hence, *instead of*, I, 1, 4; *in return for*, I, 3, 4; *ἀνθ' ὧν ἐστήκότες, standing behind which*, IV, 7, 6.
- ἀντιδίδωμι (δίδωμι)*, *give in return or in place of*.
- ἀντικαθίστημι (ἵστημι)*, *appoint instead or in place of*.
- ἀντιλέγω (λέγω)*, *say against or in opposition* (*ὅτι* or infn.); *speak against, object, abs.*
- ἀντίος, -α, -ον (ἀντί)*, *opposite, against, facing*; *ἀντίοι λέναι, go to meet, go against*, I, 8, 17; *οἱ ἀντίοι, the enemy*, III, 1, 42; *ἐκ τοῦ ἀντίου, from the opposite side, from the side of the enemy*, I, 8, 23; *λόγοι ἀντίοι ἢ οὓς ἤκουον, words the very opposite of those I heard* (a rare use), VI, 6, 34.
- ἀντιπαραθέω (θέω)*, *run along opposite*.
- ἀντιπαρασκευάζομαι (σκευάζω)*, *make counter preparations*.
- ἀντιπαρατάττομαι (τάττω)*, *array oneself against*.
- ἀντιπάρειμι (εἶμι)*, *march along opposite or on the other side*.
- ἀντιπάσχω (πάσχω)*, *suffer in return*.
- ἀντιπέραν* or *ἀντιπέρας, adv. (ἀντί+πέραν)*, *over against, opposite, with gen. and preceded by κατά*.
- ἀντιποιέω (ποιέω)*, *do in return, retaliate*; mid., *contend with someone* (dat.) *for something* (gen.), II, 1, 11; *vie with one another in* (gen.), IV, 7, 12.
- ἀντίπορος, -ον (ἀντί+√περ; cf. περάω)*, *over against, opposite, a poetic word*, IV, 2, 18.
- ἀντιστασιάζω (στασιάζω)*, *contend against, vie with*.

- ἀντιστασιώτης, -ον, ὁ (ἀντλ+στάσις, *faction*), *an opponent, rival*.
- ἀντιστοιχέω (στοιχέω, *be in a row*, στοιχος, *row*), *stand in rows over against*.
- ἀντιστρατοπεδεύομαι (στρατοπεδεύω), *encamp against*.
- ἀντιτάττω (τάττω), *draw up or array against*.
- ἀντιτιμάω (τιμάω), *honor in return*.
- ἀντιτοξεύω (τοξεύω), *shoot in return, shoot back*.
- ἀντιφυλάττομαι (φυλάττω), *be on one's guard in turn, take counter precautions*.
- ἄντρον, -ον, τό (hence Lat. *antrum*), *cave*.
- ἀντρώδης, -ες (ἄντρον+εἶδος), *cave-like*; πέτρα ἀντρώδης, *a rocky cavern*.
- ἀνυστός, -ή, -όν (verbal of ἀνύω), *that may be accomplished; possible*; σιγῇ ὡς ἀνυστόν, *as silently as possible*, I, 8, 11.
- ἀνύω, ἀνύσω, etc. (pres. regularly ἀνύτω), *accomplish*.
- ἄνω, adv. (ἀνά), comp. ἀνωτέρω, sup. ἀνωτάτω, *up, upwards, above, inland*, with gen., IV, 3, 3; τὰ ἄνω, *the heights*, IV, 3, 25; ἡ ἄνω ὁδός, *the journey inland*, III, 1, 8.
- ἀνώγειον, -ω, τό (ἄνω+γῆ), *upper floor, loft*, a dubious word, V, 4, 29.
- ἀνωθεν, adv. (ἄνω), *from above, from the interior*.
- ἄξια, -ας, ἡ (ἄξιος), *worth, value, price, deserts*.
- ἄξινη, -ης, ἡ (Lat. *ascia*, Eng. *axe*), *axe*.
- ἄξιος, -α, -ον (ἄγω), *weighing as much as, worth, worthy of* (gen.); ἄξιον (ἔστι), *be worth while, be fitting*; πολλοῦ (πλειονος, πλεισ-του) ἄξιος, *of great (more, the most) value*; so παντὸς ἄξιος, VII, 3, 13.
- ἄξιοστράτηγος, -ον (ἄξιος+στρατηγός), *worthy to be general*.
- ἄξιόω, ἀξιόσω, etc. (ἄξιος), *deem fit or proper, ask, claim*.
- ἄξιωμα, -ατος, τό (ἄξιόω), *worth, authority*.
- ἄξιως, adv. (ἄξιος), *worthily, deservedly*, I, 9, 15.
- ἄξων, -ονος, ὁ (ἄνω), *axle*.
- ἄπ', see ἀπό.
- ἀπαγγέλλω (ἀγγέλλω), *bring back word, announce, report*.
- ἀπαγορεύω, ἀπερῶ, ἀπείπον, ἀπέληκα (ἀγορεύω), *renounce, give up, grow weary*.
- ἀπάγω (ἄγω), *lead or carry back or off; march back*.
- ἀπαγωγή, -ης, ἡ (ἄγω), *removal, departure*.
- ἀπαθής, -ές (ἀ-priv.+πάθος), *without experience in, free from* (gen.).
- ἀπαιδευτος, -ον (ἀ-priv.+παιδεύω), *uneducated, ignorant*.
- ἀπαίρω (αἶρω), *raise from; intr. of ships, set sail, depart*.
- ἀπαιτέω (αἰτέω), *claim as one's right or due, demand*; with two accs., II, 5, 38.
- ἀπαλλάττω (ἀλλάττω, ἀλλάξω, ἡλλαξα, -ἡλλαχα, ἡλλαγμαί, -ἡλλάχθην or ἡλλάγην), *change from, set free, remove; intr., depart, be freed from, be well rid of*, I, 10, 8.
- ἀπαλός, -ή, -όν, *tender, delicate, soft*.
- ἀπαμειβομαι, in aor. pass. ἀπημείφθη (ἀμείβω, *change*), *exchange words, answer, reply*, II, 5, 15 n.
- ἀπαντάω, ἀπαντήσομαι, ἀπήντησα, ἀπήντηκα, *meet or, in a hostile sense, encounter*.
- ἅπαξ, adv., *once*.
- ἀπαράσκευος, -ον (ἀ-priv.+παρασκευή), *unprepared*.

ἅπας, ἅπασα, ἅπαν (πᾶς), *all together, the whole of, entire*; with art. gen. in pred. posit.

ἀπαυθημερίζω (cf. αὐθημερόν), *return on the same day*.

ἀπεγνωκέναι, see ἀπογιγνώσκω.

ἀπεδόμην, see ἀποδίδωμι.

ἀπέδρα, etc., see ἀποδιδράσκω.

ἀπέδωκα, see ἀποδίδωμι.

ἀπέθανον, see ἀποθνήσκω.

ἀπειθέω, -ήσω, etc. (ἀ-priv. + πείθομαι), *disobey*.

ἀπειλέω, ἀπειλήσω, etc. (ἀπειλή), *threaten*.

ἀπειλή, -ῆς, ἡ, *threat*.

ἄπειμι (εἶμι), *go away, go back, retreat* (the pres. often with fut. force; cf. εἶμι).

ἄπειμι (εἶμι), *be away, or absent*.

ἀπέιπον (εἶπον), *renounce*, VII, 1, 41; *forbid*, with dat. and infin., VII, 2, 12.

ἀπειρηκότας, see ἀπαγορεύω.

ἄπειρος, -ον (ἀ-priv. + πείρα), *unskilled, unacquainted with*, abs. or with gen.

ἀπείχον, see ἀπέχω.

ἀπέκτονε, see ἀποκτείνω.

ἀπελαύνω (ἐλαύνω), *drive away or out, expel*; intr. *march or ride away*.

ἀπελθεῖν, ἀπελθών, etc., see ἀπέρχομαι.

ἄπερ, see ὅσπερ.

ἀπερῶ (ἐρῶ), *ward off*.

ἀπέρχομαι (έρχομαι), *come (or go) back or away, depart, return, retreat*; *go forth*, IV, 7, 8.

ἀπεχθάνομαι, ἀπεχθήσομαι, ἀπηχθόμην, ἀπήχθημαι (ἀπό + ἔχθος, *hatred*), *incur one's enmity or hatred*.

ἀπέχω (έχω), *keep off or from*; mid., *hold oneself aloof from, abstain from*, II, 6, 10, etc.; act. intr., *be away from, distant from*, I, 3, 20.

ἀπήγαγεν, see ἀπάγω.

ἀπήει, see ἀπειμι (εἶμι).

ἀπήλασα, ἀπήλαυνον, see ἀπελαύνω.

ἀπήλθον, see ἀπέρχομαι.

ἀπηλλάγη, see ἀπαλλάττω.

ἀπημείφθη, see ἀπαμείβομαι.

ἀπήρα, see ἀπαίρω.

ἀπιστέω, ἀπιστήσω, etc. (ἄπιστος), *distrust, disbelieve, disobey* (dat.).

ἄπιστία, -ας, ἡ (ἄπιστος), *distrust, suspicion*, II, 5, 4; *faithlessness, treachery*, II, 5, 21; III, 2, 8.

ἄπιστος, -ον (ἀ-priv. + πείθω), *not to be trusted, faithless*.

ἀπιτέον (verbal of ἀπειμι), *one must go or depart*.

ἄπλετος, -ον, *boundless, immeasurable*.

ἄπλοῦς, -ῆ, -οῦν (ἀ-copulative + √πλα, cf. πίμπλημι), *simple, frank*; τὸ ἀπλοῦν, *frankness, candor*, II, 6, 22.

ἀπό, by elision ἀπ' or ἀφ', prep. with gen. (Lat. *a, ab*, Eng. *off*), (1) of place, *from, away from*; often with pregnant construction, τὰ ἀπὸ τῶν οἰκιῶν ξύλα, II, 2, 16 n.; (2) of time, *from, since, after*, ἀπὸ τούτου, *from this time on*, II, 6, 5; ἀφ' οὗ, *since*, III, 2, 14; (3) of source, I, 5, 10; so of descent, II, 1, 3; (4) of means, ἀπὸ τούτων τῶν χρημάτων, I, 1, 9; (5) of cause, ἀπὸ τοῦ αὐτομάτου, *at their own bidding*, I, 2, 17; ἀπὸ τοῦ αὐτοῦ σημείου, *at the same signal*, II, 5, 32.

So the phrase ἀπὸ (ἀφ') ἵππου means *on horseback*, but denotes that the rider's attention is directed away from the horse; contrast ἐφ' ἵππου. In composition ἀπο- denotes *from, away, back, in return*, or it may have a neg. force (see ἀποψηφίζομαι, ἀποδοκέω).

ἀποβαίνω (βαίνω), *step off*, esp. *disembark*; of events, *turn out*, *come true*, VII, 8, 22.

ἀποβάλλω (βάλλω), *cast away*, *lose*.

ἀποβιβάζω (βιβάζω, βιβάσω or βιβῶ, -εβιβασα, *make to go*, causative of βαίνω), *trans.*, *disembark*.

ἀποβλέπω (βλέπω), *look away* (from other things) *to*, I, 8, 14; *look* (for support), *to*, VII, 2, 33.

ἀπογινώσκω (γινώσκω), *decide against*, *give up the intention of*, I, 7, 19.

ἀποδαρέντα, see ἀποδέρω.

ἀποδεδράκασιν, see ἀποδιδράσκω.

ἀποδείκνυμι (δείκνυμι), *point out*, *direct*, with infin., *appoint*; *mid.*, *declare* (with or without γνώμην) *fol.* by ὅτι or by infin.; *pass.*, *be declared*, *pointed out*.

ἀποδέρω (δέρω, δερῶ, ἔδειρα, δέδαρμαι, ἔδαρην, *flay*), *strip the hide off*, *flay*, *skin*.

ἀποδέχομαι (δέχομαι), *receive from*, *accept*.

ἀποδημέω, -ήσω, etc. (δημος), *be or go away from home*.

ἀποδιδράσκω (-διδράσκω, -δράσσομαι, -έδραν, -δέδρακα, *run*), *run away*, *escape* (by stealth), I, 4, 8, etc.; *run away from*, *abandon* (acc.), VI, 4, 8.

ἀποδίδωμι (δίδωμι), *give back*, *render*, esp. *what is due*, *restore*, *return*, *pay*; *fulfil a promise*, I, 7, 5; *mid.*, *sell*, VII, 2, 3.

ἀποδοκεῖ, *impers.* (δοκέω), *it seems best not to*, II, 3, 9.

ἀποδοῦναι, see ἀποδίδωμι.

ἀποδραΐη, ἀποδρᾶναι, see ἀποδιδράσκω.

ἀποδραμοῦμαι, see ἀποτρέχω.

ἀποδύω (δύω), *strip off*, *spoil* (a fallen foe); *mid.*, with 2 aor. act., *strip oneself*.

ἀποδώσει, see ἀποδίδωμι.

ἀποθανεῖν, see ἀποθνήσκω.

ἀποθνήσκω (θνήσκω), *die*, *be killed*, *be put to death*. οἱ ἀποθανόντες, *the dead*.

ἀποθύω (θύω), *sacrifice* or *offer* (in payment of a vow).

ἀποικία, -ας, ἡ (ἀπό+οικέω), *colony* IV, 8, 22.

ἄποικος, -ον (ἀπό+οἶκος), *away from home*, οἱ ἄποικοι, *colonists*; πόλις ἄποικος, *colony*.

ἀποκαίω or ἀποκάω (καίω), *burn off*, also of cold, IV, 5, 3, hence, *freeze off*, VII, 4, 3.

ἀποκαλέω (καλέω), *call aside*.

ἀποκάμνω (κάμνω), *grow weary*, *flag*.

ἀποκείμαι (κείμαι), *be laid or stored away*.

ἀποκλείω (κλείω), *shut off*, *cut off*, *exclude from*, VI, 6, 13; *shut*, *bolt*, VII, 6, 24.

ἀποκλίνω (κλίνω, κλινῶ, etc.; cf. κλῖμαξ, *ladder*, Lat. *inclino*, *bend*, Eng. *lean*), *intr.* *turn aside*, II, 2, 16.

ἀποκόπτω (κόπτω), *cut or strike off*, *beat off*, *dislodge an enemy*.

ἀποκρίνομαι (κρίνω), *answer*, *reply*.

ἀποκρύπτω (κρύπτω), *hide from*, acc., I, 9, 19; *conceal*, IV, 4, 11.

ἀποκτείνω (κτείνω); the *pass.* is supplied by ἀποθνήσκω, *kill*, *slay*, *put to death*.

ἀποκτίννυμι, a parallel form to ἀποκτείνω, only used in *pres.* and *impf.*, VI, 3, 5; 5, 28.

ἀποκωλύω (κωλύω), *hinder from*, *prevent*, with μή and infin.

ἀπολαμβάνω (λαμβάνω), *take back*, *take from*, *receive*, *recover*; *pass.* as a military phrase, *be cut off*.

ἀπολείπω (λείπω), *leave behind*, *desert*, *abandon*; *leave a space*, VI, 5, 11; *mid.* and *pass.*, *be left behind*, *fall behind*.

ἀπόλεκτος, -ον (ἀπό+λέγω), *selected, choice.*

ἀποληφθῆτε, ἀπολήψονται, see ἀπολαμβάνω.

ἀπόλλυμι (θλλυμι, ὀλῶ, ὄλεσα, -ολώλεκα, ὀλόμην, ὀλωλα), *destroy, kill, lose*; mid. and 2 pf. and plpf. act., *be destroyed, perish, die*, as a virtual pass., often foll. by ὑπό with the gen. of the agent.

Ἀπόλλων, -ωνος, acc. -ωνα or -ω, *Apollo*, son of Zeus and Leto, the god of prophecy, music, poetry, etc.; his most noted oracle was at Delphi (see III, 1, 6).

Ἀπολλωνία, -ας, ἡ, *Apollonia*, a town in Mysia.

Ἀπολλωνίδης, -ον, ὁ, *Apollonides*, a Lydian pretending to be a Boeotian, III, 1, 26.

ἀπολογέομαι, ἀπολογίσομαι, etc. (ἀπό+λέγω; cf. Eng. *apology*), *say in defense.*

ἀπολύω (λύω), *loose from, acquit.*

ἀπολωλέκατε, see ἀπόλλυμι.

ἀπομάχομαι (μάχομαι), *fight off, fight against, resist.*

ἀπόμαχος, -ον (ἀπό+μάχη), *not fighting, disabled*; οἱ ἀπόμαχοι, *the non-combatants.*

ἀπονοστέω (νοστέω, *go home, from νόστος, return*), *return home.*

ἀποπέμπω (πέμπω), *send off, send back*; esp. *send what is due, remit*, I, 1, 8; mid., *dismiss*, I, 1, 5.

ἀποπηγνυμι (πηγνυμι), *freeze, curdle.*

ἀποπηδάω (πηδάω, πηδήσω, *leap*), *leap down.*

ἀποπλέω (πλέω), *sail off or back, sail home.*

ἀπόπλους, -ου, ὁ (πλοῦς), *voyage back or home.*

ἀποπορεύομαι (πορεύομαι), *go away, depart.*

ἀπορέω, -ήσω (ἀπορος), *be without resource, be in doubt, at a loss, act. and mid.; be in want of, with gen.*, I, 7, 3.

ἀπορία, -ας, ἡ (ἀπορος), *lack of resource, difficulty, perplexity; lack, want, with gen.*, II, 5, 9.

ἄπορος, -ον (ἀ-priv.+πόρος), *without means or resource, at a loss, perplexed; of roads, etc., impassable; of actions, difficult; τὸ ἄπορον, difficulty, obstacle*, III, 2, 22; ἄπορόν ἐστι, *it is impracticable*, III, 3, 4.

ἀπόρρητος, -ον (ἀπό+verbal of εἶρω), *not to be told, secret*; ἐν ἀπορρήτῳ ποιησάμενος, *putting him under pledge of secrecy*, VII, 6, 43.

ἀπορρώξ, -ῶγος, ὁ, ἡ (cf. ῥήγνυμι, *break*, Lat. *frangere*, Eng. *break*), *broken off, abrupt, sheer.*

ἀποσείπομαι, with 2 perf. act. ἀποσέσηπα (σῆπω, *make to rot*, cf. Eng. *septic*), *rot off, lose by mortification.*

ἀποσκάπτω (σκάπτω, σκάψω, etc., *dig*), *dig off*; ἀποσκάπτει τι, *is digging some trench to cut us off*, II, 4, 4.

ἀποσκεδάννυμι (σκεδάννυμι), *scatter abroad*; mid. and pass., *be dispersed, straggle.*

ἀποσκηνώ (σκηνώ), *encamp at a distance from*, III, 4, 35.

ἀποσπάω (σπάω), *draw off or away from, withdraw*; pass., *be separated from.*

ἀποσταυρώω (σταυρώω, *fence off, from, σταυρός*), *stake off, shut off by a palisade.*

ἀποστέλλω (στέλλω), *send back.*

ἀποστερέω (στερέω), *rob, defraud*, abs. or with 2 accs.

ἀποστήνηαι, see ἀφίστημι.

ἀποστρατοπεδεύομαι (στρατοπεδεύω),
encamp away from, gen.

ἀποστρέφω (στρέφω), *turn back, induce to return.*

ἀποστροφή, -ῆς, ἡ (ἀποστρέφω), *a turning back, hence, place of refuge, base for operations.* II, 4, 22; VII, 6, 34.

ἀποσυλάω (συλάω, συλήσω, etc., *strip, rob*), *strip off, rob of.*

ἀποσχεῖν, ἀπόσχωμεν, *see ἀπέχω.*

ἀποσώζω (σώζω), *lead back in safety.*

ἀποταφρεύω (ταφρεύω, *dig a trench, from τάφος*), *shut off by a trench, trench off,* VI, 5, 1.

ἀποτείνω (τείνω), *stretch, extend.*

ἀποτειχίζω (τειχίζω), *wall off, shut off by a wall,* II, 4, 4.

ἀποτέμνω (τέμνω), *cut off; lit. or as a military phrase, cut off, intercept.*

ἀποτίθημι (τίθημι), *put or store away.*

ἀποτίνω (τίνω, τελσω, ἔτεισα, etc., *pay*), *pay back; mid., exact payment, require, punish.*

ἀποτμηθέντες, *see ἀποτέμνω.*

ἀπότομος, -ον (ἀπό+τέμνω), *cut-off, sheer, steep.*

ἀποτρέπω (τρέπω), *turn back or away; mid., intr. turn back, turn aside.*

ἀποτρέχω (τρέχω), *run back, run away.*

ἀποφάινω (φαίνω), *show forth; mid. and pass., appear, declare (one's own opinion),* I, 6, 9.

ἀποφεύγω (φεύγω), *flee away, escape (by speed, contrast ἀποδιδράσκω).*

ἀπόφηναι, *see ἀποφαίνω.*

ἀπόφραξις, -εως, ἡ (ἀπό+φράττω, *fence in, cf. Lat. farcio, stuff full*), *a fencing off, hence blockade.*

ἀποχωρέω (χωρέω), *depart, withdraw, retreat.*

ἀποψηφίζομαι (ψηφίζομαι), *vote*

against, vote in the negative, I, 4, 15.

ἀπρόθυμος, -ον (ἀ-priv.+πρόθυμος), *unwilling.*

ἀπροσδόκητος, -ον (ἀ-priv.+προσδοκάω), *unexpected; ἔξ ἀπροσδοκῆτου, unexpectedly,* IV, 1, 10.

ἀπροφασίστως, adv. (ἀ-priv.+προφασίζομαι, *make excuses*), *without making excuses, without hesitation,* II, 6, 10.

ἄπτω, ἄψω, etc. (Lat. *aptus, fit*) *fasten; mid., lay hold of, touch (with gen.).*

ἀπώλετο, *see ἀπόλλυμι.*

ἄρα, *post-positive inferential part., therefore, accordingly, then, so.*

ἄρα, *interrog. part., ἄρα οὐ (Lat. nonne),* III, 1, 18; ἄρα μή (Lat. num), VII, 6, 5.

Ἀραβία, -ας, ἡ, *Arabia, the great peninsula between the Red Sea and the Persian Gulf. In the Anabasis, I, 5, 1, the name is applied to the district east of the Euphrates.*

Ἀράξης, -ου, ὁ, *the Araxes, a name given by Xen. to a tributary of the Euphrates, the modern Khabur.*

ἀράτω, *see αἶρω.*

Ἀρβάκας, -ου, ὁ, *Arbaces, satrap of Media.*

Ἀρβάκης, -ου, ὁ, *Arbaces, one of the four generals of Artaxerxes' army.*

Ἀργεῖος, -α, -ον (Ἄργος, τό, *Argos*) *Argive; masc. as subst., an Argive, a native of Argos, the capital of Argolis.*

ἀργός, -ον (ἀ-priv.+ἔργον), *lazy, idle.*

ἀργύριον, -ου, τό (dim. of ἀργυρος, *silver, Lat. argentum*), *piece of silver, silver coin, money.*

ἀργυρόπους, -οδος, ὁ, ἡ (ἀργυρος, *silver+πούς*), *silver-footed.*

- ἀργυροῦς, -ᾱ, -οῦν (*ἀργυρος*, *silver*), of *silver*, *silver*.
- Ἄργώ, -οῦς, ἡ, the *Argo*, the ship of the Argonauts.
- ἄρδην, adv. (*αἶρω*), lit. *raised up*, then *wholly*, *quite*.
- ἄρδω, *water*, *irrigate*.
- ἀρέσκω, ἀρέσω, ἡρέσθην (√*ἀρ*, *fit*), *suit*, *please*, dat.
- ἀρετή, -ῆς, ἡ (cf. *ἀριστος*), *fitness*, *excellence*, esp. in war, *valor*, II, 1, 12; *magnanimity*, I, 4, 9; *faithfulness*, *service*, I, 4, 8.
- ἀρήγω, ἀρήξω, *help*, *succor*.
- Ἄρηξίων, -ωνος, ὁ, *Araxion*, of Parhasia, a soothsayer in the Greek army.
- Ἀριαῖος, -ου, ὁ, *Ariaeus*, commander of the barbarian force under Cyrus. See the *Introd.*, § 32.
- ἀριθμός, -οῦ, ὁ, *number*, *numbering*, *enumeration*; *extent*, τῆς ὁδοῦ, II, 2, 6.
- Ἀρισταρχος, -ου, ὁ, *Aristarchus*, a Spartan, successor to Cleander as harmost of Byzantium.
- ἀριστᾶω, ἀριστήσω, etc. (*ἀριστον*) *take breakfast*.
- Ἀριστεάς, -ου, ὁ, *Aristeas*, of Chios, commander of a company of light-armed troops in the Greek army.
- ἀριστερός, -ά, -όν, *left*; ἐν ἀριστερᾷ (sc. *χειρὶ*) or ἐξ ἀριστερᾶς (sc. *χειρὸς*), *on the left*.
- Ἀρίστιππος, -ου, ὁ, *Aristippus*, a Thessalian noble who raised an army for Cyrus.
- ἀριστον, -ου, τό, *breakfast or lunch*; see the note on I, 10, 17.
- ἀριστοποιέομαι (*ἀριστον*+*ποιέω*), *get or prepare breakfast*.
- ἀριστος, -η, -ον (√*ἀρ*, *suit*, *fit*), sup. of *ἀγαθός*, *best*, *bravest*, *noblest*, *most honorable*; ἀριστα, as adv., *in the best way*, *best*.
- Ἀρίστων, -ωνος, ὁ, *Ariston*, an Athenian in the Greek army.
- Ἀριστώνυμος, -ου, ὁ, *Aristonymus*, a captain in the Greek army, distinguished for his bravery.
- Ἀρκαδικός, -ή, -όν (*Ἀρκάς*), of *Arcadia*, *Arcadian*; τὸ Ἀρκαδικόν, the *Arcadian force*, IV, 8, 18.
- Ἀρκάς, -άδος, ὁ, an *Arcadian*, native of *Arcadia*, the central state of *Peloponnesus*. As to the *Arcadians* in *Cyrus*' army, see VI, 2, 10.
- ἀρκέω, ἀρκέσω, ἡρκεσα (Lat. *arceo*, cf. *ἀρήγω*, *ἀλκή*), *be enough*, *suffice*; ἀρκῶν, as adj., *enough*, V, 6, 1.
- ἄρκτος, -ου, ἡ (akin to Lat. *ursus*), *bear* (the fem. used for both sexes); the constellation *Ursa Maior*, the *Bear*, the *North*.
- ἄρμα, -ατος, τό, *chariot*, *war chariot*.
- ἄρμάμαξα, -ης, ἡ (*ἄρμα*+*ἄμαξα*), *covered carriage*.
- Ἀρμενία, -ας, ἡ, *Armenia*, the high table-land of western Asia, southeast of the *Euxine*.
- Ἀρμένιος, -α, -ον (*Ἀρμενία*), *belonging to Armenia*, *Armenian*.
- Ἀρμήνη, -ης, ἡ, *Harmēne*, a town on the *Euxine* near *Sinōpe*.
- ἀρμοστής, -ου, ὁ (*ἀρμόζω*, *fit*, *join*), *one who sets in order*; esp. *administrator*, *harmost*, a title given to officers sent out by *Sparta* to govern subject states.
- ἀρνεῖος, -α, -ον (*ἀρνός*, of a *lamb*, no nom.), of a *lamb*, *lamb's*, with *κρέα*, IV, 5, 31.
- ἀρπαγή, -ῆς, ἡ (*ἀρπάζω*), *plundering*, *plunder*, *pillage*; καθ' ἀρπαγὴν, *after booty*, III, 5, 2.
- ἀρπάζω, ἀρπάσω, etc. (cf. Lat. *rapio*), *snatch*, *seize*, *carry off*, *plunder*, *rob*.

Ἄρπασος, -ου, ὁ, the *Harpasus*, a river bounding the land of the Chalybes and the Scythini.

Ἀρταγέρσης, -ου, ὁ, *Artagerses*, a Persian noble in command of the king's mounted body-guard at Cunaxa, I, 7, 11; said to have been slain by Cyrus, I, 8, 24.

Ἀρτακάμας, -α, ὁ, *Artacamas*, satrap of Phrygia.

Ἀρταξέρξης, the name of several kings of Persia; in the *Anabasis* Artaxerxes II (called Mnemon, because of his good memory), son of Darius II and Parysatis and elder brother of Cyrus. He reigned from 405 B. C. to 362 B. C.

Ἀρτάοζος, -ου, ὁ, *Artaozus*, a friend of Cyrus, who with Ariaeus proved faithless to the Greeks after Cunaxa.

Ἀρταπάτης, -ου, ὁ, *Artapates*, a Persian noble, in the confidence of Cyrus, and slain over his dead body.

ἀρτᾶω, ἀρτήσω, etc. (cf. αἶρω?), *fasten, suspend*.

Ἄρτεμις, -ιδος, ἡ, *Artemis*, daughter of Zeus and Leto, goddess of the chase, III, 2, 12; identified with the Asiatic goddess, whose temple at Ephesus was world-renowned, V, 3, 4.

ἄρτι, adv. *just now, just*.

Ἀρτίμας, -α, ὁ *Artimas*, satrap of Lydia.

ἀρτοκόπος, -ου, ὁ (ἀρτος + √ κοπ, *cook*, cf. Lat. *coquor*), *baker*.

ἄρτος, -ου, ὁ, *a loaf of bread* (wheaten or barley).

Ἀρτούχας, -α, ὁ, *Artūchas*, a general in the Persian army.

Ἀρύστας, -α (or -ου?), *Arystas*, an Arcadian.

Ἀρχαγόρας, -α, or -ου, ὁ, *Archagoras*,

an exile from Argos, a captain in the Greek army.

ἀρχαῖος, -α, -ον (ἀρχω), *old, ancient*; Κύρον τὸν ἀρχαῖον, *Cyrus the Elder*, I, 9, 1; τὸ ἀρχαῖον, as adv., *formerly*, I, 1, 6.

ἀρχή, -ῆς, ἡ (ἀρχω), *beginning*; ἀρχήν, as adv., *in the first place*; with neg., *at all*, VII, 7, 28; *the first place*, hence, *sovereignty*, II, 1, 11; II, 3, 23, etc.; *empire*, I, 5, 9; *province*, I, 1, 2.

ἀρχηγός, -οῦ, ὁ (ἀρχω + ἄγω), *leader, commander*, rare in prose, III 1, 26.

ἀρχικός, -ή, -όν (ἀρχω), *fit to command*.

ἀρχω, ἀρξω, ἤρξα, ἤρξamai, ἤρχθην, *begin, be first*, with gen. or with infin.; *lead, command, rule, rule over*, abs., or with gen.; mid., *begin, abs.*, or with gen.; *start from*; pass., *be begun, be governed, obey*; τὸ ἀρχεῖν, *government, sovereignty*; ὁ ἀρχων, see the word; οἱ ἀρχόμενοι, *subjects, soldiers*.

ἀρχων, -ωντος, ὁ (properly partic. of ἀρχω), *ruler, commander*.

ἄρωμα, -ατος, τό, (Eng. *aroma*), in pl. *spices, fragrant herbs*.

ἀσέβεια, -ας, ἡ (see the following word), *impiety*.

ἀσεβής, -ές (ἀ-priv. + σέβομαι, *worship*), *impious, sacrilegious*.

ἀσθενέω, -ήσω, etc. (ἀσθενής), *be weak, be sick*; οἱ ἀσθενοῦντες, *the sick*, IV, 5, 19.

ἀσθενής, -ές (ἀ-priv. + σθένος *strength*), *without strength, weak*.

Ἀσία, -ας, ἡ, *Asia*.

Ἀσιδάτης, -ου, ὁ, *Asidates*, a wealthy Persian, captured by Xenophon.

Ἄσιναιος, -ου, ὁ (Ἀσίνη, *Asine*), an *Asinaean*, a man of *Asine*, a town of Laconia.

ἀσινῶς, adv. (σίνομαι), *harmlessly*; in sup. ἀσινέστατα, III, 3, 3.

ἄσιτος, -ον (ἀ-priv.+σίτος), *without food*.

ἀσκήω, ἀσκήσω (cf. Eng. *ascetic*), *practise, cultivate*.

ἀσκός, -οῦ, ὁ, *skin, leathern bag, wine-skin*.

ἄσμενος, -ον (cf. ἡδομαι), *glad*, used where in Eng. an adv. is required, *gladly, with pleasure*.

ἀσπάζομαι, ἀσπάζομαι, *greet, salute, welcome, take leave of*.

Ἄσπένδιος, -ον, ὁ (Ἀσπενδος, *Aspendus*), an *Aspendian*, inhabitant of *Aspendus*, a city in Pamphylia.

ἀσπίς, -ίδος, ἡ, *shield*, esp. the large oval shield of the Greek hoplite; by metonymy = ὀπίσθιος; παρ' ἀσπίδα, *to the left*, IV, 3, 26.

Ἄσσυρία, -ας, ἡ, *Assyria*, in the *Anabasis* the region about the Tigris, a province of the Persian empire. The word also designates the Assyrian empire, which flourished in the seventh century B. C.

Ἄσσύριος, -α, -ον (Ἀσσυρία), *Assyrian*.

ἀσταφίς, -ίδος, ἡ, pl. in collective sense, *dried grapes, raisins*.

ἀστράπτω, aor. ἤστραψα, *flash*.

ἀσφάλεια, -ας, ἡ (ἀ-priv.+σφάλω), *security, safety*.

ἀσφαλίστατα, see ἀσφαλῶς.

ἀσφαλέστερος, see ἀσφαλῆς.

ἀσφαλῆς, -ες (ἀ-priv.+σφάλω), *not to be tripped up, sure, secure, safe*; comp. ἀσφαλέστερος; sup., ἀσφαλέστατος; ἐν (τῷ) ἀσφαλεῖ, *in a safe place*, IV, 7, 8; so in comp., III, 2, 36; in sup., I, 8, 22.

ἄσφαλτος, -ου, ἡ (Eng. *asphalt*), *asphalt, bitumen*.

ἀσφαλῶς, adv. (ἀσφαλῆς), *firmly, securely, safely*; sup. ἀσφαλέστατα.

ἀσχολία, -ας, ἡ (ἀ-priv.+σχολή), *lack of leisure, occupation, engagement*.

ἀτακτέω (ἀ-priv.+τάττω), *be disorderly*.

ἄτακτος, -η, -ον (ἀ-priv.+τάττω), *in disorder*.

ἀταξία, -ας (ἀ-priv.+τάττω), *disorder, lack of discipline, insubordination*.

ἄτάρ, conj., *but, yet, however*, always standing first in its sentence.

ἀτασθαλία, -ας, ἡ, *wantonness, folly*, a poetic word, IV, 4, 14.

ἄταφος, -ον (θάπτω), *unburied*.

ἄτε, adv. (acc. neut. pl. of ὅστε), *as, inasmuch as, because*, with causal partic., IV, 2, 13 n.

ἀτέλεια, -ας, ἡ (ἀ-priv.+τέλος), *exemption from a tax or duty*.

ἀτιμάζω, ἀτιμάσω, etc. (ἀτιμος), *dishonor, disgrace*.

ἄτιμος, -ον (ἀ-priv.+τιμή), *in dishonor, without honor*.

ἀτμίξω (ἀτμός, *vapor*), *steam*.

ἀτριβής, -ές (ἀ-priv.+τριβή), *untrodden*.

Ἀττικός, -ή, -ον, *of or belonging to Attica, Attic, Athenian*.

αὖ, post-positive adv. (cf. αὖθις and Lat., *autem*), *to be variously rendered, again, moreover, on the contrary, on his part*.

αὐαίνω, αὐανῶ, ἡῡνα, αὐάνθην (αὖω, *dry*), *dry*; mid., intrans., *dry up, wither*.

αὐθαίρετος, -ον (αὐτός+αἰρέω), *self-appointed*.

αὐθημερόν, adv. (αὐτός+ἡμέρα), *on the same day*.

αὐθις, adv. (αὖ), *again, in turn, afterwards.*

αὐλέω, αὐλήσω (αὐλός), *play the flute or pipe; pass., of dancers, be accompanied on the flute, VI, 1, 11.*

αὐλιζομαι, αὐλίσσομαι, ἡλίσσάμην or ἡλίσσθην (αὐλή, *court-yard*), *bivouac, camp in the open air, pass the night.*

αὐλός, -οῦ, ὁ, *flute, pipe.*

αὐλών, -ῶνος, ὁ, *channel, canal.*

αὔριον, adv., *tomorrow; ἡ αὔριον (sc. ἡμέρα), the morrow.*

αὐστηρότης, -ητος, ἡ (αὐστηρός, *dry rough, Eng. austere, cf. αὐαίνω*), *harshness of taste, sharpness, V, 4, 29.*

αὐτίκα, adv. (αὐτός; cf. ἡνίκα), *at the very moment, immediately, followed by strengthening μάλα, III, 5, 11; VII, 6, 17.*

αὐτόθεν, adv. (αὐτός), *from the very spot, hence, thence.*

αὐτόθι, adv. (αὐτός), *right here or there, on the very spot; cf. αὐτοῦ.*

αὐτοκέλευστος, -ον (αὐτός + κελεύω), *self-bidden, of one's own accord.*

αὐτοκράτωρ, -ορος, ὁ, ἡ (αὐτός + κρατέω), *one's own master, with full powers.*

αὐτόματος (αὐτός + √μα, *think*), *of one's own accord, unbidden; ἀπὸ (or ἐκ) τοῦ αὐτόματου, as adv., unbidden, voluntarily.*

αὐτομολέω, -ήσω, etc. (αὐτόμολος), *desert; οἱ αὐτομολήσαντες, the deserters.*

αὐτόμολος, -ου, ὁ (αὐτός + √μολ; cf. βλώσκω), *a deserter.*

αὐτόνομος, -ον (αὐτός + νέμω), *self-governed, independent.*

αὐτός, -ή, -ό (neut. with art. ταυτόν, I, 5, 2), *intensive pron., self; to be variously rendered, sometimes, by oneself, of one's own accord; standing alone in the nom. or with nouns or prons. in any case, αὐτὸς σὺ, I, 6, 7; αὐτὸς Μένων, II, 1, 5; αὐτοῦ Κέρου, I, 2, 21; αὐτοῖς τούτοις, III, 2, 4; frequently = μόνος, alone, III, 2, 11; IV, 7, 11; often for emphasis coupled with the reflexive, αὐτὸς τῇ ἑαυτοῦ χειρὶ, I, 8, 24; αὐτοὶ ἐφ' ἑαυτῶν, II, 4, 10. With possessives, τοῖς ἡμετέροις αὐτῶν φίλοις, where the intensive agrees with the gen. of the pers. pron. implied in the possessive; sometimes best rendered by just, exactly, right: ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος, right above their own army, III, 4, 41; in the oblique cases = the 3d pers. pron., him, her, it, them, used sometimes where a reflexive might have been expected, I, 1, 5; the gen. αὐτοῦ, αὐτῆς, αὐτῶν regularly takes the place of a possessive pron., his, her, its, their. With the art.: in the pred. posit. always intensive, αὐτῷ τῷ στρατεύματι, I, 8, 14; in the attrib. posit. = the same, τὰ αὐτὰ ταῦτα, these same things, I, 1, 7; ἐπὶ τὴν αὐτὴν τράπεζαν, IV, 5, 31. The neut. is often used of place, εἰς ταυτό, III, 1, 30; ἐκ τοῦ αὐτοῦ, II, 4, 11; ἐν τῷ αὐτῷ, I, 8, 14; in this use, often followed by a dat., III, 1, 30.*

αὐτόσε, adv. (αὐτός), *to the very place, thither.*

αὐτοῦ, adv. (αὐτός), *in the very place, there, here; αὐτοῦ που, somewhere here, hereabouts.*

αὐτοῦ, see *ἐαυτοῦ*.

αὐτως, adv. (*αὐτός*), only in the phrase *ὡς δ' αὐτως*, in the very manner, just so, V, 6, 9; cf. *ὡσαύτως*.

αὐχὴν, -ένος, ὁ, neck, isthmus.

ἄφ', see *ἀπό*.

ἄφαιρέω (*αἰρέω*), take away, deprive of, rob, the person robbed standing either in acc., I, 3, 4, or the gen., IV, 4, 12; rescue, VI, 6, 10.

ἄφανής, -ές (*φαίνω*), invisible, out of sight, hidden, unknown.

ἄφανίζω, *ἀφανῶ*, *ἡφάνισα*, etc. (*ἀ-priv. + φαίνω*), hide, blot out, annihilate.

ἄφειδῶς, adv. (*ἀφειδής*, lavish, unsparing), without sparing, mercilessly, VII, 4, 6; sup., I, 9, 13.

ἄφειστήκεσαν, see *ἀφίστημι*.

ἄφέξεσθαι, see *ἀπέχω*.

ἄφεστήξει, see *ἀφίστημι*.

ἄφηγέομαι (*ἡγέομαι*), set forth, tell.

ἄφήσετε, see *ἀφίημι*.

ἄφθονία, -ας, ἡ (*ἄφθονος*), plenty, abundance; *εἰς ἀφθονίαν*, in abundance, VII, 1, 33.

ἄφθονος, -ον (cf. *φθονέω*), ungrudging, liberal; of things, plenteous, abundant; *ἐν ἀφθόνοισι*, in abundance, III, 2, 25; stronger, *ἐν πᾶσιν ἀφθόνοισι*, IV, 5, 29; cf. V, 1, 10.

ἀφίημι (*ἵημι*), send off or away, let go, set free; of water, let flow; of animals, loose; reject, V, 4, 7.

ἀφικνέομαι, -ιξομαι, -ικόμην, -ῖγμαι (*ικνέομαι*), come, arrive at, reach.

ἀφιππεύω (*ἵππενω*, *ἵππεύσω*, etc., ride), ride back or away.

ἀφίστημι (*ῖστημι*), cause to stand away from, lead to revolt, VI,

6, 34; oftener (in mid., with 2 aor. and 2 perf. systems act.), revolt, withdraw, go over to.

ἄφθοδος, -ου, ἡ (*ἀπό + ὁδός*), a going away or back, retreat, way of escape.

ἄφροσύνη, -ης, ἡ (*ἀ-priv. + φρήν*), folly.

ἄφρων, -ον (*ἀ-priv. + φρήν*), without sense, foolish, out of one's head, IV, 8, 20.

ἀφυλακτέω (*ἀ-priv. + φυλάττω*), be off one's guard.

ἀφύλακτος, -ον (*ἀ-priv. + φυλάττω*), unguarded.

ἀφύλακτως, adv. (*ἀφύλακτος*), unguardedly.

Ἀχαιοίς, -οῦ, ὁ, a native of Achaea, a country on the northern coast of Peloponnesus, an Achaeon.

ἄχαριστος, -ον (*ἀ-priv. + χαρίζομαι*), graceless, unpleasant, unthankful, unrewarded, I, 9, 18; οὐκ ἀχάριστα λέγειν, speak prettily enough, II, 1, 13.

ἄχαρίστως, adv. (*ἀχάριστος*), without thanks, ἀχαρίστως ἔχειν, be a thankless task, II, 3, 18.

Ἀχερουσιάς, -άδος, ἡ (*Ἀχέρων*, Acheron), Acherusian; Ἀχερουσιὰς Χερώννησος, peninsula of Acheron, near Heraclea on the Euxine.

ἄχθομαι, ἀχθέσομαι, ἡχθέσθην (*ἄχθος*, burden, distress), be burdened, distressed, vexed.

ἄχρεῖος, -ον (*ἀ-priv. + χράομαι*), useless, unserviceable.

ἄχρηστος, -ον (*ἀ-priv. + χράομαι*), useless.

ἄχρι, adv., utterly; ἄχρι εἰς, all the way to, V, 5, 4; as conj., till, until, II, 3, 2n.

ἄψινθιον, -ου, τό, wormwood.

B

Βαβυλῶν -ῶνος, ἡ (*Gate of God*), *Babylon*, the famous capital of Babylonia, built on both sides of the Euphrates.

Βαβυλωνία, -ας, ἡ (Βαβυλώνιος), *Babylonia*, the district in which Babylon was situated, I, 7, 1.

Βαβυλώνιος, -α, -ον (Βαβυλῶν), of *Babylon*, with χώρα.

βάδην, adv. (βαίνω), *at a walk, step by step*; βάδην ταχύ, *in quick step*, IV, 6, 25.

βαδίζω, βαδιόμαι, ἐβάδισα (βαίνω), *walk, go*.

βάθος, -ους, τό (βαθύς), *depth*.

βαθύς, -εῖα, -ύ, *deep*.

βαίνω, βήσομαι, ἐβην, βέβηκα, γο, *walk*; properly, *take a step*, hence in perf., *stand firm, i. e., with legs apart*, III, 2, 19.

βακτηρία, -ας (βαίνω), *walking stick, staff*.

βάλανος, -ον, ἡ (Lat. *glans*), *acorn*; ἡ βάλανος ἡ ἀπὸ τοῦ φοίνικος, *date*, I, 5, 10 n.

βάλλω, βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην, *throw, hit, pelt*, the missile, if expressed, being, usually, in the dat. (means); pass., βαλλόμενοι, *under fire*; οἱ ἐκ χειρὸς βάλλοντες=οἱ ἀκοντισταί, III, 3, 15.

βάπτω, βάψω, ἔβαψα, βέβαμμαι, ἐβάφην (cf. Eng. *baptize*), *dip, dip in*.

βαρβαρικός, -ή, -όν (βάρβαρος), *un-Greek, barbarian, barbaric*; τὸ βαρβαρικόν, *the Persian force* (of Cyrus), I, 2, 1.

βαρβαρικῶς, adv. (βαρβαρικός), *in a foreign tongue, in Persian*.

βάρβαρος, -ον, adj. (imitative of the sound of an unknown tongue; Eng. *barbarous*; cf. Lat. *barbus*), *foreign, barbarian, uncivilized*, in sup. V, 4, 34; as a noun, *bar-*

barian, foreigner, used of all non-Greeks, but in the *Anabasis*, especially of the Persians.

βαρέως, adv. (βαρύς, *heavy*), *heavily*; βαρέως φέρειν, *bear ill, take to heart* (cf. Lat. *graviter ferre*). II, 1, 4; βαρέως ἀκούειν, *hear with anger*, II, 1, 9.

Βασίας, -ον, ὁ, *Basias*: (1) an Arcadian in the Greek army, killed by the Carduchi, IV, 1, 18; (2) a soothsayer from Elis, VII, 8, 10.

βασιλεία, -ας, ἡ (βασιλεύς), *sovereignty, royal power, kingdom*.

βασιλείος, -ον (βασιλεύς), *royal, pertaining to a king*; neut., βασιλεία τὰ, *royal residence, palace*.

βασιλεύς, -έως, ὁ, *king*, especially the king of Persia. Thus used it is a virtual title, and has no art.

βασιλεύω, βασιλεύσω, etc. (βασιλεύς), *be king, rule over*, abs., or with gen.

βασιλικός, -ή, -όν (βασιλεύς), *royal, kingly, fit to be king*.

βάσιμος, -ον (βαίνω), *passable*; ἕως βάσιμα ἦν, *as long as he could ride*, III, 4, 49.

βατός, -ή, -όν (βαίνω), *passable; traversable*.

βέβαιος, -α, -ον (βαίνω), *steadfast, trusty*.

βεβαιόω, -ώσω, etc. (βέβαιος) *make firm, confirm, fulfil*.

βεβηκότες, see βαίνω.

Βέλεσος, -νος, ὁ, *Belesys*, a satrap of Syria and Assyria.

βέλος, -ους, τό (βάλλω), *thing thrown, missile*; ἔξω τῶν βελῶν, *out of range*.

βελτίων, -ον and βέλτιστος, -η, -ον (cf. βοῦλομαι), used as comp. and sup. of ἀγαθός, *better, best* in whatever respect, whether of quality, character, or rank; cf. ἀγαθός.

- βῆμα**, -ατος, τό (βαίω), *step, stride*.
βία, -ας, ἡ, *strength, force, violence*; βίᾳ, *by force*; with gen., *in spite of*.
βιάζομαι, βιάσσομαι, etc. (βία), *force, compel, overpower*; abs., *thrust or obtrude oneself*, VII, 8, 11.
βίαιος, -α, -ον (βία), *violent*, τὸ βίαιον, *act of violence*.
βιαίως, adv. (βίαιος), *with violence*; ἀκοντίζει βιαίως, *dealt a heavy blow with a javelin*, I, 8, 27.
βίβλος, -ου, ἡ (cf. Eng. *Bible*), properly the pith of the papyrus plant which, when pressed, was used as paper; hence, *manuscript, book*.
Βιθυνός, -ῆ, -όν, *Bithynian*; οἱ Βιθυνοί, *the Bithynians*. Bithynia was a district in northwestern Asia Minor, on the Euxine.
βίκος, -ου, ὁ, *a large earthen jar or vessel*.
βίος, -ου, ὁ (Lat. *vivus*), *life; means of living*, V, 5, 1; VI, 4, 8.
βιοτεύω, βιοτεύσω, etc. (βίος), *live*.
Βισάνθη, -ης, ἡ, *Bisanthe*, a Thracian city on the Propontis.
Βίων, -ωνος, ὁ, *Bion*, a Spartan, messenger from Thibron to the Greeks.
βλάβη, -ης, ἡ (βλάπτω), *hurt, harm, damage*.
βλάβος, -ους, τό (βλάβη) = the foregoing, VII, 7, 28.
βλακεύω (βλάξ, *slack, lazy*), *be slack, shirk*.
βλάπτω, βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην or ἐβλάβην (βλάβη), *harm, hurt, injure*.
βλέπω, βλέψω, etc., *look*, esp. *look to one for help* (πρός), III, 1, 36; of things, *look towards, face*, I, 8, 10.
βλώσκω, μολοῦμαι, ἔμολον (for μλώσκω; cf. αὐτόμολος), *go, come*, VII, 1, 33, an isolated occurrence of a purely poetic vb.
βοάω, βοήσομαι, ἐβόησα (βοή), *shout, call out*.
βοεικός, -ῆ, -όν (βοῦς), *belonging to oxen*; ζευγὸς βοεικόν, *an ox-team*, VII, 5, 2, 4.
βοή, -ῆς, ἡ, *shout, call, cry*.
βοήθεια, -ας, ἡ (βοή+θεῖω), *help, assistance*.
βοηθέω, -ήσω, etc. (βοή+θέω), *run in answer to a cry for help, aid, rescue*, with ἐπί and the acc., *bear aid against*, III, 5, 6.
βόθρος, -ου, ὁ, *pit, hollow*.
βοῖσκος, -ου, ὁ, *Boiscus*, a Thesalian boxer.
Βοιωτία, -ας, ἡ (Βοιώτιος), *Boeotia*, the country in northern Greece adjoining Attica.
βοιωτιάζω (Βοιώτιος), *play the Boeotian*, with φωνῇ, *speak the Boeotian dialect*, III, 1, 26.
Βοιώτιος, -ου, and Βοιωτός, -οῦ, ὁ, *a native of Boeotia, a Boeotian*.
Βορέας, -ου, or Βορρᾶς, -ᾶ, ὁ, *Boreas*, the Northwind.
βόσκημα, -ατος, τό (βόσκω, *feed*), *beast*, in pl., *cattle*.
βουλεύω, βουλεύσω, etc. (βουλή), *plan, devise*, rarely act., II, 5, 16; commonly mid., *take counsel, plan, deliberate, determine*, often with obj. clause.
βουλή, -ῆς, ἡ (βουλεύω), *consultation, deliberation*.
βουλιμία, ἐβουλιμίασα (βοῦς+λιμός), *suffer from boulimy or ravenous hunger*, IV, 5, 7, 8 n.
βούλομαι, βουλήσομαι, βεβούλημαι, ἐβουλήθην (cf. Lat. *volo*, Eng. *will*), *will, wish*; cf. θέλω; *prefer, choose*, II, 6, 6; τὸν βουλόμενον, *him that wishes, whoever wishes*, I, 3, 9.

βουνόρος, -ον (βοῦς+γ/περ), lit. *piercing an ox*; with ὀβελίσκος, a *spit large enough for a whole ox*, VII, 8, 14.

βοῦς, βοός, ὁ, ἡ (Lat. *bos*), *ox, cow*; *ox hide*, IV, 5, 14.

βραδέως, adv. (βραδύς), *slowly*.

βραδύς, -εία, -ύ, *slow*; sup. βραδύτατος, VII, 3, 37.

βραχύς, -εία, -ύ (cf. Lat. *brevis*), *short*, whether of space or time; πέτονται βραχύ, *they fly but a little way*, I, 5, 3; βραχύτερα ἐτόξεον, *did not shoot as far as*, III, 3, 7; ἐπὶ βραχὺ ἐξικνουῦνται, *they have a short range*, III, 3, 17.

βρέχω, βρέξω, ἐβρεξα, etc., *wet*, in pass., *be or get wet*.

βροντή, -ῆς, ἡ (for βρομτή; cf. βρέμω, *rumble*, *thunder*, *thunder* - *storm*).

βρωτός, -ή, -όν (βιβρώσκω, *eat*), *edible*.

Βυζάντιον, -ον, τό, *Byzantium*, an important city on the Bosphorus, the modern Constantinople.

Βυζάντιος, -α, -ον, *belonging to Byzantium*; οἱ Βυζάντιοι, *the Byzantines*.

βωμός, -οῦ, ὁ (βαλνω), *a raised place, esp. altar*.

Γ

γαλήνη, -ης, ἡ, *calm*.

γαμέω, γαμῶ, ἔγημα, γεγάμηκα, γεγάμημαι, *marry*, act., of the man, mid. and pass., of the woman.

γάμος, -ον, ὁ (cf. Eng. *bigamy*), *wedding, marriage*; ἄγειν ἐπὶ γαμῶ, *take home as one's wife*, II, 4, 8.

Γάνος, -ον, ἡ, *Ganus*, a Thracian city on the Propontis.

γάρ, post-pos. causal conj. (γέ+ἄρα), *giving, as a rule, the reason or explanation of a statement made or implied in the context, or*

confirming it; to be variously rendered, for, because, namely, now; in questions, *then*, I, 7, 9, etc.; often with ellipsis, καὶ γάρ, *and . . . for*, I, 1, 6 n.; ἀλλὰ γάρ *but (no more of this) for but the fact is*, III, 2, 25 n.; καὶ γάρ οὖν, *and therefore*, I, 9, 8.

γαστήρ, -ρός, ἡ (Eng. *gastric*), *belly*

γαυλικός, -ή, -όν (γαῦλος, *merchant-man*), *of or for a merchant vessel*; γαυλικά χρεῖματα, *cargoes*, V, 8, 1.

Γαυλίτης, -ον, ὁ, *Gaulites*, a Samian exile.

γέ, intensive particle, enclitic and post pos. emphasizing the preceding word or the clause in which it stands, *yes, certainly, surely, at least*; often best rendered by emphasis. γε is often added to other particles, γε μήν, γε μέντοι, γε δὲ, etc. For these Eng. has no equivalents.

γεγενῆσθαι, γέγονα, see γίγνομαι.

γείτων, -ονος, ὁ (γῆ), *neighbor*.

γελάω, γελάσσομαι, ἐγέλασα, ἐγελάσθην,

laugh, abs. or with ἐπὶ and dat.

γελοῖος, -α, -ον (γελάω), *laughable, absurd*.

γέλως, -ωτος, ὁ (γελάω), *laughter*.

γέλωτοποιός, -οῦ, ὁ (γέλως+ποιέω), *jester, clown*.

γέμω, only in pres. and imperf., *be full of, swell*.

γενεά, -ας, ἡ (γίγεν), *birth*.

γενειάω (γενεῖον, *chin, beard*), *grow or wear a beard*.

γενναιότης, -ητος, ἡ (γενναῖος, *of good birth*), *nobility, generosity*.

γένος, -ους, τό (γίγνομαι, cf. Lat. *genus*), *family, race*.

γεραιός, ἄ, ὄν (γέρων), *old*; comp., οἱ γεραιότεροι, *elders*, V, 7, 17.

γερόντιον, -ον, τό, (dim. of γέρων), *feeble old man*.

γέρρον, -ου, τό, *wicker shield*.

γερροφόρος, -ον (γέρρον+φέρω), *bearing or armed with a wicker shield*.

γέρων, -οντος, ὁ (akin to Eng. *gray*), *old man*.

γεύω, γεύσω, ἔγευσα, γέγευμαι (Lat. *gusto*, *taste*, Eng. *choose*), *give a taste of*; mid., *taste*, abs. or with gen.

γέφυρα, -ας, ἡ, *bridge, embankment*, VI, 5, 22; γέφυρα ἐξευγμένη πλοίοις, *pontoon bridge*, I, 2, 5.

γεώδης, -ες (γῆ+εἶδος) *earthy, loamy*.

γῆ, γῆς, ἡ, *earth, land, country*; καὶ κατὰ γῆν καὶ κατὰ θάλατταν, *by land and sea*, I, 1, 7; παρὰ γῆν, *along the coast*.

γῆϊνος, -η, -ον (γῆ), *of earth, earthen*.

γῆλοφος, -ου, ὁ (γῆ+λόφος), *hill, hillock*.

γῆρας, γήρως, τό (γέρων), *old age*.

γίγνομαι, γενήσμαι, ἐγενόμην, γέγονα, γεγένημαι (γ/γεν), *become, be*; of men, *be born*, with gen. or with ἀπό and the gen., *become, get*; of things, *become, be made*; of events, *take place, happen*, the translation varying with the context; of day, *dawn*, II, 2, 13; of afternoon, *draw on*, I, 8, 8; of rain or snow, *fall*, IV, 1, 15; of numbers, *amount to*, I, 2, 9; of sounds, *arise*, I, 8, 2; of sacrifices, *be favorable*, II, 2, 3; often = the pass. of ποίω or other vbs.; thus of oaths, *be exchanged, be given*, II, 2, 10; of taxes, *be paid in*, I, 1, 8; rarely, with infin., *be possible*, I, 9, 13; with predicate adj., *show oneself*, I, 6, 8. ἐν ἑαυτῷ ἐγένετο, *came to his senses*, I, 5, 17; οἱ εἰς τριάκοντα ἔτη γεγονότες, *those thirty years old and under*, II, 3, 12.

γινώσκω, γινώσμαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην (cf. Lat. *nosco*, Eng., *know*), *know, learn, recognize*.

Γλοῦς, -οῦ, ὁ, *Glus*, son of Tamos, an Egyptian who deserted Cyrus' cause after the battle of Cunaxa.

Γνήσιππος, -ου, ὁ, *Gnesippus*, an Athenian captain.

γνοίη, see γινώσκω.

γνώμη, -ης, ἡ (γινώσκω), *opinion, judgment, purpose*; ἀνευ τῆς Κύρου γνώμης, *without Cyrus' consent*, I, 3, 13; ἐμπιπλάναι τὴν γνώμην τινός, *satisfy one's desires*, I, 7, 8; πρὸς τινα τὴν γνώμην ἔχειν, *be devoted to one*, II, 5, 29.

γνῶναι, γνώσεσθε, see γινώσκω.

Γογγύλος, -ου, ὁ, (1) *Gongylus*, a Greek living at Pergamus; (2) his son of the same name.

γοητεύω, ἐγοητεύθην (γόης, *sorcerer*), *bewitch*.

γονεὺς, -έως, ὁ (γίγνομαι), *begetter, father*; in pl. *parents*, III, 1, 3.

γόνη, γόνατος, τό (cf. Lat. *genu*, Eng. *knee*), *knee*; of reeds, etc., *knot, joint*, IV, 5, 26.

Γοργίας, -ου, ὁ, *Gorgias*, of Leon-tini in Sicily, a famous rhetorician and "sophist," teacher of Proxenus.

Γοργίων, -ωνος, ὁ, *Gorgion*, a son of the elder Gongylus.

γοὺν, post-positive particle (γε+οὖν), *at least, at any rate, certainly*.

γράδιον, -ου, τό (dim. of γραῖς, *old woman*; cf. γέρων), *feeble old woman*.

γράμμα, -ατος, τό (γράφω), *what is written, letter of the alphabet*; pl., *inscription*, V, 3, 13.

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφη (Lat. *scribo*, Eng.

grave, graphic, etc. mark, draw, paint; most commonly, write.

γυμνάζω, γυμνάσω, *etc.* (γυμνός), *exercise*.

γυμνής, -ῆτος, ὁ (γυμνός) *light-armed foot-soldier*.

Γυμνιάς, -άδος, ἡ, *Gymnias*, a city in the territory of the Scythini.

γυμνικός, -ή, -όν (γυμνός), *gymnastic*.

γυμνός, -ή, -όν (Eng. *gymnast*), *naked, lightly clad, without one's cloak; of soldiers, without armour, defenseless*.

γυνή, γυναικός, ἡ, (γυν, γλγνομαι, Eng. *queen*), *woman, wife*.

Γωβρύας, -ου, ὁ, *Gobryas*, one of the four generals of Artaxerxes army.

Δ

δ', by elision for δέ.

δάκνω, δήξομαι, ἔδακον, δέδηγμαί, ἐδήχθην, *bite*.

δακρύω, δακρύσω, *etc.* (δάκρυ, *tear*; cf. Lat. *lacrima*, Eng. *tear*) *shed tears, weep*.

δακτύλιος, -ου, ὁ (cf. δάκτυλος), *ring*.

δάκτυλος, -ου, ὁ (δείκνυμι), *finger; of the foot, toe*.

Δαμάρατος, -ου, ὁ, *Demarātus*, king of Sparta, who, when deposed, fled to Persia. He accompanied Xerxes on his expedition against Greece.

Δάνα, τά, *Dana*, a city in southern Cappadocia.

δαπανάω, δαπανήσω, *etc.*, *spend, expend*, of money, I, 1, 8; of goods, *consume*, VII, 6, 31.

δάπεδον, -ου, τό, *earth, ground*, IV, 5, 6, a poetic word.

Δαρδανεύς, -έως, ὁ (Δάρδανος, *Dardanus*), a *Dardanian*, native of Dardanus in the Troad.

Δάρδας, -ατος, ὁ, *Dardas*, a river in Syria.

δαρεικός, -οῦ, ὁ (Δαρειός?), *daric*, a Persian gold coin, worth about \$5.40, but exchanged for 20 Attic drachmae, I, 7, 18 n.

Δαρείος, -ου, ὁ, *Darius*, a common name of Persian kings; in the *Anabasis* *Darius II* (named Ὠχος, but called ὁ νόθος, as he was a natural son of Artaxerxes I), who reigned from 425 to 405 B.C.

δάσμευσις, -εως, ὁ (δατέομαι, *divide*), *distribution*.

δασμός, -οῦ, ὁ (δατέομαι, *divide*), lit., *division, share*; hence, *tribute, tax*, paid in money or in kind.

δασύς, -εῖα, -ύ (cf. Lat. *densus*, *thick*), *thick, thickly grown with* (gen. or dat.), II, 4, 14; of hides, *shaggy*, IV, 7, 22; τὸ δασύ, *thicket, copse*, IV, 7, 7.

Δαφναγόρας, -ου, ὁ, *Daphnagoras*, a Mysian.

δαψιλής, -ές, *plentiful, abundant*.

δέ, post-pos. conj., *but, and*; generally adversative, but less strongly so than ἀλλά. δέ is generally the second word in its clause, although it may be further postponed; it is commonly balanced by μέν in a preceding clause, but not necessarily (I, 7, 5); sometimes it occurs in an apodosis, V, 6, 20, *e.g.*, a survival of older co-ordination. When it is combined with καί, each word has its own force, δέ connective, καί intensive, καί . . . δέ, I, 1, 2; δέ καί, I, 2, 3.

-δε, a suffix added: (1) to names of places, generally in the acc., to denote motion toward, -ward, to; οἰκαδε, *homeward*; (2) to

- demonstrative prons. for emphasis, *ὅδε, τοσούδε, etc.*
- δεδιώς, see *δεδω*.
- δεδογμένα, see *δοκέω*.
- δέδοικα, see *δεδω*.
- δεδομένοι, see *δίδωμι*.
- δέη, *δεηθῆναι*, *δεῖ*, see *δέω, lack*.
- δίδω, a pres. unused in Attic, from which we have perf. *δέδια*, or *δέδοικα* (with pres. force), and aor. *ἔδισα, etc.*, be afraid, fear; the aor. is regularly ingressive, be seized with fear, I, 8, 24.
- δείκνυμι, *δέλω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην* (cf. old Lat. *deico* = *dico*), point out, show; make signs to, IV, 5, 33.
- δείλη, -ης, ἡ, afternoon (early or late), evening, I, 8, 8 n; ἀμφὶ *δείλην*, toward evening, II, 2, 14.
- δειλός, -ή, -όν (*δεδω*), cowardly, timid.
- δεινός, -ή, -όν (*δεδω*), terrible, horrible, awful, severe; τὸ *δεινόν*, peril, danger; clever, skilful, I, 9, 19, etc.; *δεινότατα ποιεῖν τινα*, treat with outrageous indignity, V, 7, 23; cf. *κακῶς ποιεῖν τινα*.
- δεινῶς, adv. (*δεινός*) terribly, dreadfully; *ἔχειν δεινῶς*, be in a terrible plight.
- δειπνέω, *δειπνήσω, etc.*, dine.
- δείπνον, -ου, τό, the principal meal of the day, evening meal, dinner.
- δειπνοποιέω (*δείπνον*+*ποιέω*), get dinner, mid., dine.
- δείσας, δείσης, see *δεδω*.
- δίσθαι, see *δέω, lack*.
- δέκα, indecl. (Lat., *decem*), ten.
- δεκαπέντε, indecl. (*δέκα*+*πέντε*), fifteen.
- δεκατέυω (*δέκατος*), exact the tenth or tithe.
- δέκατος, -η, -ον (*δέκα*), tenth; ἡ *δεκάτη*, tithe.
- Δέλτα, τό, indecl. (Eng. *delta*), the Delta, a peninsula in Thrace, so called from its triangular shape.
- δελφίς, -ίνος, ὁ, *dolphin*.
- Δελφοί, -ών, οἱ, *Delphi*, a town of Phocis, famed for its oracle of Apollo.
- δένδρον, -ου, τό, dat. pl. *δένδροις* or *δένδρεσι*, tree.
- δέξασθαι, see *δέχομαι*.
- δεξιόομαι, *δεξιόσομαι, ἐδεξιωσάμην* (*δεξία*), give the right hand, greet, welcome.
- δεξιός, -ά, -όν (cf. Lat. *dexter*), right, on the right; the noun is often omitted, ἐν τῇ *δεξιᾷ*, in the right hand, II, 3, 11; ἐν *δεξιᾷ*, on the right, I, 5, 1; *δεξιάν* (*δεξιὰς*) *δοῦναι*, give the right hand (as a pledge), promise, II, 3, 28; cf. I, 6, 6; τὸ *δεξιόν* (with or without *κέρας*), the right wing, the right, I, 2, 15; cf. I, 7, 1. In divination the right was the propitious side; αἰετὸς *δεξιός*, VI, 1, 23.
- Δέξιππος, -ου, ὁ, *Dexippus*, a faithless Laconian.
- δέοι, δέομαι, δέον, see *δέω, lack*.
- Δερκυλίδας, -α, ὁ, *Dercylidas*, a Spartan admiral.
- δέρμα, -ατος, τό (*δέρω, flay*), skin, hide.
- Δέρνης, -ου, ὁ, *Dernes*, satrap of Phoenicia and Arabia.
- δεσμός, -οῦ, ὁ, but pl. often *δεσμά* (*δέω*), band, halter, strap.
- δεσπότης, -ου, ὁ (whence Eng. *despot*), master, lord.
- δεῦρο, adv., hither, here.
- δεύτερος, -α, -ον, (*δύο*), second; as adv., (τὸ) *δεύτερον*, for the second time.
- δέχομαι, δέξομαι, etc., receive, accept; of friends, receive hospitably, welcome; of foes, receive

or *await the attack of*; *eis χεῖρας δέχεσθαι τινα*, *come to close quarters with one*, IV, 3, 31.

δέω, *δήσω*, *έδησα*, *δέδεκα*, *δέδεμαι*, *έδέθην*, *bind*, *tie*, *fetter*.

δέω, *δεήσω*, *έδεήσα*, *δεέδηκα*, *δεδέημαι*, *έδεήθην*, *lack*, *want*, *need*: (1) *pers.*, rare in *act.*, *όλίγου δεῖν*, with *infin.*, *lack little of being*. I, 5, 14; so *οὐ πολλοῦ δεῖν*, V, 4, 32; common in *mid.*, *abs.*, or with *gen.*; also, *wish*, *desire*, with *gen.*, with *acc.* of inner obj. (*τι etc.*), or with *acc.* and *infin.* *beg*, *ask*, with *gen.* of *pers.* and *infin.*; (2) *impers.* (*δεῖ*, *έδει*, *δέη*, *δέοι*, *δεῖν*, *δέον*), *there is need*, *one must*, with *infin.* expressed or understood; so with *acc.* and *infin.*; in III, 4, 35 (see the note) we have apparently *dat.* and *infin.*; with *gen.* of the thing needed, II, 3, 5. *eis τὸ δέον*, *satisfactorily*, I, 3, 8; *αὐτὸ τὸ δέον*, *the very thing we want*. IV, 7, 7; *τί δεῖ*, *what need is there?* II, 1, 10.

δή, post-positive particle with intensive force, emphasizing as a rule the immediately preceding word, and often best rendered by emphasis; *aye*, *now*, *indeed*, *truly*, *exactly*, sometimes with contemptuous tone; often with *imvs.*, II, 2, 10, or with superlatives, I, 9, 18.

δηλος, *-η*, *-ον*, *plain*, *clear*, *evident*, *manifest*; *δηλον ἦν ὅτι*, *it was clear that*, II, 3, 6; *δηλον ὅτι* as *adv.* *clearly*, *evidently*, I, 3, 9; often in *pers.* construction with *partic.*, *δηλος ἦν ἀνιώμερος*, *was manifestly troubled or distressed*, I, 2, 11.

δηλώω, *δηλώσω*, *etc.* (*δηλος*), *make clear*; *make known*, *show*.

δημαγωγέω, *δημαγωγήσω*, *etc.* (*δήμος*, *people* + *άγω*), *play the demagogue*, *carry favor with (acc.)*. VII, 6, 4.

Δημοκράτης, *-ους*, *ὁ*, *Democrates of Temnus*, a scout.

δημόσιος, *-α*, *-ον* (*δήμος*, *the people*; cf. Eng. *democracy*), *belonging to the people*, *public*, τὰ δημόσια, *public money*, IV, 6, 16.

δηῶω, *δηῶσω*, *έδηῶσα* (*epic* *δήιος*, *hostile*), *lay waste*, *ravage*.

δήπου, *adv.* (*δή* + *ποῦ*), *surely*, *of course*.

δήσαι, see *δέω*, *bind*.

δηχθεῖς, see *δάκνω*.

διά (by elision *δι'*), *prep.* with *gen.* or *acc.*, *through*: (1) with *gen.*, *through*, *throughout*, *during*, *by means of*, of place, of means, or of time; often forming *adv.* phrases, *διά ταχέων*, *quickly*, I, 5, 9; *διά σκότους*, *in darkness*, II, 5, 9; *διά φιλίας* *λέναι* with *dat.*, *enter upon friendship with*, III, 2, 8; cf. *διά παντός πολέμου* *λέναι*, *ibid.*; (2) with *acc.*, *through*, *on account of*, *for the sake of*, *thanks to*, often with *art.* and *infin.*, *on account of the fact that*, *because*, I, 7, 5; *διά τοῦτο*, *for this reason*, I, 7, 3; *πολλά δι' αὐ*, *many reasons why*. I, 3, 15. In composition, besides the literal meaning *δια-* may denote thoroughness (*through and through*), and it often means *apart*.

Δία, **Διί**, **Διός**, see *Ζεύς*.

διαβαίνω (*βαίνω*), *take a step*, or *stride*, IV, 3, 8; generally *trans.*, *go over*, *go through*, *cross*.

διαβάλλω (*βάλλω*), properly, *throw across*, but in the *Anabasis* always, *slandor*, *calumniate*, *accuse falsely*.

διαβάς, see διαβαίνω.

διάβασις, -εως, ἡ (διαβαίνω), a crossing, then, means of crossing (ford, bridge, etc.), or place of crossing.

διαβατέος, -α, -ον (verbal of διαβαίνω), that must be crossed.

διαβατός, -ή, -όν (verbal from διαβαίνω), crossable, fordable.

διαβεβηκότας, see διαβαίνω.

διαβιβάζω (βιβάζω, βιβάσω, or βιβῶ, etc., make go), make go across, transport across.

διαβολή, -ῆς, ἡ (διαβάλλω), slander, calumny, false charges.

διαγγέλλω (ἀγγέλλω), bear word through, report, pass the word.

διαγελάω (γελάω), laugh to scorn.

διαγίγνομαι (γίγνομαι), get through, pass (of time), continue, live, exist.

διαγκυλόομαι, perf. διηγκύλωμαι (cf. ἐναγκυλάω), hold the javelin by the thong, ready for casting.

διάγω (άγω), carry through, or across, transport; of time, spend, live; with partic., ἐλπίδας λέγων διήγε, kept constantly talking of his hopes, I, 2, 11.

διαγωνίζομαι (άγωνίζομαι), strive earnestly, vie with (πρὸς).

διαδέχομαι (δέχομαι), receive at intervals or in succession; εἰ μὴ θηρῶεν διαδεχόμενοι, if they did not relieve one another in the chase, I, 5, 2.

διαδίδωμι (δίδωμι), distribute.

διάδοχος, -ου, ὁ (διαδέχομαι), successor.

διαζεύγνυμι (ζεύγνυμι), separate.

διαθεάομαι (θεάομαι), look through, observe, consider.

διαιθριάζω (αιθρία, clear sky), be clearing up (of weather).

διαίρῶ (αἰρέω), tear apart, destroy.

διάκειμαι (κεῖμαι), be disposed, feel; ἄμεινον ὑμῖν διακέσεται, it will be better for you, VII, 3, 17.

διακελεύομαι (κελεύω), urge on, encourage.

διακινδυνεύω (κινδυνεύω), venture all, risk a battle.

διακλάω (κλάω, break; cf. Eng. iconoclast), break in two, or in pieces.

διακονέω (διάκονος, servant, Eng. deacon), serve at table.

διακόπτω (κόπτω), cut through, cut in pieces.

διακόσιοι, -αι, -α (δύο+έκατον), two hundred.

διακρίνω (κρίνω), discern between, decide.

διαλαγχάνω (λαγχάνω), distribute by lot.

διαλαμβάνω (λαμβάνω), take separately, IV, 1, 23; divide, V, 3, 4.

διαλέγομαι, διαλέξομαι, διείλεγμαι, διέλεχθην (λέγω), talk with, converse with, dat.; discuss.

διαλείπω (λείπω), leave a space between, be stationed at intervals, stand apart; τὸ διαλείπον, space between, gap, interval, IV, 8, 13.

διαμάχομαι (μάχομαι), fight it out.

διαμένω (μένω), stay through to the end, remain.

διαμετρέω (μετρέω), measure out; mid., serve out rations.

διαμπερές, adv. (διά+√περ), straight through.

διανέμω (νέμω), divide or distribute among.

διανόομαι (διά+νοῦς), intend, purpose, mean.

διάνοια, -ας, ἡ (διά+νοῦς), purpose, intention.

διαπέμπω (πέμπω), send in different directions, distribute.

διαπλέω (πλέω), sail across.

διαπολεμέω (πολεμέω), *war or fight to the end, fight it out.*

διαπορεύω (πορεύω), *carry across; mid., march through.*

διαπορέω (ἀπορέω), *be utterly at a loss.*

διαπράττω (πράττω), *work out, accomplish, settle, arrange, negotiate, act. or mid.*

διαρπάζω (ἀρπάζω), *lay waste, sack, plunder, stronger than the simple vb.*

διαρρέω (ρέω), *flow through.*

διαρρίπτω and διαρριπτέω (ρίπτω), *throw about, scatter.*

διάρριψις, -εως, ἡ (διαρρίπτω), *a scattering around.*

διασημαίνω (σημαίνω), *indicate clearly, announce.*

διασκηνέω (σκηνέω), *encamp apart, go into separate quarters.*

διασκηνητέον (verbal of διασκηνέω), *one must encamp apart.*

διασκηνόω (σκηνόω), *encamp or be encamped apart.*

διασπάω (σπάω), *draw apart, in the Anabasis only pass., be scattered, dispersed.*

διασπείρω (σπείρω), *scatter about (as seed); in the Anabasis only of soldiers, be scattered, dispersed.*

διασφενδονάω (σφενδονάω), *hurl in all directions (as from a sling).*

διάσχι, see διέχω.

διασφύζω (σφύζω), *bring through safely, save, preserve; pass., come through safely, arrive safely at (πρός).*

διατάττω (τάττω), *draw up in array; pass., be stationed at intervals.*

διατείνω (τείνω), *stretch out; mid., do one's utmost.*

διατελέω (τελέω), *bring to an end, complete; with or without ὁδόν,*

reach, arrive at; with partic., continue to do.

διατρίσκω (τρίσκω), *melt; pass., intrans., melt away.*

διατίθημι (τίθημι), *arrange, manage, dispose, treat; mid., dispose of one's own, sell.*

διατρέφω (τρέφω), *nourish, support.*

διατριβή, -ῆς, ἡ (διατρίβω), *delay.*

διατριβώ (τρίβω, τρίψω, ἔτριψα, etc., rub, rub through, waste, spend, of time; abs. waste time, delay.

διαφαίνω (φαίνω), *show through, pass., shine or be seen through; impers. διεφάνη, light shone through, VII, 8, 14.*

διαφανῶς, adv. (φαίνω), *clearly, plainly.*

διαφερόντως, adv. (from partic. διαφέρων), *pre-eminently,*

διαφέρω (φέρω), *bear through or apart; intrans., differ, be different from, surpass (gen.); mid., be at variance, quarrel; πολὺν διέφερεν, it was a very different thing, III, 4, 33.*

διαφεύγω (φεύγω), *slip through, escape.*

διαφθείρω (φθείρω), *destroy or corrupt utterly, bribe, spoil.*

διάφορος, -ον (διαφέρω), *different, esp. at variance with; τὸ διάφορον, disagreement.*

διαφύη, -ῆς, ἡ (διά+φύω), *a growth between, division.*

διαχειμάζω, -άσω, etc. (χείμα, winter; cf. χιών), *spend the winter.*

διαχειρίζω (χειρίζω, handle), *manage, administer.*

διαχωρέω (χωρέω), *go through; κάτω διεχώρει αὐτοῖς, they suffered from diarrhoea, IV, 8, 20.*

διδάσκαλος, -ου, ὁ (διδάσκω), *teacher, schoolmaster.*

διδάσκω, διδάξω, ἐδίδαξα, etc., *teach, show, inform*; pass., *learn*.

διδημι, 3 pers. pl. διδέασι (epic for δέω), *bind, tie up*.

δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόδην (cf. Lat. *do*), *give* (in pres. and imperf. sometimes, *offer*), *grant, permit, bestow, pay*; *give to wife*; of the gods, *ordain*; so the pass. δέδοται, *it is ordained, is permitted*, VI, 6, 36; δίκην δίδοναι, etc., *pay the penalty*, II, 6, 21. The partic. δούς may sometimes be rendered *with* (cf. ἔχων and λαβών), IV, 4, 15.

διείργω (εἶργω), *keep apart, cut off*.

διελαύνω (ἐλαύνω), *drive, ride or march through*.

διελόντες, see διαιρέω.

διέρχομαι (ἔρχομαι), *go or march through, traverse*; of a rumor, *spread abroad*.

διεσπάρθαι, see διασπείρω.

διέχω (έχω), *hold apart, separate*; τὸ διέχον, *the space between, interval*, III, 4, 22; intr., *be apart or separate*, I, 8, 17.

διηγέομαι (ήγέομαι), *set out in detail, tell*.

διηγκυλωμένους, see διαγκυλῶμαι.

διήλασε, see διελαύνω.

διήμι (ήμι), *send through, let go through, grant a passage*.

δίστημι (ίστημι), *set apart*; mid. and 2 aor. act. intr., *stand apart, stand at intervals, open ranks*.

δικαιος, -α, -ον (δίκη), *fair, right, just, lawful*; δικαίον (έστι), *with acc. and infin., it is right that*, II, 5, 41; so in pers. constr., δικαιοτάτους, *most deserving* (to be invited), VI, 1, 3; τὸ δίκαιον, *justice*, in pl., *one's rights, one's deserts*, V, 1, 15; ἐκ τοῦ δικαίου, *justly*, I, 9, 19; so σύν τῷ δικαίῳ,

II, 6, 18; παρὰ τὸ δίκαιον, *unjustly*, V, 8, 17.

δικαιοσύνη, -ης, ἡ (δίκαιος), *justice*.

δικαιοτής, -ητος, ἡ (δίκαιος), *justice*.

δικαίως, adv. (δίκαιος), *justly, rightly, fitly*.

δικαστής, -ου, ὁ (δικάζω, *judge*, from δίκη), *judge, jurymen*.

δίκη, -ης, ἡ (δείκνυμι), *justice, right, one's deserts, satisfaction* (to one wronged), *penalty* (for the wrongdoer), *reckoning, trial*; ἔχει τὴν δίκην, *has his deserts*, II, 5, 38, but ἱκανὴν νομίζω δίκην ἔχειν, *I consider that I am abundantly satisfied*, VII, 4, 24; δίκην ἐπιθεῖναι or λαβεῖν, *inflict punishment*; δίκην δοῦναι, *pay the penalty*; so δίκην ὑπέχειν, VI, 6, 15; but in V, 8, 1, *render account*.

διμοῖρία, -ας, ἡ (δύο+μοῖρα, *portion*), *double share or portion*.

δινέω (δίνη, *whirlpool*), *whirl around*; mid. intrans., VI, 1, 9.

διό (i. e. δι' ὅ), *on account of which, wherefore*.

διόδος, -ου, ἡ (διὰ+ὁδός), *way through, passage*.

διοράω (όράω), *see through*.

διορύττω (ορύττω), *dig through*.

διότι (δι' ὅτι), *on account of which, because*.

δίπηχυς, -υ (δύο+πῆχυς), *two cubits long*.

διπλάσιος, -α, -ον (διπλάζω, *double*, from δύο+√πλα), *twofold, twice as great, as much, as many etc.*; διπλασιον, as adv., *twice as far*.

δίπλεθρος, -ον (δύο+πλέθρον), *of two plethra*; with εὔρος, *two plethra wide*, IV, 3, 1.

διπλοῦς, -ῆ, -οῦν (δύο+√πλα), *two-fold, double*.

δῖς, numeral adv. (δύο), *twice*; in the *Anabasis* only in comparison.

δισχίλιοι, -αι, -α (δύο+χίλιοι), *two thousand*.

διφθέρα, -ας, ἡ (cf. Eng. *diphtheria*), *a tanned skin or hide*; hence, *a leathern bag*, V, 2, 12.

διφθέρινος, -η, -ον (διφθέρα); *made of hide, or leather*.

δίφρος, -ον, ὁ (δύο+φέρω), lit., *holding two*; *the body* (of a chariot) on which the driver and the warrior stood.

δίχα, adv. (δύο), *in two parts*.

διψάω (δίψα, *thirst*), *be thirsty*.

διωκτέον (verbal of διώκω), *one must pursue*.

διώκω, διώξω (or -ομαι), ἐδίωξα, δεδίωχα, *pursue, chase*; intr., *seced, make haste*.

διώξις, -ews, ἡ (διώκω), *pursuit*.

διώρυξ, -υχος, ἡ (διορύττω), *ditch, canal*.

δόγμα, -ατος, τό (δοκέω), *what seems good, opinion, decree, ordinance*.

δοθῆναι, see δίδωμι.

δοκέω, δόξω, ἔδοξα, δέδογμαι, ἐδόχθην (cf. Lat. *deceit, think, consider, suppose*), an uncommon use in Attic, though not rare in the *Anabasis*, I, 7, 1; far more commonly intrans., *seem, appear*; also, *seem good, hence be determined, resolved*; in this use it is either pres. or imper.: δοκῶ, *methinks*, I, 7, 4; ἔδοξε ταῦτα, *this was decided on*, I, 3, 20; cf. τὰ δόξαντα τῇ στρατιᾷ, *ibid.*, τὸ δόξαν, *the resolution*, VI, 1, 18; so τὰ δεδογμένα, III, 2, 39; δόξαν δὲ ταῦτα, *when this was resolved on* (acc. abs.), IV, 1, 13 n.

δοκιμάζω, δοκιμάσω (δοκέω), *test, improve*.

δολιχος, -ου, ὁ (δολιχός, *long*), *long time or course, a long way*, contrasted with the στάδιον. Its length varied, IV, 8, 27 n.

Δόλοπες, -ων, οἱ, *Dolopians*, a Thessalian people.

δόλος, -ου, ὁ (cf. Lat., *dolus, deceit*), *deceit, guile*.

δόξα, -ης, ἡ (δοκέω), *opinion, expectation, reputation, glory*; παρὰ τὴν δόξαν, *contrary to his expectations*, II, 1, 18.

δοράτιον, -ου, τό (δόν, *small spear*; in VI. 4. 23. *pole for carrying booty*).

δορκάς, -άδος, ἡ (δέρκομαι, *see*), *gazelle* (so named from its large bright eyes).

δορπηστός, -οῦ, ὁ (δέρπον, *evening meal, supper time*).

δόν, -ατος, τό (akin to δρῦς, oak, Eng. *tree*), *stem* (of a sapling), then *spear-shaft, spear*; ἐπὶ δόν, *to the right*, IV, 3, 29; (τὰ δόρατα) εἰς προβολὴν καθέντας, *lowering their spears for the charge*, VI, 1, 25; cf. 27.

δορυφόρος, -ου, ὁ (δόν+φέρω), *spear-bearer*; in the *Anabasis*, *pole-bearer* (i. e. for carrying booty), V, 2, 4; cf. δοράτιον.

δουλεία, -ας, ἡ (δοῦλος), *slavery, servitude*.

δουλεύω, δουλεύσω, etc. (δοῦλος), *be a slave*.

δοῦλος, -ου, ὁ, *slave*, lit., and as a term applied to all subjects of the Persian king.

δοῦναι, see δίδωμι.

δουπέω, aor., ἐδούπησα (δοῦπος), *make a dull sound or din, strike heavily*.

δοῦπος, -ου, ὁ, *dull noise, din, uproar*, a poetic word, II, 2, 19.

Δρακόντιος, -ου, ὁ, *Dracontius*, a Spartan exile in the Greek army.

δράμοι, δραμοῦνται, see *τρέχω*.

δρεπανηφόρος, -ον (δρέπανον+φέρω), *scythe-bearing*, epithet of chariots.

δρέπανον, -ον, τό (δρέπω, *pluck*), *reaping hook, sickle, scythe*.

Δρίλαι, -ῶν, οἱ, the *Drilae*, a warlike tribe in Pontus.

δρόμος, -ου, ὁ (cf. ἔδραμον), *a running, run*; δρόμῳ θεῖν (δρῶνι φεύγειν), *to run at double-quick*, I, 8, 18; *a race-course*, IV, 8 26.

δύναμαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην, *be able, abs., or with infin., can*; very often with relative words and superlatives, e. g. ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, *with all possible secrecy*, I, 1, 6; of things, *be worth, amount to*, I, 5, 6; οἱ μέγιστα δυνάμενοι, *the most powerful*, II, 6, 21.

δύναμις, -εως, ἡ (δύναμαι), *ability, means, power, influence*; most frequently, *force or forces, troops*; εἰς γε δύναμιν, *as far as our power goes*, II, 3, 23.

δυνάστης, -ου, ὁ (δύναμαι), *a man of influence, nobleman, prince*.

δυνατός, -ή, -όν (δύναμαι), *able, powerful; possible, practicable*; ὡς δυνατόν, *as far as possible*, II, 6, 8; ἐκ τῶν δυνατῶν, *as far as their power went*, IV, 2, 23.

δύνω, only in pres. system, of the sun, *enter the sea, set*, cf. *δύω*.

δύο, -οῦν (Lat. *duo*, Eng. *two*), *two*, generally indecl. although the gen. δυοῖν occurs; εἰς δύο, *two abreast*, II, 4, 26.

δυσ- (Eng. *dys-peptic*, etc.), an inseparable prefix signifying *hard, with difficulty*.

δύσβατος, -ον (δυσ-+βαίνω), *hard to travel or traverse*.

δυσμαί, -ῶν, αἱ (δύω), *going down, setting* (of the sun), only pl.

δυσπάριτος, -ον (δυσ-+πάρειμι), *hard to pass*.

δυσπόρευτος, -ον (δυσ-+πορεύω), *hard to pass through*, I, 5, 7.

δυσπορία, -ας, ἡ (δυσ-+√περ), *difficulty of passing or crossing*.

δύσπορος, -ον (δυσ-+√περ), *hard to travel, hard to cross* (of roads, rivers, etc.).

δύσχρηστος, -ον (δυσ-+χρηστός, verbal of χράομαι), *hard to use, useless*.

δυσχωρία, -ας, ἡ (δυσ-+χώρα), *roughness of country, rough country*.

δύω, δύσω, etc., 2 aor., ἔδυν, in the *Anabasis* only in pres. and impf. mid. and always of the sun, *enter the sea, set*; cf. *δύνω*.

δῶ, see *δίδωμι*.

δώδεκα, indecl. (δύο+δέκα), *twelve*.

δωρέομαι, δωρήσομαι (δῶρον), *give as a present, present someone* (dat.) *with a verb*.

δωροδοκῶ, δωροδοκήσω, etc. (δῶρον+δέχομαι), *receive presents or bribes*.

δῶρον, -ον, τό (δίδωμι), *present, gift*.

δώσω, see *δίδωμι*.

E

εἶ, see *εἶω*.

εἶλω, see *ἀλίσκομαι*.

εἶν, also ἦν or ἄν, (in crasis κἄν=καὶ εἶν), conj. (εἰ+ἄν), *if, if perchance*, only with subj.; εἰν μὴ, *unless*, I, 4, 12; ἄν τε . . . ἄν τε, *be it . . . or be it, whether . . . or*, V. 5. 16.

εἰνπερ or ἦνπερ, conj., *strengthened form of εἶν, if*.

ἐαυτοῦ, -ῆς, -οῦ, or, contracted, αὐτοῦ, etc., *reflexive pron. (stem ἐ+)*

αὐτός), *himself, herself, itself* only in oblique cases. The gen. often takes the place of a possess. pron., *his own, their own*.
 ἰάω, εἰων, ἐάσω, εἶασα, εἶακα, etc., *allow, permit, let go, let alone, give up*; with neg., *forbid*; εἶαν χαίρειν; see χαίρω.

ἐβδομήκοντα (ἐπτά), *seventy*.

ἐβδομος, -η, -ον (ἐπτά), *seventh*.

ἐγ-, by euphony for ἐν before palatals.

ἐγγίγνομαι (γίγνομαι), *be born in, arise in*.

ἐγγυάω, ἡγγύησα, etc. (ἐγγύη, *pledge*), *pledge*; mid. *promise*.

ἐγγύθεν, adv. (ἐγγύς), *from close at hand*.

ἐγγύς, adv., comp. ἐγγύτερον, sup. ἐγγυτάτω or ἐγγύτατα, *near*, abs. or with gen.

ἐγείρω, ἐγερῶ, ἡγείρω, ἐγρήγορα, *rouse*; in 2 perf. intrans., *lie awake, keep watch*.

ἐγκαλέω (καλέω), *call in, claim, demand; call up against, blame, accuse* (dat.).

ἐγκαλύπτω (καλύπτω, καλύψω, ἐκάλυψα, κεκάλυμμαι, *cover*), *cover*; mid., *wrap oneself up*.

ἐγκέμαι (κείμεαι), *lie in, be in*.

ἐγκέλευστος, -ον (ἐν+κελεύω), *bidden or instigated by* (ὑπό).

ἐγκέφαλος, -ον, ὁ (properly an adj., sc. μυελός, *marrow*, from ἐν+κεφαλή), *the brain*; of the palm, *the crown* (a cabbage-like growth at the top), or possibly *the pith*, II, 3, 16.

ἐγκρατής, -ες (ἐν+κράτος), *possessed of, master of*.

ἐγρηγόρσαν, see ἐγείρω.

ἐγχαλινώω (χαλινώω), *put on a bridle*; perf. pass. partic. ἐγκεχαλινωμένοι, *bridled* (of horses).

ἐγχειρέω, ἐγχειρήσω, ἐνεχειρήσα (ἐν+χείρ), *put one's hand to, make an attempt*.

ἐγχειρίδιον, -ον, τό (ἐν+χείρ), *dagger*.
 ἐγχειρίζω, ἐγχειριόμαι, etc. (ἐν+χείρ), *put into one's hand, entrust*.

ἐγχέω (χέω, χεῶ, ἔχεα, *pour*; cf. Eng. *gush*), *pour in, fill a cup* especially for libations.

ἐγώ, ἐμοῦ or μου, pl. ἡμεῖς, pers. pron. (Lat. *ego, me*, Eng. *I, me*), *I*, pl. *we*, the nom. used only when emphatic.

ἐγώγε (ἐγώ+γε), *I for my part, I certainly*.

ἐδεδοίκεσαν, see δεῖδω.

ἔδει, see δέω, *lack*.

ἔδισαν, see δεῖδω.

ἐδηδοκότες, see ἐσθίω.

ἔδραμον, etc., see τρέχω.

ἔδωκα, see δίδωμι.

ἔζη, ἔζων, see ζάω.

ἐθελοντής, -οῦ, ὁ (ἐθέλω), *volunteer*; οἱ ἐθελονταὶ φίλοι, *those who are friends of their own choosing*, I, 6, 9.

ἐθελούσιος, -α, -ον (ἐθέλω), *willing, voluntary, of one's own accord*.

ἐθέλω (rarely θέλω), ἐθελήσω, ἠθέλησα, ἠθέληκα, *wish, be willing, volunteer*. As contrasted with βούλομαι, ἐθέλω often means *be willing*, rather than *wish*; it is a more poetic word, and belongs to a higher sphere (ἀν οἱ θεοὶ θέλωσι, VII, 3, 31; cf. 43). Forms of θέλω (after consonants as well as vowels) are commoner in the *Anabasis* than in most prose writings.

ἔθετο, ἔθηκε, see τίθημι.

ἔθνος, -ους, τό, *tribe, people, nation*; κατὰ ἔθνη (ἔθνος), see κατὰ.

εἰ, conj., *if*, introducing conditional clauses with indic. or

opt.; also used to introduce indir. ques., *whether*; *εἰ . . . ἢ, whether . . . or*, II, 3, 7; *εἰ καί, or καί εἰ, although, even if*; *εἰ μή, if not, after a neg., unless*, I, 4, 18; *εἰ δὲ μή, otherwise*, II, 2, 1 n.; so *εἰ δέ*, III, 2, 37 n.; *εἰ τις, εἴ τι* are often equivalent to *ὅστις* and *ὅτι*.

εἶα, εἶασε, see *έάω*.

εἰδέναι, εἰδήτε, see *οἶδα*.

εἶδον (cf. Lat. *video*, Eng. *wit, vot*), used as 2 aor. of *ὁράω*, *see, look, perceive*.

εἶδος, -ους, τό (εἶδον), *shape, appearance*.

εἰδότες, see *οἶδα*.

εἰκάζω, εἰκάσω, ἤκασα, ἤκασμαι, εἰκάσθην (ξοικα, εἰκός), *liken, compare, infer, suppose*; perf. pass., *resemble*.

εἰκός, -ότος, neut. partic. of *ξοικα*, *natural, probable, reasonable*, with or without *ἐστί* and followed by acc. and infin.; *εἰκότα λέγειν, say what is reasonable*, II, 3, 6; *ὡς εἰκός* or *ὡς τὸ εἰκός*, *as is likely, in all probability*, III, 1, 21; III, 4, 24.

εἴκοσι, indecl., *twenty*.

εἰκότως, adv. (*εἰκός*), *naturally, with good reason*.

εἰληφε, εἰλήφει, see *λαμβάνω*.

εἰλήχει, see *λαγχάνω*.

εἰλκον, see *ἐλκω*.

εἰλόμην, εἶλον, etc., see *αἰρέω*.

εἶμι, ἦν, ἔσομαι (for *ἐσμή*, old Lat. *esum*, Eng. *am*), *be*, either as the substantive vb., *be, exist*, or as a mere copula; with pred. gen. in various senses, *be sprung from, belong to, consist of, etc.*; often with dat. of possessor; with rel. words, *ἔστι δ' ὅστις, there is one who, i.e., somebody*,

I, 8, 20; *ἔστιν (ἦσαν) οἷ, some*, V, 2, 14; similarly *ἦν οὗς*, I, 5, 7 n.; *ἔσθ' ὅτε, sometimes*, II, 6, 9; *οὐκ ἦν ὅπου οὐ, everywhere*, IV, 5, 31; *τὰ ὄντα, facts*, IV, 4, 15 (but *possessiones*, VII, 8, 22); *τῷ ὄντι, in fact*, V, 4, 20; impers. *ἔστιν (ἦν)*, *it is (was) possible*, I, 4, 4; sometimes with partic., as a periphrastic vb. form, *ἦν δυναμένη = ἐδύνατο*, II, 2, 13 n.; in infin. phrases, *τὸ νῦν εἶναι, for the present*, III, 2, 37; *τὸ κατὰ τοῦτοι εἶναι, as far as this fellow is concerned*, I, 6, 9.

εἶμι, impf. *ἦα* (cf. Lat. *eo, ire*), *go, come, proceed*. The pres. indic. has always a fut. sense and so the infin. and partic. when in indir. disc., I, 3, 1; inv. *ἔθι*, in exhortations, *come now*, like *ἄγε*, VII, 2, 26; VII, 7, 27; *εἰς χεῖρας ἰέναι, come to close quarters*, IV, 7, 15; but *εἰς χεῖρας ἐλθεῖν τι, come into one's power*, I, 2, 26.

εἶπας, εἶπατε, see *εἶπον*.

εἶπερ (εἰ+πέρ), *if in fact, if really; inasmuch as*, VI, 1, 26.

εἶπετο, see *ἔπομαι*.

εἶπον, only 2 aor.; the pres. in use is *λέγω*, fut. *ἐρῶ*, perf. *εἶρηκα, etc.* (cf. *ἔπος, word, verse*; Lat. *voco*; Eng. *epic*), *say, speak, tell*; with infin., *bid, command, move, propose*. In 2 pers. forms with 1 aor. vowel occur, *εἶπας*, II, 5, 23; *εἶπατε*, inv., II, 1, 21.

εἶργω, εἶρξω, εἶρξα, εἶργμαι, εἶρχθην, *shut out, keep away* (*ἐκ* or *ἀπό* with gen.), VI, 3, 8; fut. mid. as pass., VI, 6, 16; *prevent, hinder, ὥστε μή*, III, 3, 16; *shut in, hem in*, III, 1, 12.

εἶρηκα, εἶρημαι, see *εἶρω*.

εἰρήνη, -ης, ἡ, peace.

εἶρητο, see εἶρω.

εἶρω, epic vb. of which fut. ἐρῶ, perf. εἶρηκα and εἶρημαι, and aor. pass. ἐρρήσθην, are used in Attic, supplementing the forms of λέγω and φημί, say, mention; also, tell, order. It imparts. pass. III, 1, 3.

εἰς (also ἐς, orig. ἐν-ς), prep. with the acc. only, *into, to, up to*; of place, after vbs. of motion; sometimes the motion is only implied, II, 5, 33; of persons (in the pl.), especially common with the names of peoples, ἐς Πισιδας, *into the country of the Pisidians*, I, 1, 11, etc.; εἰς τοὺς πολεμίους, *against the enemy, amongst them* ἐπὶ, IV, 5, 18; after a vb. of speaking, εἰς τὴν στρατιάν, V, 6, 37; of direction or purpose, εἰς τὴν τροφήν, I, 1, 9; after a vb. of expending, I, 3, 3; of measure, εἰς δύναμιν, *to the extent of our power*, II, 3, 23; with numerals, *up to, about*, I, 2, 3; of time, *up to, at*, I, 7, 1; II, 3, 25; εἰς τὴν νύκτα, *for the night*, IV, 5, 13; εἰς δύο, *two abreast*, II, 4, 26; εἰς ὀκτώ, *eight deep*, VII, 1, 23. In composition εἰς- signifies *into, in*.

εἷς, μία, ἓν, gen. ἐνός, μίας, ἐνός, numeral adj., *one*; sometimes as indef. pron. like τις, I, 3, 14; combined with τις, II, 1, 19; so εἷς ἕκαστος, VI, 6, 12; ἓνα μὴ, *lest* (cf. ἕνα μὴ, do not), V, 6, 12; often in intensive phrases, I, 9, 12n.; I, 9, 22.

εἰσάγω (ἄγω), *lead or bring in or into*.

εἰσακοντίζω (ἀκοντίζω), *hurl in* (cf. ἄκοντα).

εἰσβαίνω (βαίνω), *enter, go on board, embark*.

εἰσβάλλω (βάλλω), *throw into; intr., invade*; of rivers, *empty into*.

εἰσβιβάζω (βιβάζω, βιβάσω or βιβῶ, -βίβασα, *make go*), *cause to embark, put on board*.

εἰσβολή, -ῆς, ἡ (εἰσβάλλω), *invasion*, V, 6, 7; *entrance*, pass, I, 2, 21.

εἰσδύομαι (δύω), *enter into, sink or submerge*.

εἰσεδραμον, see εἰστρέχω.

εἴσειμι (εἶμι), *go in, enter, come into the presence of*; of thoughts, *occur to*, VI, 1, 17.

εἰσελαύνω (ἐλαύνω), *march into*.

εἰσελθεῖν, see εἰσέρχομαι.

εἰσέρχομαι (έρχομαι), *come in, enter*.

εἴσεται, see εἶδα.

εἴσοδος, -ου, ἡ (εἰς+ὁδός), *way in, entrance*.

εἰσπηδάω (πηδάω, πηδήσομαι, ἐπήδησα, *leap*), *leap or spring into*.

εἰσπίπτω (πίπτω), *fall into, rush into, fall upon*.

εἰσπλέω (πλέω), *sail into*.

εἰστήκει, see ἵστημι.

εἰστρέχω (τρέχω), *run or rush in*.

εἰσφέρω (φέρω), *bear or carry in*.

εἰσφορέω (φορέω), *bear or carry into*.

εἴσω (εἰς), *within, inside of*.

εἰσωθέω (ῥθέω), *thrust in; mid., force one's way in*.

εἴτα, adv., *then, thereupon, afterwards*.

εἴτε, conj. (εἰ+τέ), doubled in disjunctive clauses, *whether . . . or*.

εἶχε, see ἔχω.

εἴωθα, 2 perf. as pres., and εἰώθη, 2 plpf. as impf., of epic vb. ἔθω, *be accustomed* (cf. ἔθος, τό, *custom, ἥθος, τό, character*, E: g. *ethic*), *be accustomed, be wont*, with infin., VII, 8, 4.

εἶων, see εἰώω.

ἐκ (before vowels ἐξ), prep. with the gen. (cf. Lat. *e, ex*); (1) of place,

out of, from, away from; according to Greek idiom often used where Eng. requires *in* or *on*, ἐξ ἀριστερᾶς, *on the left*, IV, 8, 2; (2) of time, *since, after*, denoting immediate sequence, ἐκ τούτου, *upon this, thereupon*, I, 2, 17; ἐκ τοῦ ἀρίστου, *after breakfast*, IV, 6, 21; ἐκ παίδων, *from boyhood*, IV, 6, 14; (3) of source, ἐκ τούτου, *therefore, in consequence of this*, II, 6, 4; τὸν ἐκ τῶν Ἑλλήνων φόβον, *the fear inspired by the Greeks*, I, 2, 18; of the agent with pass. vbs., much rarer than ὑπό, ἐκ βασιλέως δεδομένοι, I, 1, 6; ἐκ τῶν παρόντων, *in view of our present circumstances*, III, 2, 3; ἐκ τῆς νικῶσης (sc. γνώμης), *in accordance with a majority vote*, VI, 1, 18; often forming adv. phrases, ἐκ τοῦ αὐτομάτου, *of their own accord*, I, 3, 13; ἐκ τοῦ δικαίου, *justly*, I, 9, 19; ἐκ παντὸς τρόπου, *in every way, by hook or crook*, III, 1, 43; ἐξ ἀπροσδοκήτου, *unexpectedly*, IV, 1, 10; ἐκ τῶν δυνατῶν, *as well as they could*, IV, 2, 23, etc.

ἐκασταχόσε, adv. (ἐκαστος), *in every direction*, III, 5, 17.

ἐκαστος, -η, -ον (sup. form; cf. ἐκάτερος), *each, every*, used of more than two; the sing. often stands in appos. to a pl., I, 7, 15.

ἐκάστοτε, adv. (ἐκαστος), *on each occasion, always*.

ἐκάτερος, -α, -ον (comp. form; cf. ἐκαστος), *each of two* in the pl., *both*; καθ' ἐκάτερα, *on both sides*, V, 6, 7.

ἐκατέρωθεν, adv. (ἐκάτερος), *on both sides*.

ἐκατέρωσε, adv. (ἐκάτερος), *in both directions*.

ἐκατόν, indecl. (cf. Lat. *centum*), *one hundred*.

Ἑκατόννυμος, -ου, ὁ, *Hecatonymus*, an envoy from Sinōpe.

ἐκβαίνω (βαίνω), *step out, esp., disembark: go forth, march out*, IV, 2, 1.

ἐκβάλλω (βάλλω), *throw away, drive out, expel, banish*.

ἐκβασίς, -εως, ἡ (ἐκ+βαίνω), *a going out, way out, pass.*

Ἑκβάτανα, τά, *Ecbatana*, capital of Media, and summer residence of the Persian king.

ἐκβοηθέω (βοηθέω), *come forth to the rescue*.

ἐκγονος, -ον (ἐκ+γεν), *born of*; οἱ ἐκγονοί, *descendants*, III, 2, 14; of animals, τὰ ἐκγονα, *young*, IV, 5, 25.

ἐκδεδράμηκα, see ἐκτρέχω.

ἐκδέρω (δέρω, δερῶ, ζείρα, δέδαρμαι, ἐδάρην, *flay, cf. Eng. tear*), *strip off the skin, flay*.

ἐκδίδωμι (δίδωμι), *give up, surrender; give away in marriage*, IV, 1, 24.

ἐκδραμεῖν, see ἐκτρέχω.

ἐκδύω (δύω), *strip off*; mid. and 2 aor. act., *strip oneself*, IV, 3, 12.

ἐκεῖ, adv., *there, in that place, thither*.

ἐκεῖθεν, adv. (ἐκεῖ), *thence*.

ἐκείνος, -η, -ο, dem. pron. (ἐκεῖ), *that, that one, he, of a person or thing remote from the speaker, cf. Lat. ille*; sometimes merely an emphatic third pers. pron.

ἐκεῖσε, adv. (ἐκεῖ), *to that place, thither*.

ἐκέκτησο, see κτάομαι.

ἐκήρυξε, ἐκηρύχθη, see κηρύττω.

ἐκθλίβω (θλίβω, θλίψω, etc., *squeeze*), *squeeze out, crowd out*.

ἐκκαλύπτω (καλύπτω, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην), *uncover*.

ἐκκλησία, -ας, ἡ (ἐκ+καλέω; cf. Eng. *ecclesiastic*), *assembly, meeting*.

ἐκκλησιάζω, ἐκκλησιάζω, *hold an assembly*.

ἐκκλίνω (κλίνω, bend), *bend out of line, give way, of troops*.

ἐκκομίζω (κομίζω), *carry off or out; of troops, bring off*, VI, 6, 36; *mid., carry off for one's own use*, V, 2, 19.

ἐκκόπτω (κόπτω), *cut off or away, cut down*.

ἐκκυβιστάω (κυβιστάω, tumble, cf. κύπτω, stoop), *turn a somersault*.

ἐκκυμαίνω (κυμαίνω, swell, surge; κύμα, wave), *billow out, of the curving front of a charging line of troops*.

ἐκλέγω (ἐκ+λέγω, gather, pick, cf. συλλέγω), *pick out, select, mid., choose*.

ἐκλείπω (λείπω), *leave, abandon; with eis, leave one place for another, leave and flee to*, I, 2, 24; *intrans., give out; of snow, melt away*, IV, 5, 15.

ἐκμηρύομαι (μηρύω, wind), *wind out; of an army, defile*, VI, 5, 22.

ἐκπέμπω (πέμπω), *send out, send away; mid., send away from oneself, dismiss*, V, 2, 21.

ἐκπεπληγμένος, ἐκπεπληγῆσθαι, see ἐκπλήττω.

ἐκπεραίνω (περαίνω), *bring to completion, accomplish; with ὥστε, bring it about that*, V, 1, 13.

ἐκπηδάω (πηδάω, leap), *leap forth*.

ἐκπύμπλημι (πύμπλημι), *fill up*.

ἐκπίνω (ἐκ+πίνω), *drink up, drain, quaff*.

ἐκπίπτω (πίπτω), *fall out; commonly as pass. of ἐκβάλλω, be*

banished, exiled; οἱ ἐκπεπτοκότες, the exiles, I, 1, 7; *of violent motion, rush or hurry out*, V, 2, 17; cf. V, 2, 31; *be cast away, shipwrecked*, VI, 4, 2.

ἐκπλαγείς, see ἐκπλήττω.

ἐκπλέω (πλέω), *sail forth or away*.

ἐκπλεως, -ων, gen. -ω (πύμπλημι), *filled up, quite full*.

ἐκπλήττω, 2 aor. pass. ἐξεπλάγην (πλήττω), *strike out (of one's senses); pass., be amazed, startled, scared out of one's wits*.

ἐκποδών, adv. (ἐκ+πούς), *out of the way; ἐκποδὼν ποιεῖσθαι, put out of the way*, I, 6, 9.

ἐκπορεύομαι (πορεύομαι), *go forth, go out*.

ἐκπορίζω (πορίζω), *provide, procure*.

ἐκπωμα, -ατος, τό (ἐκπίνω), *drinking-cup*.

ἐκταβείς, see ἐκτείνω.

ἐκταῖος, -α, -ον (ἕξ), *on the sixth day*.

ἐκτάττω (τάττω), *draw out in battle array*.

ἐκτείνω (τείνω), *stretch out; ἐκταβείς, stretched out at full length (of a sleeper)*, V, 1, 2.

ἐκτοξεύω (τοξεύω), *shoot arrows from*.

ἐκτός, adv. (ἕξ), *outside of, apart from*.

ἐκτος, -η, -ον (ἕξ), *sixth*.

ἐκτρέπω (τρέπω), *turn out; pass. and 2 aor. mid. ἐτραπόμην, intrans., turn aside*, IV, 5, 15.

ἐκτρέφω (τρέφω), *bring up, rear*.

ἐκτρέχω (τρέχω), *run or rush forth, make a sally*.

ἐκτῶντο, see κτάομαι.

ἐκφαίνω (φαίνω), *show forth, bring to light; of war, declare*, III, 1, 16.

ἐκφέρω (φέρω), *bear out, carry out; with πόλεμον, begin*, III, 2, 29; *of news, etc., report, announce*, I, 9, 11.

ἐκφεύγω (φεύγω), *flee out of, flee away, escape*; with μή and infin., I, 3, 2.

ἐκῶν, -οῦσα, -όν, *willing, of one's own choice*; often best rendered as adv., *willingly*.

ἐλάα, or ἐλαία, -ας, ἡ, *olive tree, olive*.

ἐλαβον, see λαμβάνω.

ἐλαιον, -ον, τό (ἐλάα), *olive oil, oil*.

ἐλάττων, -ον, gen. -ονος (ἐλαχός, *small*; cf. Lat. *levis*, Eng. *light*), used as comp. of μικρός, *smaller, less*, in pl., *fewer*; ἐλαττόν ἐστι, with infin., *it is a lesser thing to, i.e., it is easier to*, VII, 7, 35.

ἐλαύνω (ἐλῶ, ἤλασα, ἐλήλακα, ἐλήλαμαι, ἤλαθην), *drive, ride, march*, abs. or with acc.

ἐλάφειος, -ον (ἐλαφος), *of or belonging to deer*; τὰ ἐλάφεια (sc. κρέα) *venison*, I, 5, 2.

ἐλαφος, -ον, ὁ, ἡ, *deer, whether stag or hind*.

ἐλαφρός, -ά, -όν, *light, light-armed, nimble, active*.

ἐλαφρῶς, adv. (ἐλαφρός), *lightly, lightly*.

ἐλάχιστος, -η, -ον (cf. ἐλάττων), used as sup. of μικρός, *least, smallest*, in pl., *fewest*; τοῦλάχιστον, as adv., *at least*, V, 7, 8.

ἐλέγχω (ἐλέγξω, ἤλεγξα, ἐλήλεγμαι, ἤλεγχθην), *examine, question, refute, convict*.

ἐλεῖν, see αἰρέω.

ἐλελίζω, ἐλελίξα (ἐλελεῦ, imitative, a war cry), *cry*; ἐλελεῦ, *raise the war cry*; cf. ἀλαλάζω.

ἐλέσθαι, see αἰρέω.

ἐλευθερία, -ας, ἡ (ἐλεύθερος), *liberty, freedom*.

ἐλεύθερος, -α, -ον, *free, independent*.

ἐλέχθησαν, see λέγω.

ἐλήφθην, see λαμβάνω.

ἐλθεῖν, see ἔρχομαι.

ἐλκω, impf. ἐλκον, *drag, draw*.

Ἑλλάς, -άδος, ἡ (cf. Ἑλλην): (1) *Hellas, Greece*, in the widest sense, the Greek world; (2) *Hellas*, a woman of Mysia, wife of Gongylus and hostess of Xenophon, VII, 8, 8.

Ἑλλην, -ηνος (cf. Eng. *Hellenic*), a Greek. In the *Anabasis* generally designating the Greek mercenaries of Cyrus; as adj., *Greek*, I, 10, 7.

ἐλληνίζω (Ἑλλην), *speak Greek*.

Ἑλληνικός, -ή, -όν (Ἑλλην), *Hellenic, Greek*; τὸ Ἑλληνικόν, *the Greek army*.

ἐλληνικῶς, adv. (Ἑλληνικός), *in Greek*.

Ἑλληνίς, -ίδος, ἡ (Ἑλλην), fem. adj., *Greek*.

ἐλληνιστί, adv. (ἐλληνίζω), *in Greek*.

Ἑλλησποντιακός, -ή, -όν (Ἑλλήσποντος), of cities, *lying on the Hellespont*.

Ἑλλήσποντος, -ον, ὁ (Ἑλλης+πόντος), *the Hellespont (sea of Helle), the Dardanelles*.

ἐλπίζω, ἤλπισα (ἐλπίς), *hope, expect*.

ἐλπίς, -ίδος, ἡ (cf. Lat. *voluptas*), *hope, expectation*.

ἐμ-, by euphony for ἐν- before labials.

ἐμαθεν, see μαρθάνω.

ἐμαυτοῦ, -ῆς, reflex. pron., pl. ἡμῶν αὐτῶν, etc. (stem of ἐμέ+αὐτός), *of myself, myself*.

ἐμβαίνω (βαίνω), *go in, enter, embark*, abs. or with eis and acc.

ἐμβάλλω (βάλλω), *cast or throw in, put in, throw before* (χιλὸν ἵπποις), I, 9, 27; intrans., of rivers, *empty into* (eis), I, 2, 8; in military lang., *make an invasion or attack*; πληγὰς ἐμβάλλειν, *inflict blows*, I, 5, 1.

ἐμβιβάζω (βιβάζω, βιβάσω or βιβῶ, ἐβίβασα, *make go*), *cause to embark, put on board*.

ἐμβολή, -ῆς, ἡ (ἐμβάλλω), *invasion*.

ἔμεινε, see μένω.

ἐμέω, ἤμουν (Lat. vomo, vomit; cf.

Eng. emetic), vomit.

ἐμέμνητο, see μυνήσκω.

ἐμμένω (μένω), *stay in*.

ἐμός, -ή, ὄν (cf. ἐμέ, Lat. meus, Eng. my), *my, mine*.

ἐμπαλιν, adv. *back*; in the *Anabasis* always with the art. τοῦμπαλιν, I, 4, 15; εἰς τοῦμπαλιν, III, 5, 13.

ἐμπεδώ, impf. ἡμπέδουν, ἐμπεδώσω, etc. (ἐμπεδος, *fixed in the ground, firm*), *hold fast, abide by*, III, 2, 10.

ἐμπειρος, -ον (ἐν+πείρα), *acquainted with, experienced*.

ἐμπείρως, adv. (ἐμπειρος), *with experience*; ἐμπείρως ἔχειν, gen., *be personally acquainted with*, II, 6, 1.

ἐμπίμπλημι (πίμπλημι), *fill full, satisfy*; pass., *be filled with*, I, 10, 12; ὑπισχνούμενος οὐκ ἐνεπίμπλασο, *you couldn't satisfy yourself with promising*, VII, 7, 46.

ἐμπίμπρημι (πίμπρημι, πρήσω, ἔπρησα, burn), *set on fire, burn*. The simple vb. is poetic.

ἐμπίπτω (πίπτω), *fall upon, seize, attack*; of thoughts, *occur to*, II, 2, 19, etc.

ἐμπλεως, -ων, gen. -ω (πίμπλημι), *full of* (gen.).

ἐμποδίζω (ποδίζω), *hinder, impede*.

ἐμπόδιος, -ον (ἐν+πούς), *in the way, hindering*; τὸ ἐμπόδιον, *the hindrance*, VII, 8, 3.

ἐμποδών, adv. (ἐν+πούς), *before one's feet, in the way*; ἐμποδὼν εἶναι, *be in the way, hinder*.

ἐμποιέω (ποιέω), *create in, inspire in*.

ἐμπολάω, ἐμπολήσω, etc., *gain or realize by sale*, VII, 5, 4.

ἐμπόριον, -ου, τό (ἐμπορος), *trading-place, emporium*.

ἐμπορος, -ον, ὁ (cf. πορεύομαι), *merchant*.

ἐμπρόσθαντες, see ἐμπίμπρημι.

ἐμπροσθεν, adv. (ἐν+πρόσθεν), *before, in front of*, with gen., I, 8, 23; IV, 5, 9; ὁ ἐμπροσθεν λόγος, *the foregoing narrative*, II, 1, 1; οἱ ἐμπροσθεν, *those in front*, III, 4, 48, etc.; τὸν ἐμπροσθεν χρόνον, *hitherto*, VI, 1, 18; τὰ ἐμπροσθεν, *the front parts of the body*, contrasted with the back, V, 4, 32, but VI, 3, 14, *the country in front*.

ἐμφάγοιεν, ἐμφαγόντας, see ἐνέφαγον.

ἐμφάνης, -ές (ἐν+φαίνω), *evident, manifest*; ἐν τῷ ἐμφανεῖ, *openly*, II, 5, 25.

ἐμφανῶς, adv. (ἐμφανής), *openly*, V, 4, 33.

ἐν, prep. with the dat. only (Lat. and Eng. in), *in*; (1) of place, *in, at, in the midst of, among, before*; ἐν ὅπλοις, *under arms*, III, 2, 28; ἐν τῷ γε φανερῷ, *openly at least*, I, 3, 21; ἐν ὀφθαλμοῖς, *in sight*, IV, 5, 29; (2) of time, *in, during, within, at*, often ἐν τούτῳ, *meanwhile*, I, 5, 15; ἐν ᾧ, *during which time, while*, I, 2, 20; so ἐν αἷς (sc. ἡμέραις), I, 2, 10; (3) of means or manner, *in, with, by*, II, 5, 17. In composition ἐν- becomes ἐγ- before a palatal, and ἐμ- before a labial or before μ.

ἐν, see εἰς.

ἐναγκυλάω (ἐν+ἀγκύλη, *thong*), *fit with a thong*, of javelins, IV, 2, 28 n.

ἐναντιόομαι, -ώσομαι, etc. (ἐναντίος), *oppose, withstand*.

ἐναντός, -α, -ον (ἐν+ἀντίος), *opposite, over against, facing, opposed to, hostile*; οἱ ἐναντοί, *the enemy*, VI, 5, 10; τάναντία, *the reverse*, V, 6, 4; τάναντία στρέψαντες, *turning in the opposite direction, facing about*, IV, 3, 32; ἐκ τοῦ ἐναντίου, *on the opposite side*, IV, 7, 5.

ἐνάπτω (ἄπτω), *kindle, set on fire*.

ἐνάτος, -η, -ον (ἐννέα), *ninth*.

ἐναυλίζομαι (αὐλίζομαι), *bivouac or encamp in*.

ἐνδεῖα, -ας, ἡ (ἐν+δέω), *need, want, scarcity, poverty*.

ἐνδείκνυμι (δείκνυμι), *show, show forth, declare*, mid., VI, 1, 19.

ἐνδέκατος, -η, -ον (εἰς+δέκα), *eleventh*.

ἐνδέω (δέω), *lack*; impers., *there is need of* (gen.); ἑώρα πλείονος ἐνδέον, *he saw that there was need of more* (argument), VI, 1, 31.

ἐνδηλος, -ον (ἐν+δηλος), *evident, plain, manifest*.

ἐνδημος, -ον (ἐν+δήμος, *land, people*), *native, at home*; τὰ ἐνδημα, *home revenues*, VII, 1, 27.

ἐνδιφριος, -ον (διφρος), *on the same seat with one, at one's table*.

ἐνδοθεν, adv. (ἐνδον), *from within*.

ἐνδον, adv. (ἐν), *inside, within*.

ἐνδοξος, -ον (δόξα), *glorious, famous*; of omens, *portending glory*, VI, 1, 23.

ἐνδύω (δύω), *put on*; in perf. tenses, *wear*, V, 4, 13.

ἐνέδρα, -ας, ἡ (ἐν+ἔδρα, *seat*), *ambuscade*.

ἐνεδρεύω, aor. ἐνήδρευσα (ἐνέδρα), *set an ambush, lie in ambush*.

ἐνείδον (εἶδον), *see, observe in*.

ἐνείμι (εἰμί), *be in, be on, be there*.

ἐνεκα or ἐνεκεν, *improper prep., generally post pos., on account of, for the sake of*.

ἐνενήκοντα (ἐννέα), *ninety*.

ἐνεός, -ά, -όν, *dumb, deaf and dumb*.

ἐνετός, -ή, -όν (ἐτός, verbal of ἔημι), *set on, instigated by* (ὑπό), VII, 6, 41.

ἐνέφαγον (ἔφαγον), *only aor., eat hastily, eat something*.

ἐνεχείρησαν, *see ἐγχειρίζω*.

ἐνέχυρον, -ον, τό (ἔχω), *pledge, security*.

ἐνέχω (έχω), *hold in, entangle*.

ἐνθα, adv. of place or time (ἐν), *rel., where or whither*; *dem., here*; of time, *then*, often with emphatic δῆ.

ἐνθάδε, adv. of place (ἐνθα), *hither, here*.

ἐνθαπερ, adv. (ἐνθα), *just where*.

ἐνθεν, local adv. (ἐν), *dem., from there, thence*; *rel., whence*; ἐνθεν . . . ἐνθεν, *on this side . . . on that*; ἐνθεν καὶ ἐνθεν, *on both sides*.

ἐνθένδε, local adv. (ἐν), *from this place, hence*; of persons, VII, 7, 17 (=ἀφ' ὑμῶν).

ἐνθυμέομαι, ἐνθυμήσομαι, ἐντεθύμημαι, ἐνθυμήθην (ἐν+θυμός), *bear in mind, reflect, consider*; perf., *I have noted, observed*, III, 1, 43.

ἐνθύμημα, -ατος, τό (ἐνθυμέομαι), *thought, idea, plan*.

ἐνθωρακίζω (θωρακίζω), *put on one's breastplate*; perf. pass. partic. ἐντεθωρακισμένοι, *clad in armor*, VII, 4, 16.

ἐνι, for ἐνεστι, *see ἐνείμι*.

ἐνί, *see εἰς*.

ἐνιαυτός, -οῦ, ὁ, *year*; κατ' ἐνιαυτόν, *yearly, annually*.

ἐνιοι, -αι, -α, *some*.

ἐνίοτε, adv. (ἐνιοι [?]+ότε), *sometimes*.

ἐννέα, indecl., *nine*.

ἐννοέω (νοέω), *have in mind, think, devise, ponder*; with μή, *fear that*, IV, 2, 13; mid., *consider, reflect*.

ἐννοία, -ας, ἡ (ἐν+νοῦς), *thought, reflection*.

ἐνοικέω (οικέω), *live in, inhabit*; οἱ ἐνοικοῦντες, *the inhabitants*.

ἐνόπλιος, -ον (ἐν+οπλον), *in arms*; with ῥυθμός, *martial*, VI, 1, 11.

ἐνοράω (οράω), *see in* (something or somebody); πολλὰ ἐνοράω δὲ ἄ, *I see many reasons* (in the project) *why*, I, 3, 15.

ἐνός, *see εἷς*.

ἐνοχλέω, -ήσω, aor. and perf. with double augment in all voices (cf. δχλος), *crowd upon, trouble*.

ἐνταῦθα, adv. of place, *here, there*; loosely, *thither*; of time, *then, thereupon*; μέχρι ἐνταῦθα, *hitherto*, V, 5, 4.

ἐντείνω (τείνω), *stretch tight*; πληγὰς ἐντείνειν, *inflicted blows upon*, II, 4, 11.

ἐντελής, -ές (ἐν+τέλος), *complete, in full*.

ἐντέλλομαι, ἐντελοῦμαι, ἐντειλάμεν (cf. τέλος), *enjoin upon, command*.

ἐντέρον, -ου, τό (ἐν), *intestine*.

ἐντεῦθεν, adv. of place, *thence, from there*; of time, *then, thereafter*; of cause, *as a result of this*, VII, 1, 25.

ἐντίθημι (τίθημι), *put or place in, put on board ship; inspire or instil in* (φόβον), VII, 4, 1.

ἐντιμος, -ον (ἐν+τιμή), *in honor, esteemed*.

ἐντίμως, adv. (ἐντιμος), in the phrase ἐντίμως ἔχειν, *be held in honor*, II, 1, 7.

ἐντοίχιος, -ον (τοίχος), *on the wall*; τὰ ἐντοίχια, *wall paintings*, VII, 8, 1.

ἐντόνως, adv. (ἐντονος, *eager*, fr. τῆς ἐν, *earnestly, strenuously*).

ἐντός, adv. with gen. (ἐν), *within, of place or time*.

ἐντυγχάνω (τυγχάνω), *light upon, fall in with, find*.

Ἐνυάλιος, -ου, ὁ (Ἐννώ, *goddess of war*), *Enyalios*, a name of Ares, the god of war.

ἐνωμόταρχος, -ου, ὁ (cf. ἐνωμοτία), *commander of an immunity*.

ἐνωμοτία, -ας, ἡ (ἐνώματος, *sworn in*; cf. δμνυμι), *a sworn band*; esp. of soldiers, *immunity*, forming one quarter of the λόχος and numbering therefore ordinarily twenty-five men.

ἐξ, *see ἐκ*.

ἐξ, indecl. (Lat. *ex*, Eng. *six*), *six*.

ἐξαγγέλλω (ἀγγέλλω), *tell out, report*.

ἐξάγω (ἄγω), *lead or bring out, march out*; pass. οὐδ' ὥς ἐξήχθη διώκειν, *not even thus was he induced to pursue*, I, 8, 21.

ἐξαίρετος, -ον (αἰρέω), *selected, picked*.

ἐξαιρέω (αἰρέω), *take out, remove; unload*, V, 1, 16; of tithes, *dedicate*, V, 3, 4; mid., *pick out, select* (for oneself), II, 5, 20.

ἐξαιτέω (αἰτέω), *ask, demand* (esp. the surrender of a person), VI, 6, 11; mid., *beg off*, I, 1, 3.

ἐξαίφνης, adv. (ἐφνω), *suddenly, unexpectedly*; cf. ἐξαπνής.

ἐξακισχίλιοι, -αι, -α (ἐξ+χίλιοι), *six thousand*.

ἐξακοντίζω (ἀκοντίζω), *throw the javelin, hurl from within a fortress*, V, 4, 25.

ἐξακόσιοι, -αι, -α (ἐξ+ἐκατόν), *six hundred*.

ἐξαλαπάζω, -άξω, *plunder, sack*, epic vb. used only here in Attic, VII, 1, 29.

ἐξάλλομαι (ἄλλομαι), *leap out or aside.*

ἐξαμαρτάνω (ἁμαρτάνω), *err, do wrong.*

ἐξανίστημι (ἵστημι), *make stand up; mid. with 2 aor. and 2 perf. act., intrans., stand up, rise or start up.*

ἐξαπατάω (ἀπατάω, ἀπατήσω, etc., *deceive; ἀπάτη, deceit*), *deceive utterly.*

ἐξαπάτη, -ης, ἡ (ἀπάτη, *deceit*), *gross deceit*, VII, 1, 25.

ἐξαπίνης, *adv., an Ionic word for which Attic usually has ἐξαίφνης, suddenly, unexpectedly.*

ἐξάρχω (ἄρχω), *begin, lead off.*

ἐξαυλίζομαι (αὐλίζομαι), *break camp.*

ἔξιμι (εἶμι), *only impers. ἔξεστι, it is permitted, allowed, possible; so the partic. ἐξόν often in acc. abs. generally in adversative or concessive sense*, II, 5, 22.

ἔξιμι (εἶμι), *go out or forth.*

ἐξελαύνω (ἐλαύνω), *drive out, expel; commonly intrans., march, generally with σταθμόν (σταθμούς).*

ἐξευεγκείν, *see ἐκφέρειν.*

ἐξεπλάγη, *see ἐκπλήττω.*

ἐξέρπω (ἔρπω, *creep*, Lat. *serpo*), *creep out; of an army, march forth*, VII, 1, 8.

ἐξέρχομαι (ἔρχομαι), *go or come out, march out, escape; of time, run out, elapse*, VII, 5, 4.

ἐξέτασις, -εως, ἡ (ἐξετάζω, *examine*), *review, inspection.*

ἐξηγέομαι (ἡγέομαι), *lead forth*, VI, 6, 34; *narrate, disclose, suggest*, IV, 5, 28.

ἐξήκοντα, *indecl. (ἕξ), sixty.*

ἐξήκω (ἦκω), *run out, expire (of time)*, pres. in sense of perf., VI, 3, 26.

ἐξήνεγκε, *see ἐκφέρειν.*

ἐξικνέομαι (ικνέομαι, ἵξομαι, ἰκόμην, ἱγμαι), *reach; of missiles, reach the mark; βραχὺ ἐξικνεῖσθαι, have a short range*, III, 3, 17; *of value, amount to, suffice for*, VII, 5, 4.

ἐξίστημι (ἵστημι), *cause to stand out of; mid., stand aside; ἐκ τοῦ μέσου ἐξίστασθαι, get out of the way*, I, 5, 14.

ἐξοδος, -ου, ἡ (ἐξ+ὁδός, Eng. *exodus*), *way out, expedition, sally.*

ἐξομεν, *see ἔχω.*

ἐξοπλίζω (ὀπλίζω), *arm fully; mid., arm oneself.*

ἐξοπλισία, -ας, ἡ (ἐξοπλίζω), *complete armament; ἐν τῇ ἐξοπλισίᾳ, under arms*, I, 7, 10.

ἐξορμάω (ὀρμάω), *urge on, incite; intrans., set out, rush forth.*

ἐξουσία, -ας, ἡ (ἔξεστι), *possibility, power.*

ἕξπηχυς, -υ (ἕξ+πῆχυς), *six cubits long.*

ἔξω (ἕξ), *outside of, without, beyond, often with gen.; τὸ ἔξω, the outer*, I, 4, 4; ἔξω βελῶν, *out of range*, III, 4, 15; ἔξω τούτων, *besides this*, VII, 3, 10.

ἐξωθεν, *adv. (ἔξω), from without, without, outside of, gen.*

ἔοικα, *perf. as pres., ἐφκή, plpf. as impf. (no pres. in use; fut., εἴξω, rare; cf. εἰκάζω), be like, look like (dat., occasionally with acc. of respect); ὥς ἔοικε, parenthetical, as it seems*, II, 2, 18; οὐδενὶ καλῶ ἔοικε, *it doesn't look at all honorable*, VI, 5, 17. Neut. partic. εἰκός, *see the word.*

ἐορακότες, *see ὁράω.*

ἐορτή, -ης, ἡ, *festival.*

ἐπ', *by elision for ἐπέ.*

ἐπαγγέλλω (ἀγγέλλω), *proclaim; mid., offer oneself, promise.*

ἐπάγω (ἄγω), *bring forward, propose* (of a vote), VII, 7, 57.

ἐπαθον, see πάσχω.

ἐπαινέω, -έσομαι, -ήνεσα (ἐπαινος), *praise, commend*; often in declining an offer, *thank one for*, VII, 7, 52.

ἐπαινος, -ου, ὁ (αῖνος, *tale, praise*), *commendation*.

ἐπαίρω (αἶρω), *raise up, excite, induce*.

ἐπακολουθέω (ἀκολουθέω), *follow after, pursue*.

ἐπακούω (ἀκούω), *listen to, hearken, overhear*.

ἐπάν or ἐπήν, temporal conj. (ἐπελ+ἄν), *when, whenever*, only with subj.

ἐπαναχωρέω (χωρέω), *retreat, withdraw*.

ἐπανέρχομαι (ἐρχομαι), *go back, return*.

ἐπάνω, adv. (ἄνω), *above*; in the phrase ἐν τοῖς ἐπάνω εἴρηται, *has been told above, in what precedes*, VI, 3, 1.

ἐπαπειλέω (ἀπειλέω), *add threats*.

ἐπεγγελάω (γελάω), *laugh at, insult, mock at*.

ἐπεγείρω (ἐγείρω), *wake up, arouse*.

ἐπεί, conj.: (1) temporal, *when, after, whenever*; with indic. of definite past time; with opt. in indir. disc., after a secondary tense, or when expressing repeated action in the past; with infin. by assimilation in indir. disc., V, 7, 18; ἐπεὶ τάχιστα, *as soon as (cum primum)*, VI, 3, 21; (2) causal, *since, because*, with indic.

ἐπειδάν, temporal conj. with subj. (ἐπειδὴ+ἄν), *when, after that, as soon as, whenever*. After ἐπειδάν the aor. subj. is often best rendered by the Eng. fut. pf.

ἐπειδὴ, temporal and causal conj. (ἐπελ+δὴ), *when, after, since, because*.

ἐπείδον (εἶδον), *behold, see, experience*.

ἐπείμι (εἰμι), *be over, be upon*.

ἐπείμι (εἶμι), *go on or against, advance, attack, come forward*: ἡ ἐπιούσα ἡμέρα (ἔως, νύξ), *the following day, etc.*

ἐπείπερ, causal conj. (ἐπελ+περ), *since, seeing that*.

ἐπείσα, ἐπέσθησαν, see πείθω.

ἐπείτα, adv. (εἴτα), *thereupon, then*; in enumerations, *then, in the next place*; eis τὸν ἐπείτα χρόνον, *in after times*, II, 1, 17.

ἐπέκεινα, adv. (ἐπλ+ἐκείνα), *on the farther side, beyond*, V, 4, 3.

ἐπεκθέω (θέω), *sally out against*.

ἐπεξέρχομαι (ἐρχομαι), *sally out against*.

ἐπέπατο, see πάομαι.

ἐπείπράκει, see πιπράσκω.

ἐπέπρακτο, see πράττω.

ἐπέρομαι (ἐρομαι), only in 2 aor. ἐπηρόμην, etc., *ask again or farther, inquire, ask*.

ἐπέρχομαι (ἐρχομαι), *come upon*; of countries, *visit, traverse*.

ἔπεσον, see πίπτω.

ἐπεύχομαι (εὐχομαι), *pray to, invoke, call to witness*.

ἐπεφεύγισαν, see φεύγω.

ἐπέχω (ἔχω), *hold back, restrain*; intrans., *refrain from*; ἐπέσχον τῆς πορείας, *they delayed their march*, III, 4, 36.

ἐπήκοος, -ον (ἐπλ+ἀκούω), *hearing*; eis ἐπήκοον (ἐν ἐπηκόῳ, after vbs. of rest), *within hearing distance*.

ἐπήκτο, see ἐπάγω.

ἐπήν, see ἐπάν.

ἐπήρεν, see ἐπαίρω.

ἐπήρετο, see ἐπέρομαι.

ἐπί, before vowels ἐπ' or ἐφ', prep. with gen., dat., and acc., upon, on.

With gen., of place, upon, on, ἐφ' ἵππων, on horseback, III, 2, 19 (cf. ἀπό); ἐπὶ Θράκης, on the coast of Thrace, VII, 6, 25; of direction, toward, II, 1, 3; of time, in the time of, I, 9, 12; at, IV, 7, 10, cf. IV, 3, 9; of manner, ἐπὶ τεττάρων, four deep, I, 2, 15; ἐπὶ φάλαγγος, in line of battle, IV, 3, 26; ἐφ' ἑνός, in single file; ἐφ' αὐτῶν, by themselves, II, 4, 10.

With dat., of place, on, upon, by, at, near; of time, at, ἐπὶ τῷ τρίτῳ, at the third (signal), II, 2, 4; frequently ἐπὶ τοῦτῳ (τούτοις), thereupon; of dependence, in the power of, I, 1, 4; of command, over, in command of, I, 4, 2; of aim or purpose, for, ἐπὶ τοῦτῳ, for this, I, 3, 1; cf. ἐπὶ θανάτῳ, I, 6, 10; τὸ ἐπὶ τοῦτῳ, as far as he is concerned, VI, 6, 23; so ἐφ' ᾧ or ἐφ' ᾧτε with infin. on condition that; sometimes merely giving circumstances, ἐπὶ γάμῳ, as his wife, II, 4, 8; ἐπὶ πολέμῳ, on a basis of war, II, 4, 5; ἐπὶ is thus common in contracts and treaties.

With acc., on, upon, to; often in a hostile sense, against; of extent, over, along; ἐπὶ πολὺ, I, 8, 8; ἐπὶ βραχὺ, III, 3, 17; of time, for, during, VI, 6, 36; ὡς ἐπὶ τὸ πολὺ, for the most part, III, 1, 42; of aim or purpose, for; ἐφ' ἃ ἐστρατεύετο, the objects of his expedition, I, 2, 2.

In composition ἐπι- signifies upon, over, to, toward, against, besides, but is sometimes merely intensive.

ἐπιβάλλω (βάλλω), throw on; ἐπιβεβλημένοι τοξόται, bowmen with their arrows on the string, IV, 3, 28 n.; V, 2, 12.

ἐπιβοηθέω (βοηθέω), come to the aid of (dat.).

ἐπιβουλεύω (βουλεύω), plot against, with dat.; with infin. plot, scheme.

ἐπιβουλή, -ῆς, ἡ (βουλή), scheme, design, plot.

ἐπιγίγνομαι (γίγνομαι), come upon, attack.

ἐπιγράφω (γράφω), inscribe upon.

ἐπιδείκνυμι (δείκνυμι), show, display, make clear, point out; mid., show oneself, distinguish oneself, show.

ἐπιδιώκω (διώκω), pursue after, chase.

ἐπιδόντας, see ἐπεῖδον.

ἐπιδραμεῖν, see ἐπιτρέχω.

ἐπιέζετο, see πιέζω.

ἐπιθαλάττιος, -α, -ον (ἐπὶ+θάλαττα), on the sea.

ἐπιθesis, -ews, ἡ (ἐπιτιθημι), attack.

ἐπιθυμέω, ἐπιθυμήσω, etc. (ἐπὶ+θυμός), set one's heart on, desire, long for, be enamored of, with infin. or with gen.

ἐπιθυμία, -ας, ἡ (cf. ἐπιθυμέω), desire.

ἐπικαίριος, -ον (καιρός), in season, suitable, available, VII, 1, 6; τοὺς ἐπικαίριους, the proper representatives (according to others, the chief men), VII, 7, 15.

ἐπικάμπτω (κάμπτω, κάμψω, etc.), bend, bend toward; of an army, wheel.

ἐπικαταριπτέω (ριπτέω), throw down after.

ἐπικείμει (κείμει), lie or be set upon; of an enemy, attack; cf. ἐπιτιθημι.

ἐπικίνδυνος, -ον (κίνδυνος), *dangerous*.

ἐπικουρέω, ἐπικουρήσω, etc. (ἐπικούρος, *ally*), *help, aid* (dat.); with acc. of thing, *aid one* (dat.) *against*, *ward off from one*, V, 8, 25.

ἐπικουρήμα, -ατος, τό (ἐπικουρέω), *help, protection*.

ἐπικράτεια, -ας, ἡ (κράτος), *power over, mastery*.

ἐπικρύπτω (κρύπτω), *hide, conceal*; mid., *conceal oneself, act secretly*.

ἐπικύπτω (κύπτω, *stoop*), *stoop or bend over*.

ἐπικυρώω (κυρώω, κυρώσω, etc., *make valid*, from κύρος, τό, *power, authority*), *confirm, ratify*.

ἐπικωλύω (κωλύω), *hinder, debar from*, gen.

ἐπιλαμβάνω (λαμβάνω), *take in, include*, VI, 5, 5 and 6; *lay hold of, catch*, IV, 7, 12, 13.

ἐπιλανθάνομαι (λανθάνω), *forget*, with gen.

ἐπιλέγω (λέγω), *say besides, add*.

ἐπιλείπω (λείπω), *leave behind*; in pass. τὸ ἐπιλείπόμενον, *those (the part) left behind*, I, 8, 18; of things, *give out, fail*.

ἐπιλεκτός, -ον (λέγω), *picked out, selected*; οἱ ἐπιλεκτοί, *picked men*, III, 4, 43; VII, 4, 11.

ἐπιμαρτύρομαι (μαρτύρομαι, aor. ἐμαρτυράμην, *call to witness*, from μάρτυς), *call to witness, invoke*.

ἐπίμαχος, -ον (ἐπὶ+μάχομαι), *that may be attacked, open to attack*.

ἐπιμείγνυμι (μείγνυμι, μείζω, etc., *mix*), *mix with*; mid. intrans., *minge with, have dealings with*, III, 5, 16.

ἐπιμέλεια, -ας, ἡ (ἐπιμελέομαι), *care, pains, attention*.

ἐπιμελέομαι and ἐπιμέλομαι, ἐπιμελήσομαι, ἐπιμεμέλημαι, ἐπεμελήθην (μέλει), *care for, look out for, attend to*.

ἐπιμελής, -ές, comp. ἐπιμελέστερος (cf. ἐπιμελέομαι), *careful, watchful*.

ἐπιμελόμαι, see ἐπιμελέομαι.

ἐπιμένω (μένω), *remain at or with*, VII, 2, 1; *wait for, wait*, V, 5, 2.

ἐπινοέω (νοέω), *purpose, intend*.

ἐπιορκέω, ἐπιορκήσω, etc. (ἐπιορκος), *swear falsely, perjure oneself* (θεούς, *by the gods*).

ἐπιορκία, -ας, ἡ (ἐπιορκος), *perjury*.

ἐπιορκος, -ον (ἐπὶ+ορκος), *foresworn*.

ἐπιπάρειμι (εἶμι), *march on beside, or parallel with; advance to bear aid, or for service*, III, 4, 23.

ἐπιπίπτω (πίπτω), *fall upon, attack* (dat.); of snow, *fall* (on one).

ἐπίπονος, -ον (πόνος), *toilsome, laborious*; of a bird of omen, *portending toil or suffering*, VI, 1, 23.

ἐπιρριπτέω (ριπτέω), *throw at, or upon*.

ἐπίρρυτος, -ον (ρέω), *watered, well watered*.

ἐπισάπτω (σάπτω, ἔσαξα, *load*), *load on, saddle*, III, 4, 35 n.

Ἐπισθένης, -ους, ὁ, *Episthenes*, (1) of Amphipolis, captain of the Greek peltasts at Cunaxa; (2) an Olynthian of the same name.

ἐπισιτίζομαι (σιτίζομαι, σιτιοῦμαι, etc.), *collect or lay in supplies, forage*.

ἐπισιτισμός, -οῦ, ὁ (ἐπισιτίζομαι), *a laying in of supplies, provisioning; supplies*, VII, 1, 9.

ἐπισκέπτομαι (σκέπτομαι), *look into, examine, inquire*.

ἐπισκευάζω (σκευάζω), *fit out, repair*.

ἐπισκοπέω (σκοπέω), *inspect, review*.

ἐπισπάω (σπάω), *draw after; mid., draw after oneself.*

ἐπίσποιτο, see ἐπέπομαι.

ἐπίσταμαι, impf. ἤπιστάμην (ἴστημι; cf. Germ. *verstehen*), *know, understand, with ὅτι or partic.; know how, with infin.*

ἐπίστασις, -εως, ἡ (ἐπί+ἴστημι), *a stopping, halt.*

ἐπιστατέω (ἐπί+ἴστημι), *be a commander or overseer, rule.*

ἐπιστέλλω (στέλλω), *send to, send word (cf. ἐπιστολή); direct, command.*

ἐπιστήμων, -ον (ἐπίσταμαι), *acquainted with, versed or skilled in (gen.).*

ἐπιστολή, -ῆς, ἡ (ἐπιστέλλω; cf. Eng. *epistle*), *letter.*

ἐπιστρατεία, -ας, ἡ (ἐπιστρατεύω), *march or make an expedition against.*

ἐπιστρατεύω (στρατεύω), *take the field against, march against.*

ἐπισφάττω (σφάττω), *slay upon (as a victim).*

Ἐπιταλιεύς, -έως, ὁ (Ἐπιτάλιον), *inhabitant of Epitalium in Elis, VII, 4, 18 (where the MSS. have the corrupt form εὐοδέα or ἐνοδίαν).*

ἐπιτάττω (τάττω), *draw up in ad-dition or behind (as a reserve force), VI, 5, 9; command, give orders; ᾧ ἐπετέτακτο, to whom orders had been given, II, 3, 6.*

ἐπιτελέω (τελέω), *bring to an end, fulfil, accomplish.*

ἐπιτήδειος, -α, -ον (ἐπιτηδές, *on purpose, enough*), *adapted to, suitable, fit, necessary; οἱ ἐπιτήδαιοι, close friends (Lat. necessarii), VII, 7, 57; τὰ ἐπιτήδεια, provisions, supplies, I, 3, 11, and often; τὸν ἐπιτήδειον ἔπαισεν ἄν,*

he would strike the proper one (i.e., the one deserving it), II, 3, 11.

ἐπιτίθημι (τίθημι), *put upon, lay upon; of penalties, inflict; mid., attack.*

ἐπιτρέπω (τρέπω), *turn over to, entrust, grant, permit; refer a thing to another, VII, 7, 18; mid., give oneself up to for protection, I, 9, 8.*

ἐπιτρέχω, aor. ἐπέδραμον (τρέχω), *run upon, charge.*

ἐπιτυχάνω (τυγχάνω), *chance upon, fall in with, find, dat.*

ἐπιφαίνομαι (φαίνω), *come in sight, appear.*

ἐπιφέρω (φέρω), *bring upon or against; mid., rush upon, at-tack; of a heavy sea, V, 8, 20.*

ἐπιφορέω (φορέω), *carry upon, place upon by making frequent trips), III, 5, 10.*

ἐπίχαρις, -ι, gen. -ιτος (ἐπί+χάρις), *gracious, pleasing; τὸ ἐπίχαρι, grace of manner, II, 6, 12.*

ἐπιχειρέω, ἐπιχειρήσω, etc. (ἐπί+χείρ), *put one's hand to, attempt, try.*

ἐπιχέω (χέω, *pour*), *pour on or in.*

ἐπιχωρέω (χωρέω), *move against, advance.*

ἐπιψηφίζω (ψηφίζω), *put to vote.*

ἐπλευσαν, see πλέω.

ἐπλήγη, see πλήττω.

ἐποικοδομέω (οἰκοδομέω), *build upon.*

ἔπομαι, εἰδόμεν, ἔσομαι, ἐσδόμεν (*√σεπ*; cf. Lat. *sequor*), *follow, attend, accompany, pursue, abs., with dat. or with σύν and dat.*

ἐπόμενυμι (δυννυμι), *swear to a thing.*

ἐπριάμην, opt. πριάμην, inf. πρίασθαι, partic. πριάμενος; *defective vb., used as the aor. of ὠνέομαι, buy.*

ἐπτά, indecl. (Lat. *septem*, Eng. *seven*), *seven.*

ἑπτακαίδεκα, indecl. (ἑπτὰ+δέκα),
seventeen.

ἑπτακόσιοι, -αι, -α (ἑπτὰ+ἑκατόν),
seven hundred.

Ἐπύαξα, -ης, ἡ, *Επυαξα*, wife of
Syennesis, king of Cilicia.

ἐπύθετο, see πυνθάνομαι.

ἐραμαι (cf. ἔρως), *love*; aor. ἡράσθην,
fall in love with, take a liking to.

ἐράω (cf. ἔρως), *love, long for*, with
gen.

ἐργάζομαι, ἐργάσομαι, ἐργασάμην, ἐργασμαι, -εργάσθην (ἐργον), *work, labor, till* (sc. γῆν), *do, accomplish*; with two accs., *do to, inflict upon*.

ἔργον, -ον, τό (originally *ἔργον*, cf. Eng. *work*), *work, deed, action; execution* (of a work), III, 5, 12; *ἔργῳ*, *in fact, in deed*, contrasted with *words*, I, 9, 10; cf. III, 2, 32; τὰ εἰς τὸν πόλεμον ἔργα, *deeds of war*, I, 9, 5.

ἐρεῖ, see εἶρω.

ἐρέσθαι, see ἔρομαι.

Ἐρετριεύς, -έως, ὁ (Ἐρετρία), *an Eretrian, native of Eretria*, a city on the western coast of Euboea.

ἐρημία, -ας, ἡ (ἐρημος), *solitude, privacy*, V, 4, 34; *desert*, II, 5, 9.

ἐρημος, -η, -ον, or -ος, -ον (Eng. *eremite, hermit*), *deserted, empty, unprotected, abandoned by, bereft of, without* (gen.); σταθμοὶ ἐρημοί, *marches through the desert*, I, 5, 1; ἐρημοὶ οἱ ἱππεῖς, *the cavalry unsupported* (by infantry), VII, 3, 47.

ἐρῶ, in the *Anabasis* only in pres. (ἐρίς, *strife*), *strive, contend with* (dat.).

ἐρίφιος, -α, -ον (ἐρίφος, *kid*), *of a kid, kids'*, with κρεά, IV, 5, 31.

ἑρμηνεύς, -έως, ὁ (Ἑρμῆς, *Hermes*, the messenger of Zeus), *interpreter*.

ἑρμηνεύω (ἑρμηνεύς; cf. Eng. *hermeneutic*), *act as interpreter, interpret*.

ἔρομαι, in Attic only in fut. ἐρήσομαι and 2 aor. ἡρόμην, cf. ἐρωτάω, *ask, inquire*.

ἐροῦντα, see εἶρω.

ἐρρήθην, see εἶρω.

ἐρρωμένος, -η, -ον (perf. pass. partic. of ῥώννυμι, *make strong*), as adj., *strong, resolute*, comp. ἐρρωμενέστερος; (τὸ) ἐρρωμένον, *strength*, II, 6, 11.

ἐρρωμένως, adv. (ἐρρωμένος), *strongly, vigorously*.

ἐρύκω, *keep back, ward off*.

ἔρυμα, -ατος, τό, *defense, wall*.

ἐρυμνός, -ή, -όν, *fortified, strong*; neut. pl., *strongholds*, III, 2, 23.

ἔρχομαι, ἦλθον, ἐλήλυθα, *come, go*. Of the pres. the indic. alone is in common use, the other moods being supplied by εἶμι, which also supplies the fut. and impf.; εἰς χεῖρας ἐλθεῖν, *come into the power of* (dat.), I, 2, 26, or *come to close quarters with*, IV, 3, 31; εἰς λόγους σοὶ ἐλθεῖν, *have an interview with you*, II, 5, 4; ἐπὶ πᾶν ἐλθεῖν, *have recourse to everything, leave nothing undone*, III, 1, 18.

ἐρῶ, see εἶρω.

ἐρῶντες, see ἐράω.

ἔρως, -ωτος, ὁ (ἐραμαι; cf. Eng. *erotic*), *love, desire*.

ἐρωτάω, ἐρωτήσω, etc. (cf. ἔρομαι), *ask, inquire*.

ἐς, see εἰς.

ἐσέσωτο, see σῶζω.

ἐσθ' by elision and euphony for ἐστί.

ἑσθής, -ῆτος, ἡ (ἐννυμι, *put on*, for *φέννυμι*; cf. Lat. *vestis*, Eng. *wear*), *clothing, raiment*.

ἑσθίω, ἔδομαι, ἐδήδοκα, ἡδέσθην, 2 aor. ἔφαγον q.v. (for ἐδθίω, Lat. *edo*, Eng. *eat*), *eat*.

ἑσκεδασμένων, see σκεδάννυμι.

ἑσκέψατο, see σκέπτομαι.

ἔσοιτο, see εἰμί.

ἑσπείσαντο, see σπένδω

ἑσπέρα, -ας, ἡ (Lat. *vesper*), *evening*, πρὸς ἑσπέραν, *toward the west*.

Ἑσπερίται, -ῶν, οἱ, *the Hesperitae*, a people living in [western] Armenia.

ἑσταλμένος, see στέλλω.

ἑστάναι, see ἵστημι.

ἔστε adv. (ἐς [eis]+τε), *all the way to*; as temporal conj. (poetic), *up to, until*.

ἔστηκε, ἑστηκεώς, ἔστησαν, see ἵστημι.

ἑστιγμένος, see στίζω.

ἑστραμμένα, see στρέφω.

ἑστώς, see ἵστημι.

ἑσχατος, -η, -ον (ἐξ), *last, farthest, extreme, severest, uttermost, worst* (δίκη) VI, 6, 15; τὰ ἑσχατα παθεῖν, *suffer the extreme penalty* (i. e. death), II, 5, 24; τὰ ἑσχατα αἰκισάμενος, *inflicting the extremest tortures*, III, 1, 18.

ἑσχάτως, adv. (ἑσχατος), *in the extremest degree, exceedingly*.

ἔσχε, see ἔχω.

ἑσθεν, adv., *from within, inside*; τὸ ἑσθεν, *the inner* (τείχος), I, 4, 4.

ἑταῖρα, -ας, ἡ (cf. ἑταῖρος), *courtesan*.

ἑταῖρος, -ου, ὁ (cf. ἑταῖρα), *companion, comrade, friend*.

ἐτάχθησαν, see τάττω.

Ἑτεόνικος, -ου, ὁ, *Eteonīcus*, a Spartan officer at Byzantium.

ἕτερος, -α, -ον (by crasis θάτερον for τὸ ἕτερον), *the other of two, the one, the other*; loosely like ἄλλος,

other; τούτων ἕτεροι, *others than these, others besides*, VI, 4, 8; ἐκ τοῦ ἐπὶ θάτερα, *on the other side*, V, 4, 10.

ἐτετίμητο, see τιμάω.

ἐτέρωτο, see τιτρώσκω.

ἔτι, adv., of time, *yet, still, longer, again*; of degree, with comp., *still, even*; ἔτι δέ, πρὸς δ' ἔτι, *furthermore, besides*.

ἔτοιμος, -η, -ον, *ready, prepared, at hand, certain*.

ἐτοίμως, adv. (ἔτοιμος), *readily, willingly*.

ἔτος, -ους, τό (cf. Lat. *vetus*, *old*, Eng. *wether*), *year*.

ἐτράπετο, see τρέπω.

ἐτράφητε, see τρέφω.

ἔτυχον, see τυγχάνω.

εὖ, adv., *well, easily, fortunately*; esp. εὖ ποιεῖν, *treat well* (cf. κακῶς ποιεῖν, I, 4, 8); εὖ πάσχειν, *be well treated*; εὖ πράττειν, *fare well*; εὖ μάλα, *thoroughly, roundly*, VI, 1, 1.

εὐδαιμονία, -ας (εὐδαίμων), *happiness, prosperity*.

εὐδαιμονίζω, εὐδαιμονιῶ, etc. (εὐδαίμων), *deem happy, congratulate* (for, gen.).

εὐδαιμόνως, adv. (εὐδαίμων), comp. εὐδαιμονέστερον, *prosperously, happily*.

εὐδαίμων, -ον, comp. εὐδαιμονέστερος, sup. εὐδαιμονέστατος (εὐ+δαίμων, *divinity, fate*), *happy, prosperous, wealthy*; with μέγας, a favorite epithet of cities in Xenophon.

εὐδηλος, -ον (εὐ+δῆλος), *entirely clear, manifest*.

εὐδία, -ας, ἡ, *fair weather*.

εὐειδής, -ές, sup. εὐειδέστατος (εὐ+εἶδος), *good looking, of good presence*.

εὐέλπις, gen. -ιδος (εὐ+έλπις), of good hope, hopeful.

εὐεπίθετος, -ον (εὐ+ἐπιτίθημι), easily attacked; εὐεπίθετον ἦν, it was easy to attack, III, 4, 20.

εὐεργεσία, -ας, ἡ (εὐ+ἐργον), well-doing, conferring of benefits, kindness.

εὐεργετέω, εὐεργετήσω, etc. (εὐ+ἐργον), do well, confer favors.

εὐεργέτης, -ου, ὁ (εὐ+ἐργον), benefactor.

εὐζῶνος, -ον (ζώνη), well girt, hence, active, agile.

εὐήθεια, -ας, ἡ (εὐήθης), simplicity, silliness.

εὐήθης, -ες (εὐ+ἡθος, disposition), simple-minded, silly.

εὐθυμέομαι (εὐ+θυμός), be in good spirits, enjoy oneself.

εὐθυμος, -ον (εὐ+θυμός), cheerful, of good courage.

εὐθύς, adv., straightway, at once, immediately; εὐθύς παῖδες ὄντες, even from boyhood, I, 9, 4; so εὐθύς καὶ ἐκ παίδων, IV, 6, 14; εὐθύς ἐπειδὴ, as soon as, III, 1, 13; cf. IV, 7, 7.

εὐθύωρος, -ον (εὐθύς), neut. as adv., straight on.

εὐκλεία, -ας, ἡ (κλέος, τῷ, fame), fair fame, glory.

Εὐκλείδης, -ου, ὁ, *Euclides*, a soothsayer from Phlius, a friend of Xenophon.

εὐκλεῶς, adv. (εὐκλής, glorious; cf. εὐκλεία), gloriously.

εὐμενής, -ες (εὐ+μένος, might, then, temper), well disposed, kindly, hence, of a road, easy, comfortable, IV, 6, 12, in comp.

εὐμεταχείριστος, -ον (εὐ+μεταχειρίζομαι, manage), easy to deal with or manage.

εὖνοια, -ας, ἡ (εὐ+νοῦς), good will, kindness.

εὐνοικῶς, adv. (εὖνους), kindly; with ἔχειν, be well-disposed.

εὖνους, -ουν, comp. εὐνούστερος (εὐ+νοῦς), well-disposed, friendly, devoted.

εὐξασθαι, see εὐχομαι.

εὐξείνος, -ον (εὐ+ξένος), hospitable; ΙΙόντος Εὐξείνου, the *Euxine* or *Black Sea*, a euphemism for the older name Ἀξείνος, inhospitable; cf. *Cape of Good Hope*, for the older *Stormy Cape* or *Cape of Storms*.

εὐόδος, -ον (εὐ+ὁδός), easy to travel.

εὐοπλος, -ον (εὐ+ὄπλον), well armed.

εὐπετῶς, adv. (εὐπετής, easy), easily.

εὐπορία, -ας, ἡ (εὐπορος), means of providing, means, abundance.

εὐπορος, -ον (εὐ+πόρος), easy to traverse, easy to pass through or over; εὐπορόν ἐστι it is easy (lit. *traveling is easy*), III, 5, 17.

εὐπρακτος, -ον (εὐ+verbal of πράττω), easy to be done, easy.

εὐπρεπής, -ες (εὐ+πρέπω), good looking, comely, handsome.

εὐπρόσδοτος, -ον (εὐ+πρός+ὁδός), easy of access, easy to approach.

εὕρημα, -ατος, τὸ (εὕρισκω), what is found, a "find," a piece of good luck.

εὕρισκω (εὕρήσω, ἡῖρον, ἡῖρηκα, ἡῖρημαι, ἡῖρέθην), find, discover, devise.

εὕρος, -ους, τὸ (εὐρύς), breadth, width.

Εὐρύλοχος, -ον, ὁ, *Eurylochus*, an Arcadian hoplite.

Εὐρύμαχος, -ον, ὁ, *Eurymachus*, of Dardanus, an opponent of Xenophon.

εὐρύς, -εῖα, -ύ, broad, wide.

Εὐρώπη, -ης, ἡ, *Europe*.

εὐτακτος, -ον (εὐ+τάττω), of troops, well-disciplined.

εὐτάκτως, adv. (εὐτακτος), in an orderly or well-disciplined manner.

εὐταξία, -ας, ἡ (εὐ+τάττω), good order, discipline.

εὐτυχέω, εὐτυχήσω, etc. (εὐ+τύχη), be fortunate, be successful.

εὐτύχημα, -ατος, τό (εὐτυχέω), piece of good fortune, advantage, success.

Εὐφράτης, -ου, ὁ, the Euphrātes, the chief river of western Asia.

εὐχή, -ης, ἡ (εὐχόμαι), prayer.

εὐχόμαι (εὐξομαι, ηὐξάμην), pray, pray that (acc. infin.), pray for, wish, vow.

εὐώδης, -ες (εὐ+δίζω, smell, Lat. odor), sweet-smelling, fragrant.

εὐώνυμος, -ον (εὐ+ὄνομα), properly of good name, of good omen, so by a euphemism, the left, ἀριστερός being avoided as unlucky, since omens on the left were bad; in military language, τὸ εὐώνυμον (with or without κέρας), the left wing, the left, I, 2, 15 n.; cf. δεξιός.

εὐωχέω, entertain; in mid., feast, have abundance.

εὐωχία, -ας, ἡ (εὐωχέω), feast, banquet.

ἐφ', see ἐπί.

ἐφαγον, 2 aor., eat. The pres. in use is ἐσθίω, q. v.

ἐφάνη, see φαίνω.

ἐφασαν, ἐφατε, see φημί.

ἐφεδρος, -ον (ἐπί+ἔδρα, seat), sitting by, as subst., ὁ ἐφεδρος, antagonist—properly a third contestant who sits by and fights with the victor of the first bout, II, 5, 10.

ἐφίπομαι (ἐπομαι), follow after, pursue.

Ἐφέσιος, -α, -ον (Ἐφεσος), of Ephesus, Ephesian.

Ἐφεσος, -ου, ἡ, Ephesus, an ancient city on the coast of Lydia, famed for its temple of Artemis.

ἐφη, see φημί.

ἐφθός, -ής, -όν (cf. ἔψω), boiled.

ἐφίστημι (ἵστημι), set beside or on, cause to stop, of a horse, rein in, I, 8, 15; set over or in command of; intrans. in mid. and in 2 aor., perf., and plpf. act., be set in or on, of gates, I, 4, 4; be put in command of, perf. command, VI, 5, 11; halt, I, 5, 7.

ἐφόδιον, -ου, τό (ὁδός), money for a journey, traveling expenses.

ἐφοδος, -ου, ἡ (ἐπί+ὁδός), way to, approach; advance, attack.

ἐφοράω (ὀράω), oversee, keep in sight.

ἐφορμέω (ὀρμέω), lie at anchor over against, blockade.

ἐφορος, -ου, ὁ (ἐπί+ὀράω), overseer, ephor. The five ephors, elected annually, were the highest magistrates of the Spartan state, having authority even over the kings.

ἐφυγε, see φεύγω.

ἐχθρα, -ας, ἡ (ἐχθος, hatred), hatred, ill-will.

ἐχθρός, -ά, -όν (τὸ ἐχθος, hatred), hating, hated, hostile, often as subst., enemy, I, 3, 6 n.; sup. οἱ ἐκέλνον ἐχθιστοί, his bitterest foes, III, 2, 5.

ἐχυρός, -ά, -όν (ἐχω), that may be held; of a fortress, strong, defensible; cf. ὄχυρός.

ἐχω, ἔξω and σχήσω, ἔσχω, ἔσχηκα, -έσχημαι, have, in the widest sense and therefore to be variously rendered; lit. have, possess, ὁ

ἔχοντες, *the rich*, VII, 3, 28; *hold*, II, 3, 11; *have on, wear*, I, 5, 8; *have to wife*, III, 4, 13; *obtain, get*, I, 3, 11; *keep from, prevent*, III, 5, 11; *have power, be able*, II, 2, 11; *be busied with*, ἀμφί, V, 2, 24; ἔχων, *having*, often rendered *with*, has generally a fuller meaning, *e. g.*, *keeping*, II, 3, 10; *at the head of*, I, 2, 5, etc.; *cf.* λαβών; often ἔχω is intrans., especially when used with advs., and may be rendered *be*: εὐνοϊκῶς ἔχειν, *be well disposed*, I, 1, 5; εἶχεν οὕτως, *it was so*, III, 1, 31; *cf.* ἔχουσαι, intrans., VII, 8, 21; μέϊον ἔχειν, *have the worst of it*, I, 10, 8; χάριον ἔχειν *feel grateful*, II, 5, 14; αἰτίαν ἔχειν, (as pass. of αἰτιάσθαι) *be accused*, VII, 1, 8; ἡσυχίαν ἔχειν, *keep still*, IV, 5, 13; ἐνδηλον καὶ τοῦτο εἶχεν, *he made this too clear*, II, 6, 18. Sometimes ἔχω is used with a past partic., but is not a mere composite vb. form; see I, 3, 14 and IV, 7, 1; mid. *have hold of, come next to, be next*, abs. or with gen., I, 8, 4; pass. ἐν ἀνάγκῃ ἔχεσθαι, *be the thrall of necessity*, II, 5, 21.

ἐψητός, -ή, -όν (verbal of ψω), *boiled, made by boiling*.

ἔψομαι, see ἔπομαι.

ἔψω, ἐψήσω, ἡψασα, *boil*.

ἔωθεν, adv. (ἔως), *from dawn, at dawn, in the early morning*.

ἐφέκισαν, see ἔοικα.

ἐώντες, see ἔω.

ἑώρα, ἑώρακα, ἑώρων, see ὁράω.

ἔως, ἔω, ἡ (akin to Eng. *east*), *dawn, daybreak*: πρὸς ἔω, *eastward*, III, 5, 15; V, 7, 6.

ἕως, temporal conj., *as long as, while, until*.

Z

Ζαπάτας, -ου, ὁ, *the Zab*, a tributary of the Tigris.

ζάω, ζήσω, *live, be alive*.

ζιαι, -ῶν, αἱ, *a coarse grain, spelt*, only in pl.; *cf.* πυροί and κριθαί.

ζειρά, -ās, ἡ, *cloak or mantle reaching to the feet, worn by Thracian horsemen in winter*.

ζευγηλατέω (ζυγόν+ἐλαύνω), *drive a yoke of oxen*.

ζευγηλάτης, -ου, ὁ (ζυγόν+ἐλαύνω), *one who drives a yoke of oxen, a teamster*.

ζεύγνυμι, ζεύξω, ἐξευξα, etc. (Lat. *iungo*, Eng. *yoke*), *yoke, join, fasten*; esp. of bridges, ζευγνύναι γέφυραν or ζευγνύναι ποταμόν, so in pass., I, 2, 5; II, 4, 13.

ζεύγος, -ους, τό (ζυγόν, *yoke*), *yoke or pair of animals*; in pl. *cattle*.

Ζεύς, Διός, ὁ (*cf.* Sanskrit *Dyaus*, old Lat. *Diespiter*), *Zeus, son of Rhea and Cronus, and king of the gods*.

Ζήλαρχος, -ου, ὁ, *Zelarchus*, a commissary in the Greek army.

ζηλωτός, -ή, -όν (verbal adj. of ζηλῶ, *envy*, from ζηλος, *envy*; *cf.* Eng. *zeal, jealous*), *enviable, an object of envy*.

ζημιώω (ζημία, *loss, fine*), *fine, punish*, see ζάω. [ish.]

ζητέω, ζητήσω, etc., *seek for, ask for*; with infin., *desire*.

ζυμίτης, -ου, adj. (ζύμη, *leaven*; *cf.* Eng. *zymotic*), *leavened*.

ζωγρέω, ζωγρήσω, ἐζώγησα (ζωός+ἀγρέω, *catch*), *take alive*.

ζῶν, see ζάω.

ζώνη, -ης, ἡ (ζώννυμι, *gird*, Eng. *zone, girdle, belt*). Women's girdles were often richly decorated, hence of the Persian queen, κῶμαι εἰς ζώνην δεδομέναι, *villages given for girdle-money*.

(“*pin money*”), *i.e.*, she enjoyed the revenues for personal use, I, 4, 9; a soldier's belt was of metal or leather.

ζῶς, -ή, -όν (ζάω), *living, alive*.

H

ἥ, conj.: (1) disjunctive, *or*; ἥ . . . ἥ, *either . . . or*, I, 3, 5; in indir. double ques., πότερον (πότερα, εἰ) . . . ἥ, *whether . . . or*; in a direct question, with the former member unexpressed, II, 4, 3; (2) comparative, *than* (after comparative or words implying comparison ἄλλος, ἐναντίος, *etc.*).

ἦ, adv. (Eng. *yea*), *in truth, truly*; in oaths ἦ μὴν; see μὴν.

ἦ, interrogative part., implying nothing as to the answer expected, but often implying feeling.

ἦ, see ὅ.

ἦ, dat. sing. fem. of rel. ὅς, used as adv. (sc. ὁδῶ?), *in what place, where, in what way, how*; ἦ ἐδύνατο τάχιστα, *as quickly as he could*, I, 2, 4, *etc.*; ἦ δυνατὸν μάλιστα, *with all my power, with all my heart*, I, 3, 15.

ἦ, see εἰμί.

ἡβάσκω (ἡβη, *youth*), *grow from boyhood to youth*.

ἡγαγον, see ἄγω.

ἡγάσθη, see ἄγαμαι.

ἡγγεῖλα, see ἀγγέλλω.

ἡγγυάτο, see ἐγγυάω.

ἡγεμονία, -ας, ἡ (ἡγεμών), *leadership, command*.

ἡγεμόσυνα, -ων, τά (sc. ἐπά), *thank-offerings* (for safe conduct).

ἡγεμών, -όνος, ὁ (ἡγέομαι, ἄγω), *leader, guide, commander*; as a title of Heracles, VI, 2, 15.

ἡγέομαι, ἡγήσομαι, *etc.* (cf. ἄγω), *lead, conduct, guide*, abs. or with dat.; τὸ ἡγούμενον, *the van*, II, 2, 4; *command, be leader of*, abs. or with gen. or dat., I, 4, 2 n; *think, believe* (cf. Lat. *duco*), I, 2, 4.

Ἡγήσανδρος, -ου, ὁ, *Hegesander*, one of the generals of the Arcadian army.

ἦδει, ἦδισαν, see οἶδα.

ἡδέως, adv., comp. ἡδιον, sup. ἡδιστα (ἡδύς), *gladly, with pleasure*.

ἦδη, adv. (ἦ+δῆ?), *now, ere now, by this time, already, at once*.

ἡδομαι, ἡσθήσομαι, ἡσθην (ἡδύς, *suavis, sweet*), *be glad, delight in, enjoy*, abs., with dat., or with partic.

ἡδονή, -ῆς, ἡ (ἡδύς), *pleasure, delight*; of fruit, *flavor, taste*, II, 3, 16.

ἡδύοινος, -ον (ἡδύς+οἶνος), *producing sweet wine*.

ἡδύς, -εία, -ύ, comp. ἡδίω, sup. ἡδιστος (cf. ἡδομαι, Lat. *suavis*), *sweet, delicious, pleasant*.

ἦθελε, see ἐθέλω.

ἦκαν, see ἔημι.

ἦκιστα, see ἤττω.

ἦκω, ἦξω, pres. with perf. force, *be come, have come, arrive, come back*.

ἦλασε, see ἐλαύνω.

ἦλεγχον, see ἐλέγχω.

Ἡλείος, -α, -ον (Ἡλῆς, *Elis*), *an Elēan, a native of Elis, a state in the western part of the Peloponnesus*.

ἡλεκτρον, -ου, τὸ (cf. Eng. *electric*), a name given by the Greeks to *amber*, and to the metal *electricum*, a compound of four parts of gold to one of silver.

ἦλθον, see ἔρχομαι.

ἡλιβατος, -ον, poetic adj., *steep, sheer, precipitous*.

ἡλιθιος, -α, -ον, *foolish, stupid*; τὸ ἡλιθιον, *folly, stupidity*, II, 6, 22.

ἡλικία, -ας, ἡ (ἡλικος, as old as), *age, esp. prime of life, manhood*.

ἡλικιώτης, -ου, ὁ (ἡλικία), *a person of one's own age, comrade*.

ἥλιος, -ον, ὁ (cf. Eng. *heliotrope*, etc.), *the sun*, generally without art.; as a god, *Helios*, the sun-god, IV, 5, 35.

ἡμεῖς, see ἐγώ.

ἡμελημένως, adv. from perf. pass. partic. of ἀμελέω, *carelessly*.

ἡμεν, see εἰμὶ.

ἡμέρα, -ας, ἡ, *day*, whether contrasted with night or as designating the whole period of 24 hrs.; μέσον ἡμέρας, *noon*, I, 8, 8; ἅμα τῇ ἡμέρᾳ, *at daybreak*, II, 1, 2; τὰς μὲν ἡμέρας . . . τὰς δὲ νύκτας, *by day . . . by night*, V, 8, 24; σο ἡμέρας καὶ νυκτὸς, II, 6, 7; distributive, τῆς ἡμέρας, *a day, per diem*, IV, 6, 4; but in III, 3, 11, *in the course of the day*; cf. δέκα ἡμερῶν, *within ten days*, I, 7, 18; ὅλην τὴν ἡμέραν, *all day long*, IV, 1, 10; πρὸς ἡμέραν, *near dawn*, IV, 5, 21; μεθ' ἡμέραν, *by day*, IV, 6, 12.

ἡμερος, -α, -ον, *tame*, of trees, *cultivated*.

ἡμέτερος, -α, -ον (ἡμεῖς), *our*; τὰ ἡμέτερα, *our affairs or circumstances*, I, 3, 9.

ἡμι-, a prefix (Lat. *semi-*, Eng. *hemi-*), *half*.

ἡμιβρωτος, -ον (ἡμι- + verbal of βιβρώσκω, *eat*), *half-eaten*.

ἡμιδαιρικόν, -ου, τό (ἡμι- + δαιρικός), *half a daric*.

ἡμιδεής, -ές (ἡμι- + δέω, *need, lack*), *half-full*.

ἡμιόλιος, -α, -ον (ἡμι- + ὄλος), *half as much again*, with gen. of comparison, I, 3, 21.

ἡμιονικός, -ή, -ον (ἡμιονος), *belonging to mules*; ζευγος ἡμιονικόν, *mule team*, VII, 5, 2.

ἡμιονος, -ου, ὁ (ὄνος), *mule*.

ἡμιπλεθρον, -ου, τό (πλέθρον), *half a plethrum*.

ἡμισυς, -εἰα, -ν (cf. ἡμι-), *half*; as subst., *half, the half*, with gen. I, 9, 26.

ἡμιβόλιον, -ου, τό (ὀβολός), *half an obol*.

ἡμουν, see ἐμέω.

ἡμφεγνόουν, see ἀμφιγνοῶ.

ἡμῶν αὐτῶν, see ἐμαυτοῦ.

ἦν, contr. for ἔάν.

ἦν, imperf. of εἰμὶ.

ἡνέχθη, see φέρω.

ἡνίκα, temporal conj., *when*,

ἡνίοχος, -ου, ὁ (ἡνία, τά, *reins* + ἔχω), *driver, charioteer*.

ἦνπερ, contr. for ἔάνπερ.

ἦνπερ, see ὅσπερ.

ἦξιν, see ἦκω.

ἦπερ, dat. fem. sing. of ὅσπερ, as adv., *in the very manner or place in which, just as, just where*.

ἡπιστάμεθα, see ἐπιστάμαι.

Ἡράκλεια, -ας, ἡ, *Heraclēa*, a Greek city in Bithynia.

Ἡρακλείδης, -ου, ὁ (Ἡρακλῆς), *Heraclides*, a Thracian from Maronea, in the service of Seuthes.

Ἡρακλεώτης, -ον, ὁ (Ἡράκλεια), *an inhabitant of Heraclēa, a Heraclēot*.

Ἡρακλῆς, -έους, ὁ, *Heracles*, Lat. *Hercules*, son of Zeus and Alcmēna, the greatest of the Greek heroes. For twelve years he was forced by Hera to serve Eurystheus, king of Argos, and

thus performed his twelve labors, the last of which was the bringing of Cerberus to the upper world, VI, 2, 2. He was the patron and guide of wanderers, IV, 8, 25 n.

ἡράσθη, see ἔραμαι.

ἡρέθησαν, ἦρυντο, see αἰρέω.

ἡρόμην, ἔρομαι.

ἦσθη, see ἥδομαι.

ἡσυχάζω (ἡσυχος), *keep quiet*.

ἡσυχῇ, adv. (ἡσυχος), *quietly, in silence*.

ἡσυχία, -ας, ἡ (ἡσυχος), *quiet, rest*; καθ' ἡσυχίαν, *at one's ease*, II, 3, 8; ἡσυχίαν ἄγειν, *take one's ease*, III, 1, 14; ἡσυχίαν ἔχειν, *keep still*, IV, 5, 13; V, 8, 15; cf. εἰρήνην ἄγειν, *enjoy peace*, II, 6, 6.

ἡσυχος, -ον, *still, quiet, in silence*.

ἡτησάμεθα, see αἰτέω.

ἦτρον, -ον, τό, *belly, abdomen*.

ἡττώμαι, ἡττήσομαι or ἡττηθήσομαι, etc. (ἡττων), *be less or weaker than* (gen.), *be surpassed, outdone, defeated*.

ἡττων, -ον, gen. -ονος, *inferior, weaker*, used as comp. of κακός; neut. as adv., ἡττον, *less*, II, 4, 2; οὐδὲν ἡττον, *none the less*, VII, 5, 9; sup. ἡκιστα, *least of all, not at all, by no means*, I, 9, 19; VII, 3, 38.

ἡύχοντο, see εὐχομαι.

ἡύρε, see εὐρίσκω.

ἡτύχησαν, see εὐτυχέω.

ἡχθήσαν, see ἄγω.

Θ

Θ', by elision and euphony for τέ.
θάλαττα, -ης, ἡ, *sea*.

θάλπος, -ους, τό (θάλπω, *warm*), *heat*, in pl. III, 1, 23 n.

θαμινά, adv. (θάμα, *often*), *often*.

θάνατος, -ον, ὁ (θνήσκω), *death*; ἐπὶ θανάτῳ, *as a sign of condemnation to death*, I, 6, 10; ἐπὶ θανάτῳ ἄγεσθαι, *be prosecuted on a capital charge*, V, 7, 34.

θανατώω, θανατώσω, etc. (θάνατος), *condemn to death*.

θάπτω (θάψω, ἔθαψα, τέθαμμαι, ἐτάφην), *bury*.

θαρραλέος, -α, -ον (θρασύς), *bold, confident*.

θαρραλέως, adv. (θαρραλέος), *boldly, confidently*.

θαρρέω, -ήσω, etc. (θρασύς), *be confident, be of good courage*; with acc., *have no fear of*, III, 2, 20; partic. as adv., *confidently*, III, 4, 3.

θάρρος, -ους, τό (θρασύς), *confidence, courage*.

θαρρύνω (θρασύς), *make confident, encourage, hearten*.

Θαρύπας, -ου, ὁ, *Tharypas*, a favorite of Menon's.

θάτερον, see ἕτερος.

θάπτον, see ταχύς.

θαῦμα, -ατος, τό (cf. θεόμαι), *a wonder, marvel*.

θαυμάζω (θαυμάσομαι, ἐθαύμασα, τεθαύμακα, ἐθαυμάσθην), *wonder at, be surprised, admire*.

θαυμάσιος, -α, -ον (θαυμάζω), *marvelous, remarkable*.

θαυμαστός, -ή, -όν (θαυμάζω), *wonderful, strange*; cf. θαυμάσιος.

Θαψακηνός, -οῦ, ὁ (Θάψακος), *inhabitant of Thapsacus*, in pl. I, 4, 18.

Θάψακος, ου, ἡ (Heb. *Tiphseh*, *ford*, I Kings, 4:24), *Thapsacus*, an important city on the west bank of the Euphrates.

θέα, -ας, ἡ (cf. θεόμαι, Eng. *theatre*), *sight, spectacle*.

θεά, -ās, ἡ (θεός), *goddess*.

- θέαμα, -ατος, τό (θεάομαι), *sight, spectacle.*
- θεάομαι, θεάσομαι, etc. (θέα), *gaze at, watch, see.*
- θεῖος, -α, -ον (θεός), *divine, miraculous.*
- θέλω, see ἐθέλω.
- θεν, suffix denoting the place whence.
- Θεογένης, -ους, ὁ, *Theogenes*, a Locran, captain in the Greek army.
- Θεόπομπος, -ου, ὁ, *Theopompus*, an Athenian.
- θεός, -οῦ, ὁ, ἡ, *divinity, god, goddess*, the sing. having the art. only when a definite god is meant; σὺν (τοῖς) θεοῖς, *with the aid of heaven*; πρὸς θεῶν, *before or in the sight of the gods.*
- θεοσέβεια, -ας, ἡ (θεός+σέβομαι, *worship*), *reverence for the gods, piety.*
- θεραπεύω, θεραπεύσω, etc. (θεράπων, cf. Eng. *therapeutic*), *attend, serve, wait upon.*
- θεράπων, -οντος, ὁ, *servant, attendant* (not a born slave, δούλος).
- θερίζω, (θέρος, *summer*), *spend the summer.*
- θερμασία, -ας, ἡ (θερμός, *hot*; cf. Eng. *thermometer*), *warmth.*
- Θερμῶδων, -οντος, ὁ, *the Thermōdon*, a river in Cappadocia.
- θέσθαι, see τίθημι.
- Θετταλία, -ας, ἡ (Θετταλός), *Thessaly*, the largest state in northern Greece, bordering upon Macedonia.
- Θετταλός, -οῦ, ὁ, *a Thessalian.*
- θεῖω (θεύσομαι), *run, charge*; chiefly, but not solely, in the military phrase, θεῖν δρόμῳ, *charge at double quick, on the run.*
- θεωρέω, θεωρήσω, etc. (θέα), *look at, view, be spectator*; of troops, *review.*
- Θηβαῖος, -ου, ὁ (Θῆβαι, *Thebes*), *a Theban, inhabitant of Thebes in Boeotia.*
- Θήβη, -ης, ἡ, *Thebe*, a small city in the Troad; Θήβης πεδῖον, *the neighboring district*, VII, 8, 7.
- θήρα, -ας, ἡ (θῆρ, *wild beast*, cf. Lat. *ferus*, Eng. *deer*), *hunt, chase.*
- θηράω, θηράσω, etc. (θήρα), *hunt, chase.*
- θηρεύω, θηρεύσω, etc. (θήρα), *hunt, chase, catch.*
- θηρίον, -ου, τό (θήρα), *beast, animal.*
- θησαυρός, -οῦ, ὁ, (τίθημι), *treasure, store*, V, 4, 27; *treasury*, V, 3, 5.
- Θήχης, -ου, ὁ, *Theches*, a mountain in Pontus.
- θι, a suffix denoting the place where.
- Θιβρων, -ωνος, ὁ, *Thibron*, a Spartan general, warring against Tissaphernes.
- θνήσκω (θανοῦμαι, ἔθανον, τέθνηκα), regularly used in compounds (chiefly ἀπο-), *save in the perf. and plpf., die, be killed*; in perf. *be dead, fallen in battle*, I, 6, 11. In the pf., *save in the sing. indic. 2 pf. forms are found*, τέθνατον, IV, 1, 19; τεθνᾶσι, IV, 2, 17; τεθνάναι, IV, 7, 20; τεθνεώτας, VII, 4, 19.
- θνητός, -ή, -όν (verbal of θνήσκω), *mortal.*
- θόρυβος, -ου, ὁ, *noise, confusion, disturbance.*
- Θούριος, -ου, ὁ, *a Thurian*, inhabitant of Thurii, an Athenian colony in southern Italy.
- Θράκη, -ης, ἡ (Θρᾶξ), *Thrace*: (1) the region in Europe lying north of the Aegean and west of the

Euxine; (2) in Asia, the region south of the Euxine extending from the Bosphorus to Heraclēa.

Θράκιος, -α, -ον (Θράξ), *Thracian*; τὸ Θράκιον, *the Thracian quarter* (in Byzantium).

Θράξ, -κός, ὁ, *a native of Thrace, Thracian*.

θρασέως, adv. (θρασύς), *boldly*.

θρασύς, -εῖα, -υ (cf. Eng. dare), *bold, daring*.

θρεψόμεθα, see τρέφω.

θρόνος, -ον, ὁ (Eng. throne), *seat, chair, throne*.

θυγάτηρ, -τρός, ἡ (cf. Eng. daughter), *daughter*.

θύλακος, -ον, ὁ, *bag, sack*.

θύμα, -ατος, τό (θύω), *sacrifice, victim*.

Θύμβριον, -ον, τό, *Thymbrium*, a city of Phrygia.

θυμειδής, -ές (θυμός+εἶδος), *high-spirited*, of horses.

θυμόμαι, θυμώσμαι, etc. (θυμός), *be angry or wroth*.

θυμός, -όν, ὁ, *heart, feelings, wrath*.

Θυνοί, -ων, οἱ, *the Thyni*, a Thracian tribe.

θύρα, -ας, ἡ (Lat. foris, Eng. door), *door*, commonly in pl. of folding doors; ἐπὶ ταῖς βασιλέως θύραις, *at the king's court*, I, 9, 3, but in II, 4, 4, *at his very gates*; cf. VI, 5, 23 and see I, 2, 11 n.

θύρετρα, τὰ (θύρα), *doors, gates*.

θυσία, -ας, ἡ, *sacrifice*.

θύω (θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐθύθην), *sacrifice*, abs., or with acc. of victim, and dat. of the god; mid., *have a sacrifice offered, offer sacrifice*, esp. with a view to learning about the future; τὰ Δύκαια ἔθυσσε, *celebrated the*

Lycaea (see the word) *with sacrifice*, I, 2, 10; θύειν σωτήρια, *sacrifice thank-offerings for safety*, III, 2, 9; τὰ θυόμενα, *the victims*, V, 3, 9.

θωρακίζω, ἔθωρακισα, etc. (θώραξ), *arm with a breastplate or cuirass*; mid., *put on one's breastplate*, II, 2, 14; pass. aor. and pf. partic., *clad in armor*.

θώραξ, -ακος, ὁ, *breastplate, cuirass*.

Θώραξ, -ακος, ὁ, *Thorax*, a Boeotian in the Greek army.

I

ἰάομαι, ἰάσομαι, *heal, cure*.

Ἰασονία ἀκτὴ, ἡ, *Jason's cape*, a promontory in Pontus near Sinōpe. Here according to legend, the Argonauts under Jason landed.

ἰατρός, -όν, ὁ (ἰάομαι), *physician, surgeon*.

ἰδέ (ἰδεῖν), see εἶδον.

Ἰδη, -ης, ἡ, *Ida*, a mountain in the Troad, famed as the scene of the judgment of Paris.

ἰδιος, -α, -ον (cf. Eng. idiom), *one's own, personal, private*; εἰς τὸ ἰδιον, *for one's own use*, I, 3, 3; adv. ἰδίᾳ, *privately*, V, 6, 27.

ἰδιότης, -ητος, ἡ (ἰδιος), *peculiarity*.

ἰδιώτης, -ον, ὁ (ἰδιος; cf. Eng. idiot), *private person, subject, private soldier; amateur, one without special knowledge*, VI, 1, 31.

ἰδιωτικός, -ής, -όν (ἰδιώτης), *of a private person, private, common*.

ἰδοί, ἰδοῦσα, see εἶδον.

ἰδρώω, ἰδρώσῳ (ιδρώς, *sweat*, Lat. sudor, Eng. sweat), *sweat*.

ἰδών, see εἶδον.

ἱέντο, see ἱημι.

- ιερείον, -ου, τό (ιερός), *animal for sacrifice*; in pl., *cattle, for food*, since a portion of the slain beast was always offered to the gods.
- ιερός, -ά, -όν (cf. Eng. *hierarchy*), *holy, sacred* (to a god, gen., V, 3, 13); as subst. τὸ ἱερόν, *temple*, V, 3, 11; in pl. τὰ ἱερά, *sacrifice, rituals, of the victims, or omens, drawn from their inspection*, I, 8, 15, and often; ἡ ἱερά συμβουλὴ λεγομένη εἶναι, "*sacred counsel*" as the proverb goes (alluding to the proverb ἱερόν ἢ συμβουλὴ), V, 6, 4; Ἱερόν ὄρος, *sacred mountain*, in Thrace, VII, 1, 14.
- Ἱερώνυμος, -ου, ὁ, *Hieronimus*, of Elis, a Greek captain.
- ἔημι (ἔσω, ἤκα, -εῖκα, -εῖμαι, -εἰθην), *send, throw, hurl*, with dat. of the missile; ἤκαν ἑαυτοὺς, *they flung themselves, rushed*, IV, 5, 18; so mid., *run, rush, charge*.
- εἶμι, see εἶμι.
- ικανός, -ή, -όν (ικνέομαι, ικάνω), *sufficient, enough, adequate, able, fit*, abs., or with infin.
- ικανῶς, adv. (ικανός), *sufficiently, adequately, well enough*.
- ικετεύω, -εὔσω, etc. (ικνέομαι), *implore, beseech*.
- ικέτης, -ου, ὁ (ικνέομαι), *suppliant*.
- Ἱκόνιον, -ου, τό, *Iconium*, a city of Phrygia.
- ὠλεως, -ων, gen. -ω, *propitious, favorable, of gods*.
- ὠλη, -ης, ἡ (εἶλω, hem in), *band, troop*, esp. of cavalry.
- ἱμάς, -άντος, ὁ, *thong, strap*.
- ἱμάτιον, -ου, τό, *outer garment, cloak, himation*; in pl., *clothes*, IV, 3, 11.
- ἵνα, final particle, *that, in order that*, with subj. or opt.
- ἵππαρχος, -ου, ὁ (ἵππος+ἄρχω), *cavalry commander*.
- ἵππασία, -ας, ἡ (ἵππος), *a riding to and fro*.
- ἵππεία, -ας, ἡ (ἵππος), *cavalry*.
- ἵππεύς, -έως, ὁ, *horseman, cavalryman*.
- ἵππικός, -ή, -όν (ἵππος), *of or belonging to a horse or to cavalry*; ἵππικὴ δύναμις, *cavalry force*, I, 3, 12; τὸ ἵππικόν, *cavalry*, I, 9, 31.
- ἵππόδρομος, -ου, ὁ (ἵππος+δρόμος), *a race-course, hippodrome*.
- ἵππος, -ου, ὁ (for ἔκκος, Lat. *equus*), *horse*, pl. οἱ ἵπποι, *cavalry*, VII, 3, 39; ἀπὸ ὁρῆς ἵππου, *on horseback*, I, 2, 7; III, 4, 47.
- Ἴρις, acc. Ἴριν, ὁ, *the Iris*, a river in Pontus.
- ἰσθί, see οἶδα.
- ἰσθμός, -οῦ, ὁ (Eng. *isthmus*), *isthmus*; as a proper name, *the Isthmus of Corinth*, II, 6, 3.
- ἴσμεν, see οἶδα.
- ἰσόπλευρος, -ον (ἴσος+πλευρά), *with equal sides, equilateral*.
- ἴσος, -η, -ον (cf. Eng. *isosceles*), *equal*; ἐν ἴσῳ, *in equal step, evenly*, I, 8, 11; οὐκ ἐξ ἴσου ἐσμέν, *we are not on an equal footing*, III, 4, 47; εἰς τὸ ἴσον ἡμῖν, *to the same level with us*, IV, 6, 18; ἴσους τὸ μῆκος καὶ τὸ πλάτος, *as broad as they were long*, V, 4, 32; adv. ἴσον, *equally, alike*, II, 5, 7.
- ἰσοχειλής, -ές (ἴσος+χειλός, *lip*), *up to the brim*.
- Ἴσσοί, -ῶν, οἱ, *Issi or Issus*, a city of Cilicia.
- ἴστε, see οἶδα.
- ἵστημι (στήσω, ἕστησα, ἕστηκα, ἐστάνην), 2 aor. ἕστην, 2 perf. infin. ἐστάναι (Lat. *stare*, Eng. *stand*), *make stand or stop, station*,

place, set up; intr. in mid. (except 1 aor.) and 2 aor., 1 and 2 perf., and 1 and 2 plpf. act., *stand, halt, be stationed, hold one's ground*, I, 10, 1.

ἰστίον, -ου, τό (dimin. of ἰστός, *mast*, cf. ἰστημι), *sail*.

ἰσχυρός, -ά, -όν (ἰσχύς), *strong, mighty*, of persons and places.

ἰσχυρῶς, (ἰσχυρός), *strongly, violently, exceedingly*.

ἰσχύς, -ύος, ἡ, *strength, might, force*; of an army, I, 8, 22; V, 7, 30.

ἴσχω (parallel form to ἔχω, only in pres. and impf.), *hold, hinder*; pass., ἐν τούτῳ ἴσχετο, *in this there was a hitch*, VI, 3, 9.

ἴσως, adv. (ἴσος), *equally, probably, perhaps, I suppose*.

Ἰταμένης, -ου, ὁ, *Itamenes*, a Persian.

ἰτέον (verbal of εἶμι), *one must go*.

ἴτις, -υος, ἡ, *rim*, of a shield.

ἰχθύς, -ύος, ὁ (cf. Eng. *ichthyology*), *fish*.

ἰχνίον, -ου, τό (dim. of ἰχθυος), *footstep, track*. The word is mainly confined to poetry.

ἰχθυος, -ους, τό, *footstep, track*.

Ἰωνία, -ας, ἡ (Ἰων, *Ion*, the mythical founder of the Ionian tribe), *Ionian*, a name given to the coast of Asia Minor and the adjacent islands, between Aeolis and Caria.

Ἰωνικός, -ή, -όν (Ἰωνία), *belonging to Ionia, Ionian, Ionic*.

K

κάγαθά, for καὶ ἀγαθά.

κάγώ, for καὶ ἐγώ.

καθ', by elision and euphony for κατά.

καθά, adv. for καθ' ἃ, *according as, just as*.

καθαίρω, καθαρῶ, ἐκάθηρα (καθαρός, *clean*; cf. Lat. *castus*, *chaste*, Eng. *cathartic*), *cleanse, purify*.

καθάπερ, adv. (καθ' ἅπερ), *just as = ὥσπερ*.

καθαρμός, -οῦ, ὁ (καθαίρω), *purification*.

καθεζομαι, ἐκαθεζομην, καθεδοῦμαι (simple ἐζομαι, *sit, rare*), *sit down; halt, encamp*, I, 5, 9.

καθέλκω (ἐλκω), *drag or draw down*, of ships, *launch*.

καθέντας, see καθίημι.

καθεύδω, impf. ἐκάθευδον (εὔδω, poetic *sleep*), *lie down, sleep, lie idle*.

καθηγέομαι (ἡγέομαι), *lead, conduct, carry out*.

καθηδυπαθέω, aor. καθηδυπάθησα (ἡδυπαθέω, from ἡδύς + πάσχω), *squander in luxury*.

καθήκω (ἤκω), *come down, reach down to*; impers. *it behooves, is the duty of*, with dat., I, 9, 7.

κάθημαι, impf. ἐκαθήμην (ἤμαι, poetic *sit*), *sit, be seated, be encamped*.

καθῆραι, see καθαίρω.

καθίζω, καθιῶ, ἐκάθισα (ἕζω, *seat*), *make sit down, seat, set*.

καθίημι (ἔημι), *send down*; of spears καθιέναι εἰς προβολήν, *lower for attack*, VI, 5, 25.

καθίστημι (ἵστημι), *place or set down, station, establish*, but to be variously rendered; *arrange*, II, 3, 3; *bring*, I, 4, 13; *set in office, appoint*, III, 2, 5; intrans. (in 2 aor., pf. and plpf. act. and the mid., except the 1 aor., *come to, be established in*; 1 aor. mid. trans., *appoint*, III, 1, 39; ὡς καταστησόμενων τούτων εἰς τὸ δεῖν, *since this business would turn out all right*, I, 3, 8.

καθοράω (ὁράω), *look down on from above, observe.*

καί, conj., copulative or intensive, *and, even, also.* As a copula it connects words or clauses; in enumerations it is regularly expressed with each item, not before the last only, as in Eng., although it may be omitted altogether (asyndeton); after *πολύς* it may be left untranslated, II, 3, 18; after words expressing sameness it may be rendered as (cf. Lat. *ac.*), II, 2, 10. As an intensive it is common with concessive partic., I, 9, 31 (cf. *καίπερ*); with relatives, marking the parallelism, where *and* or *also* is unnatural in Eng., *ὅπου ἂν καὶ ὑμεῖς*, I, 3, 6; cf. *ὥς τις καὶ ἄλλος*, I, 3, 15; *εἰ τις καὶ ἄλλος*, I, 4, 15; *καὶ αὐτοί*, *they too*, III, 4, 37. *καί* is often correlated with *τε* or *καί*, *both . . . and*; for *καί γάρ*, see *γάρ*.

Καίκος, -ου, ὁ, *the Caicus*, a river of Mysia; *Καῖκου πεδίου*, the adjacent plain.

Καιναί, -ῶν, αἱ, *Caenae*, a city in Mesopotamia on the Tigris.

καίνω, *slay, kill*, III, 2, 39; cf. *κατακαίνω*.

καίπερ, concessive conj. (*καί+περ*), *although*, with partic.

καιρός, -οῦ, ὁ, *right or fitting time, opportunity, crisis*; *ἐν καιρῷ*, *opportunately*, III, 1, 39; *προσωτέρω τοῦ καιροῦ*, *further than was proper or wise*, IV, 3, 34.

καίτοι, conj. (*καί+τοί*), *and yet*.

καίω or **κάω**, *καύσω*, *έκανσα*, -*κέκαυκα*, -*κέκαυμαι*, *έκαύθην*, *burn, burn up*; *πῦρ καίειν*, *keep a fire burning*, IV, 1, 11; of surgeons, *cauterize*, V, 8, 18; pass. *be on fire*.

κάκεινος, for *καί έκείνος*.

κακόνοια, -ας, ἡ (*κακός+νοῦς*), *ill will, malice*.

κακόνους, -ουν (*κακός+νοῦς*), *of evil mind, ill disposed, hostile*.

κακός, -ή, -όν, comp. *κακίων*, sup. *κάκιςτος*, *bad, wicked, base, harmful*, of persons or things, esp. of soldiers, *cowardly*; as subst. *τὸ κακόν*, *evil, harm, mischief*, III, 1, 25; *κακόν (κακά) τινα ποιεῖν*, *do harm to, injure*, I, 9, 11; cf. *κακῶς*.

κακουργέω (*κακός+ῥεργ*), *do harm to, maltreat*.

κακοῦργος, -ου, ὁ, (*κακός+ῥεργ*), *an evil-doer, criminal*.

κακόω, *κακῶσω*, etc. (*κακός*), *hurt, injure*.

κακῶς, adv. (*κακός*), *badly, ill, wrongly, wretchedly*; *κακῶς ποιεῖν*, *do harm to, injure*, I, 4, 8; as pass. *κακῶς πάσχειν*, *be ill treated*, III, 3, 7; *κακῶς ἔχειν*, *be badly off, in evil case*, I, 5, 16; *κακίον πράττειν*, *fare worse, be worse off*, I, 9, 10.

κάκωσις, -ews, ἡ (*κακόω*), *ill treatment*.

καλάμη, -ης, ἡ (cf. *κάλαμος*), *straw*.

κάλαμος, -ου, ὁ, *reed, straw*.

καλέω (*καλῶ*, *έκάλεσα*, *κέκληκα*, *κέκλημαι*, *έκλήθην*), *call, summon, invite*; *call, name*, with two accs., VII, 6, 38; so in pass. I, 2, 8; partic. *καλούμενος*, often, *so-called*, I, 2, 8; I, 8, 10.

καλινδέσμαι (cf. *κυλινδέω*), *roll*.

καλλιέρειω, *καλλιέρήσω*, *έκαλλιέρησα* (*καλός+ιέρειος*), *obtain favorable omens in sacrificing*.

Καλλίμαχος, -ου, ὁ, *Callimachus*, of Parrhasia in Arcadia, a Greek captain, noted for his bravery.

καλλίων (*κάλλιστος*), see *καλός*.

κάλλος, -ους, τό (καλός), *beauty*.

καλλωπισμός, -οῦ, ὁ (καλλωπίζω, *adorn*; καλός+ῶψ, *face*), *adornment*.

καλός, -ή, -όν (cf. Eng. *whole*), comp. καλλίων, sup. κάλλιστος, *beautiful, fair, noble, honorable*; of omens or sacrifices, *propitious*; as subst. τὸ καλόν, *honor*, II, 6, 18; καλοὶ καὶ ἀγαθοί, *the noble and good* (the Greek phrase for "gentlemen"), II, 6, 19; in military lang., *good and brave*, IV, 1, 19; εἰς καλὸν ἤκετε, *you have come opportunely*, IV, 7, 3.

Κάλπης λιμήν, ὁ, *Calpe haven*, a port in Bithynia. In VI, 3, 24 it is called *Calpe* simply.

Καλχηδονία, -ας, ἡ (Καλχηδών), *Chalcedonia*, the region around Chalcedon.

Καλχηδών, -όνος, ἡ, *Chalcēdon*, a city in Bithynia opposite Byzantium.

καλῶς, comp. κάλλιον, sup. κάλλιστα (καλός), *beautifully*, but chiefly in a moral sense, *well, honorably, finely, nobly, happily*; καλῶς ἔχειν, *be well, be all right*, I, 8, 13; καλῶς γίγνεσθαι, *turn out well*, IV, 3, 24; καλῶς ποιεῖν, *do well, benefit*, trans. or intrans., II, 6, 20; V, 8, 25; καλῶς ἔχειν ὁρᾶσθαι, *present a fine appearance*, II, 3, 3.

κάμνω (καμοῦμαι, ἔκαμον, κέκμηκα), *work, toil, be weary, be sick*.

κάμοι, for καὶ ἐμοί.

κάν, for καὶ ἐν.

κᾶν, for καὶ ἐάν.

κάνδυσ, -νος, ὁ (Persian word), a long outer garment worn by Persians, *robe*.

κάντεῦθεν, for καὶ ἐντεῦθεν.

κᾶπειτα, for καὶ ἔπειτα.

καπηλεῖον, -ον, τό (κάπηλος, a *huckster*), *huckster's shop, tavern*.

καπιθῆ, -ης, ἡ, *capithe*, a Persian dry measure, containing two choenixes, a little less than two quarts.

καπνός, -οῦ, ὁ, *smoke*.

Καππαδοκία, -ας, ἡ, *Cappadocia*, a province of central Asia Minor.

κάπρος, -ου, ὁ (Lat. *caper*, *he-goat*), *wild boar*.

καρβατῖναι, -ῶν, αἱ, *coarse shoes, brogues*.

καρδία, -ας, ἡ (Lat. *cor*, *heart*, Eng. *heart*), *heart*.

Καρδούχειος, -α, -ον (Καρδοῦχοι), *Carduchian*, of the *Cardūchi*.

Καρδοῦχοι, -ων, οἱ, the *Cardūchi*, *Carduchians*, the modern Kurds, a warlike people inhabiting the mountainous region northeast of Mesopotamia.

Κάρκασος, -ου, ὁ, *Carcasus*, a river in Mysia.

καρπαΐα, -ας, ἡ, the *Carpaea*, a Thessalian pantomimic dance, VI, 1, 7.

καρπόμαι, καρπώσομαι, etc. (καρπός), *reap the fruits of, reap*.

καρπός, -οῦ, ὁ (cf. Lat. *carpo*, *seize*, Eng. *harvest*), *fruit, crop*.

Κάρσος, -ου, ὁ, the *Carsus*, a small river emptying into the gulf of Issus.

κάρνον, -ου, τό, *nut*; κάρνα πλάτεια οὐκ ἔχοντα δαιφνήν, probably, *chestnuts*, V, 4, 29, 32.

κάρφη, -ης, ἡ (cf. κάρφω, *dry up*), *hay, straw*.

Καστωλός, -οῦ, ἡ, *Castōlus*, a place, presumably near Sardis, where there was a plain (Καστωλοῦ πεδῖον), which was the mustering place of the Persian troops under Cyrus, I, 1, 2; I, 9, 7.

κατά (by elision, *κατ'* or *καθ'*), prep. with gen. and acc., *down*: (1) with gen., *down along* or *over*, I, 5, 8; *below, under*, VII, 1, 30; (2) with acc., of place, *down, on, at, over, along*; *καὶ κατὰ γῆν καὶ κατὰ θάλατταν*, *by land and sea*, I, 1, 7; *κατὰ ταῦτα*, *in these regions*, VII, 5, 13; *κατὰ τὰς πύλας*, *at the gate*, V, 2, 16; *over against, opposite*, I, 5, 10; I, 8, 21, etc.; with distributive force, *κατ' ἑλίας καὶ κατὰ τάξεις*, *by squadrons and companies*, I, 2, 16; *κατ' ἔθνη*, *by tribes*, I, 8, 9; *καθ' ἓνα*, *one by one*, IV, 7, 8; so of time, *κατὰ μῆνα*, *by the month, monthly*, I, 9, 17; *κατ' ἐνιαυτόν*, *yearly, annually*, III, 2, 12; in various relations, according to, II, 2, 8; *καθ' ἡσυχίαν*, *in peace and quiet*, II, 3, 8; *κατὰ σπουδὴν*, *in haste*, VII, 6, 28; *τὸ κατὰ τοῦτον εἶναι*, *as far as this fellow is concerned*, I, 6, 9; *κατὰ κράτος*, *with all one's might, at full speed*, I, 8, 19 (cf. *ἀνὰ κράτος*, I, 8, 1); in VII, 7, 7 the same phrase means, *by force*; *καθ' ἀρπαγὴν*, *in search of booty*, III, 5, 2; *κατὰ ταῦτά*, *in the same way*, V, 4, 22.

καταβαίνω (*βαίνω*), *go down*, esp. from the interior to the coast, II, 5, 22; *descend*, I, 2, 22; *dismount*, II, 2, 14; *enter the lists*, IV, 8, 27.

κατάβασις, *-εως, ἡ* (*καταβαίνω*), *a going down, descent, march down*, from the interior to the coast; cf. *ἀνάβασις*, IV, 1, 10; V, 5, 4; *place of descent*, III, 4, 37.

καταβλακεύω (*βλακεύω*), *neglect or shrink from through sloth*.

καταγγέλλω (*ἀγγέλλω*), *report against, denounce*.

κατάγειος, *-ον* (*κατά + γῆ*), *under ground*.

καταγελάω (*γελάω*), *laugh at, mock, laugh to scorn*, abs. or with gen.

κατάγνυμι (*ἄγνυμι, -άξω, -έαξα, έαγα, -εάγην*, *break*), *break, shatter*.

κατάγω (*ἄγω*), *lead down*, esp. of ships, *bring to land, to port*; also, *bring home, bring back, restore*, esp. of exiles, I, 1, 7; in mid., *arrive at, reach*, III, 4, 26.

καταδαπανᾶω (*δαπανᾶω*), *spend entirely, use up*.

καταδειλιάω, aor. *κατεδειλίασα* (*δειλός*), *shrink from through cowardice*.

καταδικάζω (*δικάζω, δικάσω, έδικασα*, *judge*), *give judgment against* (gen.), VI, 6, 15; *declare one's opinion* (*δτι*), V, 8, 21.

καταδιώκω (*διώκω*), *pursue hard, drive off*.

καταδοξάζω (*δοξάζω, δοξάσω, etc.*, *believe*), *form an adverse opinion, think to one's discredit*, VII, 7, 30.

καταδραμών, see *κατατρέχω*.

καταδύω (*δύω*), *make to go down, sink*; intr. in mid. and 2 aor. act., *sink, sink down*.

καταθεάομαι (*θεάομαι*), *look down on, survey*.

καταθέω (*θέω*), *run down*.

καταθήσασθαι, see *κατατίθημι*.

καταθύω (*θύω*), *sacrifice; dedicate*, V, 3, 13.

καταισχύνω (*αἰσχύνω*), *put to shame, disgrace*.

κατακαίνω (*καίνω*), a poetic vb. used freely by Xenophon but by no other prose author, *kill, cut down*. In the *Anabasis*, besides the pres. and impf., the 2 aor. *έκαρον* occurs and once the 2 fut. pf. *κατακεκονότες έσσεσθε*, VII, 6, 36.

κατακαίω or **κατακάω** (*καίω*), *burn down, destroy by fire*.

κατάκειμαι (κείμαι), *lie down* (for the night), *recline* (at table), *lie idle*.

κατακλείω (κλείω), *shut in*, *enclose*, *hem in*.

κατακοντίζω (ἀκοντίζω), *shoot down*, with a javelin.

κατακόπτω (κόπτω), *cut down*, *slay*.

κατακτείνω (κτείνω), *slay*, *kill*.

κατακωλύω (κωλύω), *hinder*, *check*, *keep back*.

καταλαμβάνω (λαμβάνω), *take*, *seize*, *catch*; of positions, *occupy*; *overtake*, II, 2, 12; *find*, III, 1, 8; *surprise*, IV, 2, 5; of motion, *arrive at*, *reach*, VII, 8, 8.

καταλέγω (λέγω), *reckon*, *count*, II, 6, 27.

καταλείπω (λείπω), *leave behind*, *leave in the lurch*, *abandon*; *leave over*, III, 5, 5.

καταλεύω (λεύω, -λεύσω, ἐλεύσθην; cf. *lāas*, stone), *stone to death*, I, 5, 14.

καταλήψομαι, see καταλαμβάνω.

καταλιπεῖν, καταλιπών, see καταλείπω.

καταλλάττω (ἀλλάττω, ἀλλάζω, ἥλλαξα, -ἥλλαχα, -ἥλλαγμαί, -ἥλλάχθην or ἥλλάγην, from ἄλλος), *change*; in mid. and pass., *become reconciled*, I, 6, 1.

καταλογίζομαι (λογίζομαι), *reckon up*.

καταλύω (λύω), *unloose*, *dissolve*, *bring to an end*, esp. with *πῶλεμον* expressed or understood, *make peace*, I, 1, 10; V, 7, 27; *unloose* or *unhoke animals*, hence, *halt*, I, 8, 1.

καταμανθάνω, (μανθάνω) *learn thoroughly*, *understand*.

καταμίγνυμι (μιγνυμι, *mix*), in pass., *minge with*, VII, 2, 3.

καταμελέω (ἀμελέω), *neglect*, *be neglectful*.

καταμένω (μένω), *stay behind*.

καταμερίζω (μερίζω), *divide* or *distribute*.

κατανοέω (νοέω), *observe*, *mark*, *perceive*.

καταπέμπω (πέμπω), *send down*.

καταπετρώω (πετρώω, from πέτρος, stone), *stone to death*.

καταπηδάω (πηδάω, πηδήσω, etc., leap), *leap* or *spring down*.

καταπίπτω (πίπτω), *fall down* or *off*.

καταπλήττω (πλήττω), *strike down*; then, *daze*, *terrify*; with βροντῇ, III, 4, 12.

καταπολεμέω (πολεμέω), *vanquish in war*.

καταπράττω (πράττω), *accomplish*, *achieve*, *bring to an end*.

καταράσσομαι (ἀράσσομαι, pray, from ἀρά, prayer), *imprecate*, *curse*.

κατασβέννυμι (σβέννυμι, ἔσβεσα, quench; cf. Eng. asbestos), *put out*, of fires.

κατασκέπτομαι (σκέπτομαι), *view closely*, *inspect*.

κατασκευάζω (σκευάζω), *fit out*, *equip*, *furnish*; *develop*, *improve*, I, 9, 19; mid., *make (one's own) preparations*.

κατασκηνέω (σκηνέω), *pitch one's tent*, *encamp*.

κατασκηνώνω (σκηνώνω), *pitch one's tent*, *encamp*, II, 2, 16.

κατασκοπή, -ῆς, ἡ (cf. κατασκέπτομαι), *spying*, *reconnoissance*.

κατασπάω (σπάω), *drag* or *drag down*.

κατάστασις, -εως, ἡ (στάσις), *state*, *condition*, V, 7, 26.

καταστρατοπεδεύομαι (στρατοπεδεύω), *encamp*.

καταστρέφω (στρέφω), *overturn*, *overthrow*; mid. *subject to one's self*, *subdue*.

κατασφάττω (σφάττω), *cut down*, *kill*.

κατασχεῖν, see κατέχω.

κατασχίζω (σχίζω), *split to pieces; of gates, break down*, VII, 1, 16.

κατατείνω (τείνω), *stretch taut, strain, strive, insist*.

κατατέμνω (τέμνω), *cut to pieces, destroy by cutting; pass., of ditches, be cut, dug*, II, 4, 13.

κατατίθημι (τίθημι), *put down; mid., put away, deposit, lay up; θεοί, παρ' οὓς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα, the gods, to whose keeping we consigned the friendship which we contracted*, II, 5, 8.

κατατιτρώσκω (τιτρώσκω), *wound severely*.

κατατρέχω (τρέχω), *run down*.

καταυλίζομαι (αὐλίζομαι), *encamp*.

καταφαγεῖν, see κατέφαγον.

καταφανής, -ές (φαίνω), *in sight*.

καταφεύγω (φεύγω), *flee for refuge*.

καταφρονέω (φρονέω), *look down on, despise*.

καταχωρίζω (χωρίζω), *station, arrange*.

κατέαξαν, see κατάγυνμι.

κατέβη, see καταβαίνω.

κατεθέμην, see κατατίθημι.

κατείδον (εἶδον), *as 2 aor. of καθοράω, q. v.*

καταλήφθαι, κατεληφότες, see καταλαμβάνω.

κάτεμι (εἶμι), *go or come down*.

κατεργάζομαι (ἐργάζομαι), *work out to fulfilment, accomplish, achieve*.

κατέρχομαι, *aor. κατήλθον, go or come down; esp. return to one's home*, VII, 2, 2.

κατεσφάγη, see κατασφάττω.

κατετέμνηντο, see κατατέμνω.

κατέτρωσαν, see κατατιτρώσκω.

κατέφαγον (ἔφαγον), *devour, only in 2 aor.*

κατέχω (ἔχω), *hold down, hold fast,*

restrain, check; possess, occupy; of mariners, put into port, land. V, 6, 20; τοσοῦτον χωρίον κατασχεῖν, *to cover so much ground*, IV, 8, 12.

κατηγορέω, κατηγορήσω, etc. (κατά+ἀγορά), *accuse, charge, with gen. of pers.*

κατηγορία, -ας, ἡ (cf. κατηγορέω)-*charge, accusation*.

κατηρεμίζω (ἡρεμίζω, -ἡρέμισα, -ἡρεμισθην, *make still; cf. ἡρέμα, quietly*), *make still, calm, appease*.

κατιδόντας, see κατείδον.

κατοικέω (οἰκέω), *live, dwell*.

κατοικίζω (οἰκίζω), *settle, colonize, found*.

κατορύττω (ορύττω), *bury in the ground, bury*.

κάτω, *adv. (κατά), down, downwards, below, underneath; τὸ κάτω, the lower part*, IV, 2, 28.

καῦμα, -ατος, τὸ (καίω), *heat*.

καύσιμος, -ον (καίω), *that may be burnt, combustible*.

Καῦστρου πεδῖον, -ου, τό, *Caÿster Plain, a city in Phrygia*.

κέγχρος, -ου, ὁ, *millet, a kind of grain; cf. μελίνη*.

κείμει, κέλισμαι, *lie, lie dead, be situated, be stationed, frequently a passive of τίθημι; hence for τὰ δπλα ἔκειτο see the phrase θέσθαι τὰ δπλα*.

κεκραγόντων, see κράζω.

κέκτησθε, see κτάομαι.

Κελαιναί, -ῶν, αἱ, *Celaenae, a city of Phrygia*.

κελεύω, κελεύσω, etc., *order, bid, command; less often, urge, advise*.

κενός, -ή, -όν, *empty, void, vain groundless; πολλὸν τῆς φάλαγγος κενὸν ἐποίησαν, they made a great gap in the phalanx*, IV, 8, 17.

- κενοτάφιον**, -ου, τό (κενός+τάφος), a *cenotaph*, i. e., a mound or tomb erected in honor of those whose dead bodies could not be recovered, VI, 4, 9.
- κεντέω**, κεντήσω (cf. κέντρον, *goad*, *point*, Eng. *centre*). *goad*, *torment*.
- Κεντρίτης**, -ου, ό, the *Centrītes*, a river flowing into the Tigris.
- κεραμεούς**, -α, -οῦν (κέραμος, *clay*), *earthen*.
- κεράμιον**, -ου, τό (κέραμος, *clay*), *earthen jar* for wine, holding about six gallons.
- Κεράμων ἀγορά**, *Ceramon Agora* (*tile-market*), a town in Phrygia.
- κεράννυμι** (κεράσω, ἐκέρασα, κέκραμαι, ἐκεράσθην, ἐκράβην), *mix*, esp. of water and wine.
- κέρας**, κέρατος or κέρως, τό (Lat. *cornu*, Eng. *horn*): (1) *horn* of an animal, then, *bugle*, *horn*; e. g., II, 2, 4; (2) *a drinking-horn* (Thracian), VII, 2, 23; (3) *the wing, flank* of an army, e. g., I, 7, 1; τὰ δεξιὰ τοῦ κέρατος, *the right of the wing*, i. e., *the extreme right*, I, 8, 4; κατὰ κέρας, *in column*, i. e., *in order of march*, IV, 6, 6; τὴν οὐρὰν τοῦ κέρατος, *the rear of the column*, VI, 5, 5.
- Κερασοῦντιοι**, -ων, οἱ (Κερασούς), the people of Cerasus, *Cerasuntians*.
- Κερασούς**, -οῦντος, ἡ (cf. Eng. *cherry*), imported from this place to Rome by Lucullus), *Cerasus*, a city in Pontus.
- κεράτινος**, -η, -ον (κέρας), of *horn*.
- Κέρβερος**, -ου, ό, *Cerberus*, the watch-dog of the lower world, brought to the upper world by Heracles, VI, 2, 2.
- κερδαίνω** (κερδανῶ, ἐκέρδανα), *gain*, *acquire*.
- κερδαλέος**, -α, -ον (κέρδος), *fraught with gain*, *profitable*.
- κέρδος**, -ους, τό, *gain*, *profit*, then, *pay*.
- κεφαλαλγής**, -ές (κεφαλή+ἄλγος, *pain*), *causing headache*.
- κεφαλή**, -ῆς, ἡ (Lat. *caput*, Eng. *head*), *head*.
- κηδεμών**, -όνος, ό (cf. κήδομαι), *guardian*, *protector*.
- κήδομαι**, *care for*, with gen.
- κηρίον**, -ου, τό (dim. of κηρός, *wax*, cf. Lat. *cera*), *honeycomb*.
- κηρύκειον**, -ου, τό (κῆρυξ), *herald's staff*.
- κῆρυξ**, -υκος, ό (καλέω), *herald*.
- κηρύττω**, κηρύξω, etc. (κῆρυξ), *proclaim as herald*, *announce*; with σιγήν, *command*, II, 2, 20. impers. ἐκήρυξε, *the herald proclaimed*, III, 4, 36.
- Κηφισόδωρος**, -ου, ό, *Cephisodōrus* an Athenian, captain in the Greek army.
- Κηφισοφών**, -ώντος, ό, *Cephisophon*, father of Cephisodōrus.
- κιβώτιον**, -ου, τό (dim. of κιβωτός, ἡ, *chest*), *box*, *chest*.
- Κιλικία**, -ας, ἡ (Κλιξ), *Cilicia*, a country on the southeastern coast of Asia Minor.
- Κιλιξ**, -ικος, an inhabitant of *Cilicia*, a *Cilician*.
- Κιλισσα**, -ης, ἡ (Κίλιξ), a *Cilician woman*.
- κινδυνεύω**, κινδυνεύσω, etc. (κίνδυνος), *incur danger*, *run a risk*, *expose oneself*: with infin. expressing likelihood, ἐκινδύνευσεν ἀν, διαφθαρήναι, *would have come near being killed*, *would very probably have been killed*, IV, 1, 11.
- κίνδυνος**, -ου, ό, *danger*, *risk*; κινδυνός (έστι) with infin. or clause with μή, II, 5, 17; IV 1, 6.

κινέω, κινήσω, etc. (cf. Lat. *cio*, *cause to go*, Eng. *hie, kinetic*), *set in motion, move, stir*.

κιττός, -οῦ, ὁ, *ivy*.

Κλεαγόρας, -ου, ὁ, *Cleagoras*, a painter from Phlius.

Κλεαίνετος, -ου, ὁ, *Cleænetus*, a captain in the Greek army.

Κλέανδρος, -ου, ὁ, *Cleander*, a Spartan, governor of Byzantium.

Κλεάνωρ, -ορος, ὁ, *Cleanor*, a Greek general from Orchomenos in Arcadia. See the *Introd.*, § 38.

Κλεάρετος, -ου, ὁ, *Clearetus*, a captain in the Greek army.

Κλέαρχος, -ου, ὁ, *Clearchus*, the most prominent of Cyrus' Greek generals. See the *Introd.*, § 38, and II, 6, 1 ff.

κλειθρον, -ου, τό (κλείω), *bar or bolt of a gate; generally pl., fastenings*, VII, 1, 17.

κλείω, κλείσω, etc. (cf. Lat. *clavis*, *claudio*), *shut, close*.

κλέπτω, κλέψω, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλάπην (cf. Lat. *clepo*, *steal*), *steal, embezzle*; hence of various stealthy acts, *conceal, smuggle*, IV, 1, 14; *seize secretly*, IV, 6, 11.

κλίμαξ, -ακος, ἡ (cf. κλίνη, Eng. *climax*), *ladder*.

κλίνη, -ης, ἡ (κλίνω, *lean*, Lat. *inclino*, Eng. *lean*), *bed, couch*.

κλοπή, -ῆς, ἡ (κλέπτω), *theft, stealing*.

κλωπεύω (κλώψ), *rob, waylay*.

κλώψ, κλωπός, ὁ (κλέπτω), *thief, marauder*.

κνέφας, -ους, τό, *darkness*.

κνήμις, -ίδος, ἡ (κνήμη, *leg*), *greave*, generally pl.

κόγχη, -ης, ἡ (cf. Eng. *conch*), *mussel, shellfish*.

κογχυλιάτης, -ου, adj. (κογχύλη, *shell*; cf. κόγχη), *shelly, of stone*.

κοῖλος, -η, -ον (cf. Lat. *cavus*, Eng. *hole, hollow*), *hollow*; of a country, *cut up by valleys*, V, 4, 31.

κοιμάω, κοιμήσω, etc. (κεῖμαι), *put to sleep*; mid. and pass., *go to bed, go to sleep*.

κοινός, -ή, -όν (cf. Eng. *epicene*), *common, public*; τὸ κοινόν, *the common good, treasury, authority*; hence ἀπὸ κοινοῦ, *at the public expense*, IV, 7, 27; *by public authority*, V, 7, 18; πρὸς τὸ κοινὸν ἐλθεῖν, *come before the public council or assembly*, V, 7, 17; dat. fem. sing., as adv. κοινῇ, *in common, together*, abs. or with μετὰ or σύν.

κοινώω, κοινώσω, etc. (κοινός), *make common, mid., communicate with, consult*.

κοινωνέω, -ήσω, etc. (κοινωνός), *have a share in (gen.)*, VII, 6, 28.

κοινωνός, -ου, ὁ (κοινός), *sharer, partner*.

Κοιρατάδας, -ου, ὁ, *Coeratadas*, a Theban adventurer.

Κοῖτοι, -ων, οἱ, *the Coeti*, an autonomous tribe not elsewhere mentioned, VII, 8, 25.

κολάζω, κολάσω, ἐκόλασα, *chastise, punish*.

Κολοσσαί, -ῶν, αἱ, *Colossae*, a city of Phrygia.

Κολχίς, -ίδος, ἡ, *Colchis*, the district east of the Euxine.

Κόλχοι, -ων, οἱ (cf. Κολχίς), *the Colchians, inhabitants of Colchis*.

κολωνός, -οῦ, ὁ (Lat. *collis*, Eng. *hill*), *hill, mound*.

Κομανία, -ας, ἡ, *Comania*, a fortress in Mysia.

κομιδή, -ῆς, ἡ (κομίζω), *conveyance, means of transportation*.

κομίζω, κομιῶ, etc. (cf. κομέω, *care for*), *care for, carry away (to safety), convey, bring*; mid., *convey oneself or one's own, fetch*, III, 2, 26; pass. *travel, proceed*, V, 4, 1.

κονιατός, -ή, -όν (verbal of κονιάω, *plaster*, from κονία, *dust, ashes*; cf. κόνις, *dust*, Lat. cinis, *ashes*), *plastered, cemented*.

κονιορτός, -οῦ, ὁ (κόνις, *dust*; ὀρνυμι, *stir up*), *cloud of dust*.

κόπος, -ου, ὁ (κόπτω), *toil, fatigue*.

κόπρος, -ου, ἡ, *dung*.

κόπτω, κόψω, ἔκοψα, κέκοφα, κέκομαι, ἐκόπην (Eng. *chop*), *cut, cut down, hew*; of animals, *slaughter*; of a door, *knock at*.

κόρη, -ης, ἡ, *girl*.

Κορσωτή, -ης, ἡ, Corsôte, a city of Mesopotamia, on the Euphrates.

Κορύλλας, -α, ὁ, Coryllas, ruler of the Paphlagonians.

κορυφή, -ης, ἡ, *top, peak, summit*.

κοσμέω, κοσμήσω, etc. (κόσμος), *set in order, array*; of troops, *marshal*, III, 2, 36; *adorn, dress*, I, 9, 23.

κόσμιος, -α, -ον (κόσμος), *orderly, well disciplined*.

κόσμος, -ου, ὁ (cf. Eng. *cosmic*), *order, good order; ornament, dress*.

Κοτύωρα, -ων, τά, Cotyōra, a city on the Euxine in the country of the Tibarēni.

Κοτυωρίται, -ων, οἱ (Κοτύωρα), *the people of Cotyora*.

κούφος, -η, -ον, *light*; χόρτος κούφος, *hay*, I, 5, 10.

κούφως, adv. (κούφος), *lightly*.

κράζω, only in 2 perf. κέκραγα, in pres. sense (imitative, like Eng. *creak*; cf. κραυγή), *cry out, shout*, VII, 8, 15.

κράνος, -ους, τό (κάρα, *head?*; cf. Eng. *cranium*), *helmet*.

κρατέω, κρατήσω, etc. (κράτος), *be strong, be master, rule, be victorious, conquer, subdue* (abs., with gen. or acc.).

κρατήρ, -ῆρος, ὁ (κεράννυμι), *mixing bowl*.

κράτιστος, -η, -ον (κράτος), used as sup. of ἀγαθός, *best, strongest, bravest, noblest*; κράτιστον (sc. ἐστί), *it is best*, abs., or with infin.; neut. pl. as adv., *best, most bravely*; cf. κρείττων.

κράτος, -ους, τό, *strength, force*, only in the phrases ἀνὰ κράτος and κατὰ κράτος, *at full speed*; see ἀνά and κατά.

κραυγή, -ῆς, ἡ (κράζω), *outcry, shout, tumult*.

κρέας, κρέως, pl. κρέα, τό (cf. Lat. caro, *flesh*), *flesh, meat*.

κρείττων, -ον, gen. -ονος (κράτος), used as comp. of ἀγαθός, *better, stronger, braver, superior to*; κρείττον (ἐστί), *it is better*, with infin.; cf. κράτιστος.

κρέμαμαι, ἐκρεμάμην, *hang, be suspended*.

κρεμάννυμι, κρεμῶ, ἐκρέμασα, ἐκρέμασθην (κρέμαμαι), *hang, hang up*.

κρήνη, -ης, ἡ, *spring, fountain*.

κρηπίς, -ίδος, ἡ (cf. Lat. crepido), *shoe, hence, foundation*.

Κρής, Κρητός, ὁ, a Cretan, *inhabitant of Crete*, the largest of the Greek islands. The Cretans were famous archers.

κριθαί, -ῶν, αἱ, *barley*; for the pl. cf. πυροί.

κρίθινος, -η, -ον (κριθή), *of barley, of bread*, IV, 5, 31; οἶνος κρήθινος, *beer*, IV, 5, 26.

κρίνω, κρινῶ, ἔκρινα, etc. (Lat. cerno, Eng. *critic*), *divide, distinguish*.

choose: decide, judge, determine; try (as a judge), VI, 6, 16; so in pass., V, 6, 33.

κρίος, -ου, ὁ, *ram.*

κρίσις, -εως, ἡ (κρίνω, Eng. *crisis*), *a separating, then, judgment, decision, trial.*

κρόμμυον, -ου, τό, *onion.*

κρότος, -ου, ὁ (cf. κρούω), *a clapping, applause.*

κρούω, κρούσω, etc., *strike, knock, rattle.*

κρύπτω, κρύψω, ἔκρυψα, etc., *hide, conceal; with two aecs. hide something from someone, I, 9, 19.*

κρωβύλος, -ου, ὁ, *tuft of hair, top-knot, crest.*

κτάομαι, κτήσομαι, etc., *acquire, gain, procure for oneself; in the perf., possess; with pred. adj. τοὺς Καρδούχους πολεμίους ἐκτησάμεθα, we made enemies of the Carduchi, V, 5, 17.*

κτείνω (κτενῶ, ἔκτεινα, ἔκτανον, -έκτονα), *kill, II, 5, 32 n. The simple vb. is rare; see ἀποκτείνω.*

κτηῖμα, -ατος, τό (κτάομαι), *possession; in pl., property.*

κτηνός, -ους, τό (κτάομαι), *piece of property; esp. domestic animal, generally pl., cattle.*

Κτησίας, -ου, ὁ, *Ctesias, a Greek physician living at the court of Artaxerxes. He wrote a history of Persia. See the Introd. § 30.*

κυβερνήτης, -ου, ὁ (κυβερνάω, *steer; cf. Lat. gubernator, Eng. governor, helmsman.*

Κύδνος, -ου, ὁ, *the Cydnus, a river of Cilicia.*

Κυζικηνός, -ου, ὁ (Κύζικος), *a Cyzicene a gold coin of Cyzicus with about the value of a Daric. The word is properly an adj. with στατήρ, stater, understood.*

Κύζικος, -ου, ἡ, *Cyzicus, an important city of the Propontis, a colony of the Milesians.*

κύκλος, -ου, ὁ (cf. Lat. *curvus, bent, circus, circle, Eng. cycle, circle; dat. as adv. κύκλῳ, in a circle, all around; pl. groups (of men), V, 7, 2.*

κυκλώω, κυκλώσω, etc. (κύκλος), *surround; mid., form a circle, gather around, VI, 4, 20.*

κύκλωσις, -εως, ἡ, *an encircling, surrounding; ὡς εἰς κύκλωσιν, as if to surround, I, 8, 23.*

κυλίνδω, or in pres. system, which alone occurs in the *Anabasis*, κυλινδέω, other tenses as if from κυλίω (cf. καλινδέομαι, Eng. *cylinder, roll, roll down; in pass. intr., roll.*

Κυνίσκος, -ου, ὁ, *Cyniseus, a Spartan general, warring in the Chersonese.*

κυπάριττινος, -η, -ον (κυπάριττος, *cypress tree, of cypress wood.*

Κύρειος, -α, -ον (Κῦρος) *pertaining to Cyrus, Cyrus'. For οἱ Κύριοι, III, 2, 17, see the note.*

κύριος, -α, -ον (κῦρος, τό, *power, empowered, having authority.*

Κῦρος, ὁ, *Cyrus: (1) Cyrus the Great, founder of the Persian empire, ruled 559-529 B. C.; he is called ὁ ἀρχαῖος in I, 9, 1; (2) Cyrus the Younger, son of Darius Nothus and Parysatis and younger brother of Artaxerxes Mnemon. Book I gives an account of his ill-fated expedition against Artaxerxes. For a sketch of his character see I, 9; for an account of his death I, 8, 26 ff. See the Introd. § 24.*

Κυτώνιον, -ου, τό, *Cytonium, a town in Mysia, VII, 8, 8. (The text is*

uncertain, the Paris MS having κερτωνοῦ, whence some assume a town *Certōnus*.)

κύων, κυνός, ὁ or ἡ (cf. Lat. *canis*, dog, Eng. *hound*, *cynic*, etc.), dog, bitch.

κωλύω, κωλύσω, etc., hinder, prevent, check, abs., with acc., with infin., and (I, 6, 2) with τοῦ and infin.; τὸ κωλύον, the hindrance, obstacle, IV, 5, 20.

κόμαρχης, -ου, ὁ (κώμη+ἄρχω), village chief.

κώμη, -ης, ἡ (κείμαι), village.

κωμήτης, -ου, ὁ (κώμη), villager.

κόπη, -ης, ἡ (cf. Lat. *capio*, Eng. *haft*), handle, esp. of an oar, hence, oar, VI, 4, 2.

Λ

λαβεῖν, see λαμβάνω.

λαγχάνω, λήξομαι, ἔλαχον, ἐληχα, ἐληγμαι, ἐλήχθην (λάχος), get or obtain by lot, get, obtain, with acc. or part. gen.

λαγώς, -ός, ὁ, hare.

λαθεῖν, see λανθάνω.

λάθρα, adv. (λανθάνω), secretly; with gen., without the knowledge of.

Λακεδαιμόνιος, -ου, ὁ (Λακεδαίμων), a citizen of Lacedaemon, a Lacedaemonian.

Λακεδαίμων, -ονος, ἡ, Lacedaemon or Sparta, capital of Laconia, the southeastern state of Peloponnesus.

λάκκος, -ου, ὁ (cf. Lat. *lacus*, Eng. lake, loch), cistern, vat, IV, 2, 22.

λακτίξω, λακτιῶ, etc. (λάξ, with the foot), kick.

Λάκων, -ωνος, ὁ, a Laconian; less exactly, Spartan.

Λακωνικός, -ή, -όν (Λάκων), Lacedaemonian.

λαμβάνω (λήψομαι, ἔλαβον, ἐλῆφα, ἐληγμαι, ἐλήφθην), take, with various shades of meaning; seize, capture, I, 4, 7; get, I, 5, 10; receive, I, 2, 26; enlist, I, 1, 6; come upon, befall, I, 10, 18; find, I, 1, 6; sometimes with part. gen., I, 5, 7; cf. I, 6, 10. The partic. λαβών, like ἔχων, is often rendered *with*, but the meaning is fuller, I, 1, 2, etc.

λαμπρός, -ά, -όν (λάμπω), shining, splendid, noble.

λαμπρότης, -ητος, ἡ (λαμπρός), brilliancy, splendor.

λάμπω, λάμψω, ἔλαμψα (cf. Eng. lamp), be bright, shine, blaze.

Λαμψακηνοί, -ῶν, οἱ (Λάμψακος), inhabitants of Lampsacus.

Λάμψακος, -ου, ἡ, Lampsacus, a city in the Troad, on the Hellespont.

λανθάνω (λήσω, ἔλαθον, ἐλήθα, ἐλησμαι), be hid or concealed, be unseen; with acc., escape the notice of; often with supplementary partic., containing the main idea, ἐλάνθανεν τρεφόμενον, was secretly maintained, I, 1, 9; so with acc., λαθεῖν αὐτὸν ἀπιών, get off without his knowledge, I, 3, 17.

Λάρισα, -ης, ἡ, Larisa, commonly spelt Larissa, an Assyrian city, III, 4, 7n.

λάσιος, -α, -ον, hairy, shaggy; bushy, V, 2, 29; τὰ λάσια, thickets, VI, 4, 26.

λαφυροπωλέω (λαφυροπώλης), sell booty.

λαφυροπώλης, -ου, ὁ (λάφυρον, spoil, +πωλέω), seller of booty.

λάχος, -ους, τό (cf. λαγχάνω), portion, share, part.

λαχών, see λαγχάνω.

λέγω (λέξω, ἔλεξα, λέλεγμαι, ἐλέχθην); the perf. is supplied by εἶπον (see εἶρω) and the aor. often by εἶπον (see the word); in compounds oftener -αγορεύω, -ερῶ (-εἶπον), orig., *count, reckon, tell* (in its older use = *count*), I, 6, 1; then, *say, speak, tell, mention, etc.*; *be spokesman*, II, 5, 39. λέγω has regularly *ὅτι* or *ὥς* with a clause, but in the pass. the infin. is preferred and the construction is usually personal (impers. in pass. I, 2, 12, etc.); see I, 2, 8n. The infin. occurs with the act., V, 4, 34, VII, 5, 13, and the partic. I, 3, 15. When however λέγω means *bid* or *vote*, the infin. is regular, I, 3, 8.

λεία, -as, ἡ, *booty, plunder*.

λειμών, -ῶνος, ὁ (cf. λείβω, *pour*, λιμήν), *a moist place, meadow*.

λείος, -α, -ον (cf. Lat. *levis*), *smooth*; of hills, *gently sloping*.

λείπω (λείψω, ἔλιπον, ἔλοιπα, ἔλειμμαι, ἐλείφθην), *leave, leave behind, forsake, abandon*; *leave alive, spare*, VI, 3, 5; pass., *be inferior to*, VII, 7, 31.

λεκτός, -α, -ον (verbal of λέγω), *must be said or told*.

λελείψεται, see λείπω.

λεξάτω, see λέγω.

Λεοντίνος, -ου, ὁ, *a Leontine, native of Leontini, in Sicily*.

λευκοθώραξ, -ακος, ὁ, ἡ (λευκός + θώραξ), *with white (linen?) cuirass*, I, 8, 9; cf. IV, 7, 15.

λευκός, -ή, -όν (cf. Lat. *lux*, *light*), *white*.

Λέων, -οντος, ὁ, *Leon, of Thurii, a soldier in the Greek army*.

Λεώνυμος, -ου, ὁ, *Leonymus, a Spartan in the Greek army*, IV, 1, 18.

λήγω, λήξω, ἔληξα, *cease, come to an end*; of the wind, *abate*, IV, 5, 4.

λήξομαι, ἐλησάμην (λεία), *plunder, pillage, rob*.

λήρος, -ου, ὁ, *nonsense*.

λήσομεν, see λανθάνω.

ληστεία, -as, ἡ (ληστής), *pillaging, plundering*.

ληστής, -ου, ὁ (λήξομαι), *plunderer, robber*.

ληφθῆσόμεθα, λήψεσθε, see λαμβάνω.

λίαν, adv., *very*.

λίθινος, -η, -ον (λίθος), *of stone*.

λίθος, -ου, ὁ (cf. Eng. *litho-*), *stone, a stone*.

λιμήν, -ένος, ὁ, *port, harbor*.

λιμός, -οῦ, ὁ, *hunger, famine*.

λινούς, -ῆ, -οῦν (λίνον, *linen*, Lat. *linum*, *flax*), *of flax, of linen*.

λογίζομαι, λογιούμαι, etc. (λόγος), *calculate, consider*.

λόγος, -ου, ὁ (λέγω), *word, speech, saying, rumor, narrative, discussion, debate*; *eis λόγους ἐλθεῖν*, dat., *have an interview with*, II, 5, 4.

λόγχη, -ης, ἡ, *spear head, spear point, spear*.

λοιδορέω, λοιδορήσω, etc., *revile, abuse, upbraid*.

λοιπός, -ή, -όν (λείπω), *left, remaining*; with art., *the rest of*; τὸ λοιπόν, *from now on, from then on*, with gen., *for the rest of*, II, 2, 5; τοῦ λοιποῦ, *in the future*, V, 7, 34; τὴν λοιπὴν (sc. ὁδόν), *the rest of the way*, III, 4, 46.

Λοκρός, -οῦ, ὁ, *a Locrian, a native of Locris*, a name given to two districts in central Greece, one on the Gulf of Corinth, VII, 4, 18.

Λουσιάτης, -ου, ὁ, = the following.

Λουσιεύς, -έως, ὁ (Λουσοί, *Lusi*) a *Lusian*, native of *Lusi* in Arcadia. In VII, 6, 40, we have the form *Λουσιάτης*.

λόφος, -ου, ὁ, *ridge* or *crest*; then, of land, *hill*, *ridge*.

λοχαγέω (λοχαγός), *be captain*.

λοχαγία, -ας, ἡ (λοχαγός), *captaincy*.

λοχαγός, -οῦ, ὁ (λόχος + ἄγω), *captain*.

λοχίτης, -ου, ὁ (λόχος), *one of the same λόχος*, *comrade*, VI, 6, 7.

λόχος, -ου, ὁ (cf. λέχος, *bed*), properly, *ambush*, *lying in wait*; then, *body of armed men*, esp. *company*, as a military unit. The λόχος numbered as a rule 100 men, and was divided into two πεντηκοστῆς or four ἐνωμοταί; ὄρθιοι λόχοι, see ὄρθιος.

Λυδία, -ας, ἡ (Λυδός), *Lydia*, a province of Western Asia Minor, formerly an independent kingdom.

Λύδιος, -α -ον (Λυδός), *Lydian*.

Λυδός, -ου, ὁ, a *Lydian*.

Λύκαια, -ων, τὰ, the *Lycaea*, a festival of Zeus, Λυκαῖος, so called from Mt. Lycaeus in Arcadia.

Λυκάονες, -ων, οἱ, *inhabitants of Lycaonia*, *Lycaonians*.

Λυκαονία, -ας, ἡ, *Lycaonia*, a country in central Asia Minor.

Λύκειον, -ου, τό (Eng. *lyceum*), the *Lyceum*, agymnasium at Athens, near the temple of Apollo Lycaeus.

Λύκιος, -ου, ὁ, *Lycius*: (1) an Athenian, in command of the Greek cavalry; (2) a Syracusan of the same name.

Λύκος, -ου, ὁ, *Lycus*, a river flowing into the Euxine near Heraclēa.

λύκος, -ου, ὁ (Lat. *lupus*), *wolf*.

Λύκων, -ωνος, ὁ, *Lycon*, an Achaean in the Greek army.

λυμαίνομαι, λυμανοῦμαι, etc. (λύμη outrage), *destroy*, *ruin*, *spoil*.

λυπέω, -ήσω, etc. (λύπη), *grieve*, *pain*, *vex*, *molest*, *annoy*.

λύπη, -ης, ἡ, *pain*, *grief*.

λυπηρός, -ά, -όν (λύπη), *painful*, *troublesome*, *annoying*.

λύττα, -ης, ἡ, *madness*.

λύω (λύσω, ἔλυσα, ἔλυκα, ἔλυμαι, ἐλύθην; cf. Lat. *luo*, loose, Eng. loose), *loose*, *set free*, *unyoke*; of a bridge or obstacle, *break down*, *destroy*, *do away with*, II, 4, 17; of oaths, *break*, II, 5, 38; mid., *ransom*, VII, 8, 6. For III, 4, 36, see the note.

λωτοφάγοι, -ων, οἱ (λωτός, *lotus* + ἔφαγον), *lotus-eaters*, III, 2, 25 n. The lotus grows in northern Africa. Its fruit, called the jujube, is about the size of an olive and is said to be of delicious flavor. The legend told that whoso ate of it lost all remembrance of his home.

λωφάω (λωφῆσω, ἐλώφησα), *cease*.

λῶων, λῶον, gen. -ονος, *preferable*, *better*, used as comp. of ἀγαθός, chiefly in the phrase λῶόν ἐστι.

M

μά, adv. of swearing, *by*, with acc.; regularly neg., *μὰ τοὺς θεοὺς*, *no*, *by heaven*, I, 4, 8, unless *ναί* precedes, *ναί μὰ Δία*, *yes*, *by Zeus*, V, 8, 6.

μάγαδις, -ιδος, ἡ, *magadis*, a harp-like musical instrument of twenty strings.

Μάγνητες, -ων, οἱ, *Magnesians*, *people of Magnesia*, a district in Thessaly.

μάθε, μάθης, μάθοι, see *μανθάνω*.

Μαλανδρος, -ου, ὁ, *the Maeander*, a large river in western Asia Minor. Its winding course gives us our word *meander*.

μαίνομαι, *μανοῦμαι*, μέμνη, ἐμάνην, *be mad*; aor., *go mad*.

Μαισάδης, -ου, ὁ, *Maesades*, father of Seuthes.

μακαρίζω, ἐμακάρισα, ἐμακαρίσθην (μάκαρ, *blessed*), *deem happy*.

μακαριστός, -ή, -δν (μακαρίζω), *to be thought happy, enviable*.

Μακίστιος, -ου, ὁ (Μάκιστος), *a Macistian, inhabitant of Macistas, a city in southern Elis*.

μακρός, -ά, -δν, *long* (of space or time); μακράν (sc. ὁδόν [?]), *a long distance*, III, 4, 17; so μακροτέρων, II, 2, 11; μακροτάτην, VII, 8, 20; μακρὰ πλοῖα, *war-ships*, V, 1, 11; μακρότερον, as adv., *further*, III, 4, 16.

Μάκρωνες, -ων, οἱ, *the Macrōnes, Macronians*, a warlike people of Pontus.

μάλα, by elision μαλ', adv. (cf. Lat. *multus?*, *melior?*), *very*, used with adjs. and advs.; but also with vbs. (V, 4, 18) and with nouns having an adjectival value, μάλα χαίρεις ἔστιν, *it's just the time*, IV, 6, 15; αὐτίκα μάλα, *on the spot, immediately*, III, 5, 11; οὐ μάλα, *not very much, i. e. (by litotes) not at all*, II, 6, 15; often with intensive καί, I, 5, 8; comp. μᾶλλον, *more, rather*, regularly followed by ἤ, *than*: οὐδὲν μᾶλλον, *none the more*, III, 3, 11; sup. μάλιστα, *most, especially, in the highest degree*; with numerals, *about*, V, 1, 12; often with ὥς, ὅτι, ἤ, ὅσον, either with or without a vb. of ability, e.g., ὥς μάλιστα ἐδύνατο ἐπικρυπτό-

μεν, *with all possible secrecy*, I, 1, 6.

μαλακίζομαι (μαλακός, *soft*), *be effeminate or lazy, be a coward*.

μάλιστα, see μάλα.

μᾶλλον, see μάλα.

μανέντες, see μαίνομαι.

μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα, *learn, find out, understand*.

μαντεία, -ας, ἡ (μαντεύω, *prophesy*, μάντις, *prophet*), *prophecy, response of an oracle*.

μαντευτός, -ή, -δν (verbal of μαντεύομαι), *directed by an oracle, named by an oracle*.

Μαντινεῖς, -ῶν, οἱ, *Mantineans, people of Mantinéa*, in Arcadia.

μάντις, -εως, ὁ (μαντομαι), *one possessed or inspired, a prophet, diviner, soothsayer*.

Μάρδοι, -ων, οἱ, *the Mardi*, a warlike tribe in southern Armenia.

Μαριάνδυνοί, -ῶν, οἱ, *the Marian-dyni*, a people near Heraclēa on the Euxine.

μάρσιπος, -ου, ὁ (cf. Eng. *marsupial*), *bag, pouch*.

Μαρσύας, -ου, ὁ, *Marsyas*, a satyr famous in legend, I, 2, 8n.; also a river in Phrygia, named after him, *ibid*.

μαρτυρέω, μαρτυρήσω, etc. (μάρτυς), *bear witness, testify*.

μαρτύριον, -ου, τό (μάρτυς), *evidence, proof*.

μάρτυς, μάρτυρος, ὁ (cf. Eng. *mar-tyr*), *witness*.

Μαρωνεῖτης, -ου, ὁ (Μαρόνεια, *Maronēa*), *a Maronite, a native of Maronēa*, a city on the southern coast of Thrace.

Μάσκας, Dor. gen. Μάσκα, ὁ, *Mascas*, a stream flowing into the Euphrates, perhaps not a river but a canal.

μαστεύω (poetic), *seek, search after*; with infin., *strive*, III, 1, 43.

μαστιγώω, μαστιγώσω, etc. (μάστιξ), *scourge, whip*.

μάστιξ, -ιγος, ἡ, *whip, lash*.

μαστός, -οῦ, ὁ, *breast, one of the breasts*; then, *hill, hillock*, IV, 2, 6, 18.

μάταιος, -α, -ον (μάτη, *folly*) *foolish, vain*.

μάχαιρα, -ας, ἡ (μάχομαι), *sword, sabre* (properly a short sword with single edge; the ξίφος was long and two-edged).

μαχαίριον, -ον, τό (dim. of μάχαιρα), *dagger*.

μάχη, -ης, ἡ (μάχομαι), *fight, battle, engagement*; *battlefield*, II, 2, 6.

μάχιμος, -ον (μάχομαι), *fit for fighting, warlike*.

μάχομαι (μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι), *fight, fight against*, with dat. or (rarely) πρὸς and acc.; *quarrel*, IV, 5, 12.

με, see ἐγώ.

Μεγάβυζος, -ου, ὁ, *Megabyzus*, guardian of the temple of Artemis at Ephesus.

μεγάλην, see μέγας.

μεγαληγορέω, aor. ἐμεγαληγόρησα (μέγας+ἀγορά), *talk big, boast*.

μεγαλοπρεπῶς, adv. (μέγας+πρέπω), *in magnificent or princely fashion, magnificently, munificently*, I, 4, 17; sup. μεγαλοπρεπέστατα, VII, 3, 19.

μεγάλως, adv. (μέγας), *greatly*.

Μεγαρεὺς, -έως, ὁ (Μέγαρα), *a native of Megara, a Megarian*.

μέγας, μεγάλη, μέγα (cf. μακρός, Lat. *magnus*, Eng. *much*), comp. μείζων, sup. μέγιστος, *large, great*, in varying senses; *famous*, II, 6, 17, so μέγας βασιλεὺς, as the

title of the Persian king (cf. *Great Mogul*); of sound, *loud*, IV, 5, 18; of the sea, *heavy*, V, 8, 20; μέγα, as adv. (inner obj.); *greatly*, III, 1, 33; so μεγάλα, I, 9, 24, III, 3, 14; μέγιστον, *chiefly*, I, 3, 10; οἱ μέγιστα δυνάμενοι, *the most powerful*, II, 6, 21; μέγα φρονεῖν, *be elated, proud*, III, 1, 27.

Μεγαφέρνης, -ου, ὁ, *Megaphernes*, a Persian noble, put to death by Cyrus.

μέγεθος, -ους, τό (μέγας), *size, width*, IV, 1, 2.

μέγιστος, see μέγας.

μέδιμνος, -ου, ὁ, *medimnus*, an Attic dry measure, about 1½ bushels.

μεθ', see μετά.

μεθίμι (ἔμι), *let go*.

μεθίστημι (ἵστημι), *set in a different place, remove*; aor. mid., *remove apart from oneself*, II, 3, 8; 2 aor. act., *go aside or apart*, II, 3, 21.

Μεθυδριεύς, -έως, ὁ (Μεθύδριον, *Methydrium*), *a Methydrian, native of Methydrium*, a town in Arcadia.

μεθύω (μέθυ, *wine*; cf. Eng. *mead*), *be drunk*.

μείζων, see μέγας.

μειλίχιος, -α, -ον, *mild, gentle*, epithet of Zeus, VII, 8, 4.

μείναι μέιναντες, μένειαν, μείνη, see μένω.

μείον, see μείων.

μειράκιον, τό (μείραξ, *girl*), *lad, youth*, from 14 to 20 years old.

μείωμα, -ατος, τό (μειόω, *make smaller*, from μείων), *shortage of money*.

μείων, -ον, irreg. comp. of μικρός (cf. Lat. *minor*), *smaller, weaker, fewer*; neut. μείον, as adv., *less*;

μῶτον ἔχειν, *have the worst of it*, I, 10, 8; cf. III, 2, 17.

Μελανδίται, -ῶν, οἱ, *Melanditae*, a Thracian tribe.

μελανία, -ας, ἡ (μέλας), *blackness*.

μέλας, μέλαινα, μέλαν, gen. μέλανος, etc. (cf. Lat. *malus*, Eng. *melancholy*), *black, dark*.

μέλει, μελήσει, ἐμέλησε, μεμέληκε, impers., *it is a care, it concerns*; ἐμοὶ μελήσει, *I will take care*, I, 4, 16; cf. I, 8, 13; τῇ θεῷ μελήσει, *the goddess will see to him*, i. e., *will punish him*, V, 3, 13.

μελετάω, μελετήσω, etc. (μέλει), *practice*.

μελετηρός, -ά, -όν (μελετάω) *diligent in practice*.

μελίνη, -ης, ἡ (Lat. *milium*, *millet*), *millet*, a kind of grain, in sing. or pl., cf. κέγχρος; pl. *millet fields*, II, 4, 13.

Μελινοφάγοι, -ων, οἱ (μελίνη+ἔφαγον), *Melinophagi*, *Millet-eaters*, a Thracian tribe, living near Byzantium.

μέλλω, μελήσω, ἐμέλλησα, *be about to, be going to do something*; often with infin. (generally fut. as a periphrastic fut.; *delay (be always on the point of doing)*, abs., III, 1, 46; in pass., III, 1, 47 n.; *intend*, II, 5, 5; τὸ μέλλον, *the future*, VI, 1, 21.

μεμνήο, μέμνησαι, μεμνήσθαι, see μιμνήσκω.

μέμφομαι, μέμψομαι, ἐμεμψάμην or ἐμέμψην, *find fault with, blame*.

μέν (a weaker form of μήν), a postpos. particle, rarely admitting of translation. Often it emphasizes a preceding word, ἐγὼ μὲν, I, for my part, I, 9, 28, but oftener serves to denote that the word or clause is correlated

with a following one, which is normally coupled with δέ (I, 1, 1), although ἀλλά, μέντοι, and καί also occur. Frequent are ὁ μὲν . . . ὁ δέ, *the one . . . the other*. in pl. *some . . . others* (I, 1, 7). Because of this correlating force μὲν often serves to mark the conclusion of an episode or topic, I, 3, 4; I, 10, 18; so μὲν δὴ, I, 1, 4. μὲν is frequently joined with other parts., ἀλλὰ . . . μὲν, *but . . . verily*, I, 7, 6; Ξενίας μὲν δὴ, *Xenias on his part*, I, 2, 3; οὐ μὲν δὴ, *not, you may be sure*, I, 9, 13; μὲν τοίνυν (only at the beginning of a speech), *well then*, II, 5, 41.

μέντοι, adv. and conj. (μὲν+τοί): (1) *confirmative, certainly, in truth, moreover*, I, 9, 6; (2) *adversative, yet, still, however*, I, 3, 10.

μένω, μενῶ, ἔμεινα, μεμένηκα, *remain, wait, stay*; last, hold good, II, 3, 24; trans., *wait for*, IV, 4, 20.

Μένων, -ωνος, ὁ, *Menon*, a Thessalian, general under Cyrus; see the *Introd.*, § 38, and II, 6, 21 ff.

μέρος, -ους, τό (cf. Lat. *mereo*, *deserve*), *part, portion, share*; μέρος τι τῆς εὐταξίας, *an instance of their discipline*, I, 5, 8; ἐν τῷ μέρει, *each in his turn*, III, 4, 23; κατὰ μέρος, *in turn, by relays*, V, 1, 9; κατὰ τὸ Χειριστόφον μέρος, *in the place of Chirisophus*, VI, 4, 23; καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, *both in and out of turn (all and more than was my duty)*, VII, 6, 36.

μεσημβρία, (μέσος+ἡμέρα), *midday, noon*; hence, *the south*, I, 7, 6; III, 5, 15.

μεσόγεια, -ας, ἡ (μέσος+γῆ), *midland, interior of a country*, VI, 2, 19; 4, 5.

μέσος, -η, -ον (Lat. *medius*, Eng. *mid*), *in the middle, the middle* cf.; gen. in pred. posit.; neut. (τὸ μέσον, *the middle, the center*, I, 2, 15; διὰ μέσου τούτων, *between these*, I, 4, 4; cf. I, 7, 6; μέσαι νύκτες, *midnight*, I, 7, 1; μέσον ἡμέρας, *midday, noon*, I, 8, 8.

μεσῶ (μέσος), *be in the middle*; ἥδη πέρα μεσουσσης τῆς ἡμέρας, *when it was past midday*, VI, 5, 7.

Μέσπιλα, -ης, ἡ (?), *Mespila*, an Assyrian city, III, 4, 10 n.

μεστός, -ή, -όν, *full of, abounding in* (gen.); abs., *full*, VII, 3, 26.

μετά, by elision μετ' or μεθ', prep. with gen. and acc.; with gen., *with, together with*, in various uses, (for Xen.'s preference for σύν, see σύν); rarely, *by means of*, II, 6, 18; with acc., *after, next, of place, order, or time*; μετὰ τοῦτο (ταῦτα), *after this, thereupon*, I, 3, 9; μεθ' ἡμέραν, *by day (after daybreak)*, IV, 6, 12; in composition, μετα- signifies participation, or succession, but oftenest change.

μεταβάλλω (βάλλω), *throw into a different place*; mid., *shift*, e. g., the shield so that it covered the back in retreat, VI, 5, 16.

μεταγινώσκω (γινώσκω), *change one's mind*.

μεταδίδωμι (δίδωμι), *give among, distribute to*, dat., *give a share of*, gen. III, 3, 1.

μεταμέλει (μέλει), *it is a care afterward, it repents one* (dat.); best rendered personally, *I repent, am sorry*, I, 6, 7.

μεταξύ, adv. or prep. with gen. (μετά+ξύν), *in the midst, between*; with partic. μεταξύ ὑπολαβών, *interrupting him in the*

midst of his talk, III, 1, 27; οὐ πολλοῦ χρόνου μεταξύ γενομένου, *after no long interval*, V, 2, 17.

μεταπέμπομαι (πέμπω), *send for, summon*.

μετάπεμπος, -ον (μεταπέμπομαι), *sent for, summoned*.

μετάσχοι, see μετέχω.

μεταχωρέω, (χωρέω), *change one's position, remove*, VII, 2, 18.

μέτειμι (εἰμί), *be among*, but in prose only impers. μέτεστι, etc., *there is a share*, with dat. of possessor and part. gen., III, 1, 20.

μετέχω (ἔχω), *have a share in, take part in*.

μετέωρος (μετά+αἶρω), *raised aloft*; μετεώρους ἐξεκόμισαν, *they raised up and carried out*, I, 5, 8.

μετρέω (μέτρον), *measure*.

μετρίως, adv. (μέτριος, *moderate*), *with moderation*, II, 3, 20.

μέτρον, -ου, τό (cf. Lat. *metior*, *measure*, Eng. *meter*, etc.), *measure*.

μέχρι, adv. *even to*; μέχρι εἰς or ἐπὶ, *as far as, even to*, V, 1, 1; as improp. prep. with gen., *up to, until, as far as*; μέχρι οὗ, *to a point where*, I, 7, 6; as conj., *until, like ἕως*, I, 4, 13.

μή, adv., *not*, the neg. of will, as οὐ is the neg. of statement; hence used (a) in prohibitions with pres. inv. (rarely aor. inv.), or aor. subj., II, 1, 12, etc.; (b) with hortatory subj., III, 1, 24; (c) in final and obj. clauses after ἵνα, ὅπως, ὥς, I, 4, 18, etc.; (d) in condit. clauses, II, 1, 4; (e) in rel. clauses with indef. antec.; (f) with parties. in generic sense, IV, 4, 15; (g) with infin. not in indir. disc., II, 3, 10, etc.; (in

indir. disc. after vbs. of swearing and others implying will, II, 2, 8, etc.); (*h*) with subj. after vbs., etc., expressing fear (Lat. *ne*), I, 3, 10, etc.; often redundant after vbs. of hindering, III, 5, 11, *ἐι μή*, except, II, 1, 12; *ἐι δὲ μή*, otherwise, II, 2, 1n. Cpds. of *μή* are similarly used.

The double neg. *οὐ μή* is used with the subj. in strong denial of the fut., *οὐκέτι μή*, II, 2, 12, etc. *μή οὐ* is used (*a*) after words expressing fear in the sense of *lest not, that not*, I, 7, 7; (*b*) with infins. and parties., which would in any case have *μή*, when they follow a neg. expressed or implied, II, 3, 11, etc.

μηδαμῇ, adv. (fem. dat. of *μηδαμὸς*), *in no way, nowhere*, VII, 6, 29.

μηδαμῶς, adv. (cf. *μηδαμῇ*), *by no means, in no wise*.

μηδέ (*μή + δέ*), *and not, but not, nor*; when no neg. precedes regularly, *not even*, (cf. *οὐδέ*).

Μήδεια, -as, ἡ, *Medēa*, wife of Astyages, the last king of the Medes.

μηδείς, *μηδεμία*, *μηδέν* (*μηδέ + εἰς*), *not one, no one, no*; *μηδέν*, as adv. (inner obj.), *not at all*, V, 4, 19.

μηδέποτε, adv. (*μηδέ + ποτέ*), *never*.

μηδέτερος, -a, -ον (*μηδέ + ἕτερος*), *neither* (of two), VII, 4, 10.

Μηδία, -as, ἡ, *Media*, properly, the country between Assyria and the Caspian Sea, but in the *Anabasis* used loosely of Assyria itself. *Μηδίας τείχος*, the Median wall, I, 7, 15 n.

Μῆδοι, -ων, οἱ, the Medes, people of Media.

Μήδοκος, -ου, ὁ, *Medocus*, king of the Odrysae in Thrace.

Μηδοσάδης, -ου, ὁ, *Medosades*, ambassador of Seuthes.

μήθ', see *μήτε*.

μηκέτι (*μή + ἔτι*, the *κ* due to the analogy of *οὐκέτι*) *no longer, not again*.

μήκος, -ους, τό (cf. *μακρός*), *length*.

μήν, post-pos. particle of asseveration, *in truth, verily, certainly*; *καὶ μήν*, *and in truth, and yet*, I, 7, 5; *ἀλλὰ μήν*, *nay truly*, I, 9, 18; *ἦ μήν*, in oaths, *in very truth*, II, 3, 26.

μήν, *μηνός*, ὁ (Lat. *mensis*, Eng. *moon, month*), *month*.

μηνοειδής, -ές (*μήνη*, *moon* [cf. *μήν*] + *ειδός*), *moon-shaped, crescent-shaped*.

μηνύω, *μηνύσω*, etc., *make known, give information*.

μήποτε (*μή + ποτέ*), *never*.

μήπω, adv. (*μή + πῶ*), *not yet*.

μηρός, -οῦ, ὁ, *thigh*.

μήτε, neg. conj. (*μή + τέ*; cf. *οὔτε*), *and not, nor*; generally *μήτε . . . μήτε*, *neither . . . nor*, I, 3, 14; also followed by *τέ*, *not . . . but*, II, 2, 8 n.

μήτηρ, *μητρός*, ἡ (Lat. *mater*, Eng. *mother*), *mother*.

μητρόπολις, -εως, ἡ (*μήτηρ + πόλις*), *mother-city, capital*.

μηχανάομαι, *μηχανήσομαι*, etc. (*μηχανή*, *device*), *contrive, devise*.

μηχανή, -ῆς, ἡ (cf. Eng. *machine*), *μία*, see *εἰς*.

Μίδας, -ου, ὁ, *Midas*, a legendary king of Phrygia, I, 2, 13 n.

Μιθραδάτης, -ου, ὁ, *Mithradātes* (so spelled in Xen.), satrap of Lycaonia and Cappadocia, VII, 8, 25. He was on the side of Cyrus but after the battle of Cunaxa proved faithless to the Greeks.

μικρός, -ά, -όν (*cf.* Eng. *microscope*), *small, little, unimportant*; neut. **μικρόν**, as subst., *a little* (of space or time), II, 1, 6; as adv., *barely, hardly*, I, 3, 2; *κατὰ μικρόν*, *in small divisions*, V, 6, 32; *κατὰ μικρά*, *in bits or morsels*, VII, 3, 22.

Μιλήσιος, -α, -ον (*Μίλητος*), *Milesian*; commonly as masc. noun, *a Milesian, inhabitant of Miletus*; fem. *ἡ Μιλησία*, *the Milesian (woman)*, I, 10, 3.

Μίλητος, -ον, *ἡ*, *Milētus*, an important Greek city in Ionia, captured by the Persians, 494 B. C.

Μιλτοκύθης, -ου, *ὁ*, *Miltocythes*, in command of Cyrus' Thracian troops; deserted to the king, II, 2, 7.

μιμέομαι, *μιμήσομαι*, etc. (*μῖμος*, actor, *mime*, Eng. *mimic, pantomime*), *imitate*; *μιμούμενος ὥρχετο*, *danced a mimetic dance, a dance with pantomime*, VI, 1, 9.

μιμνήσκω, -μνήσω, *ἔμνησα*, *μέμνημαι*, *ἐμνήσθην*, act. *remind*; mid. and pass. *remember* (the perf. tenses having the force of pres.; *cf.* Lat. *memini*), abs. or with gen.; *make mention of*, VII, 5, 8; *suggest*, with infin., VI, 4, 11.

μισέω, *μισήσω*, etc. (*cf.* Eng. *misanthropy*), *hate*.

μισθοδοσία, -ας, *ἡ* (*μισθός*+*δίδωμι*), *giving of pay*.

μισθοδοτέω (*μισθός*+*δίδωμι*), *pay wages to, hire*, with dat.

μισθοδότης, -ον, *ὁ* (*μισθός*+*δίδωμι*), *paymaster, employer*.

μισθός, -οῦ, *ὁ* (*cf.* Eng. *meed*), *pay, wages*, esp. of soldiers. This was ordinarily a daric a month for privates, two for a captain, and four for a general, VII, 6, 1.

μισθοφορά, -ās, *ἡ* (*μισθός*+*φέρω*), *receipt of wages, mercenary service, pay*.

μισθοφόρος, -ον (*μισθός*+*φέρω*), *receiving pay, or wages*; *οἱ μισθοφόροι*, as subst., *mercenary troops, mercenaries*.

μισθόω, *μισθώσω*, etc. (*μισθός*), *let out for hire*; mid., *hire for oneself*; pass., *be hired*.

μνᾶ, -ās, *ἡ*, *mina*, one-sixtieth of a talent, or one hundred drachmae (about \$18.00; but see the note on *δέκα τάλαντα*, I, 7, 18).

μνήμη, -ης, *ἡ*, (*μιμνήσκω*), *memory, remembrance*.

μνημονεύω (*μνήμων*, *mindful*; *cf.* *μιμνήσκω*), *call to mind, remember*.

μνημονικός, -ῆ, -όν (*μνήμων*, *mindful*; *cf.* *μιμνήσκω*), *having a good memory*.

μνησθῆναι, see *μιμνήσκω*.

μνησικακέω, *μνησικακήσω*, etc. (*μιμνήσκω*+*κακός*), *remember wrongs, cherish ill-will, bear a grudge* (with dat. of pers. and gen. of cause).

μόλις, adv., *with difficulty, hardly, barely*.

μόλυβδός, -ιδος, *ἡ* (*μόλυβδος*), *leaden ball or bullet*.

μόλυβδος, -ον, *ὁ*, *lead*.

μόλωσιν, see *βλώσσω*.

μοναρχία, -ας, *ἡ* (*μόνος*+*ἄρχω*; *cf.* Eng. *monarchy*), *command vested in one person, sole or chief command*.

μοναχῆ, adv. (*μοναχός*, *solitary*, from *μόνος*), *alone, only*.

μονή, -ῆς, *ἡ* (*μένω*), *a stay, halt*.

μονόξυλος, -ον (*μόνος*+*ξύλον*), *made of a single log, of canoes*, V, 4, 11.

μόνος, -η, -ον (*cf.* Eng. *monk*, etc.), *alone, only, by oneself*; with

gen., II, 3, 19; neut. *μόνον* as adv.;

III, 2, 19, and often.

μόσσυν, -ος, irreg. dat. pl. *μοσσύνοις*,
ó, wooden tower, V, 4, 26.

Μοσσύνοικοι, -ων, οί (*μόσσυν*+οικέω),
the Mossynoeci (tower-dwellers),
the name of a tribe dwelling on
the southeastern shore of the
Euxine. Their manners are
described in the *Anabasis*, V, 4.

μόσχειος, -α, -ον (*μόσχος*, calf), of a
calf; with *κρέα*, veal, IV, 5, 31.

μοχθέω, *μοχθήσω*, etc. (*μόχθος*, labor),
labor, toil.

μοχλός, -οῦ, ó, bar or bolt of a gate
or door.

μύζω, suck.

Μυρίανδος, -ου, ἡ, *Myriandus*, a
city in Syria on the gulf of
Iasus.

μυριάς, -άδος, ἡ (*μυρίος*; cf. Eng.
myriad, *ten thousand*, *myriad*).

μυρίος, -α -ον, countless, infinite,
VII, 1, 30; pl., with changed
accent, *μύριοι*, -αι, -α, *ten thou-*
sand; so in the sing. with a col-
lective noun, I, 7, 10.

μύρον, -ου, τό, a fragrant oil or
unguent.

Μυσία, -ᾱς, ἡ, *Mysia*, a country in
the northwestern part of Asia
Minor.

Μύσιος, -α, -ον (*Μυσός*), *Mysian*.

Μυσός, -οῦ, ó, a native of *Mysia*,
a *Mysian*.

Μυσός, -οῦ, ó (=the foregoing),
Mysus, the name of a brave
Mysian, V, 2, 29.

μυχός, -οῦ, ó, innermost part, nook,
recess.

μῶρος, -α, -ον (cf. Lat. *morus*, a
fool, Eng. *sophomore*), stupid,
foolish.

μῶρως, adv. (*μῶρος*), stupidly.

N

ναί, intensive particle (cf. *νή*, Lat.
ne, *non*, *græ*, *verily*, in oaths.
yea by, with acc. with or with-
out *μά*).

ναός, -οῦ, ó, Attic *νεώς*, -ῶ (*ναῶ*,
dwell, *temple*).

νάπη, -ης, ἡ and *νάπος*, -ους, τό,
woody glen, *valley*, *vale*.

ναυαρχέω (*ναῦς*+ἄρχω). *be in com-*
mand of a fleet, *be admiral*.

ναύαρχος, -ον, ó (*ναῦς*+ἄρχω), *com-*
mander, of a fleet, *admiral*.

ναύκληρος, -ου, ó (*ναῦς*+κληρος, lot),
ship-owner, *ship-master*, *cap-*
tain.

ναῦλον, -ου, τό (*ναῦς*), *passage*
money, *fare*.

ναυπηγήσιμος, -ον (*ναῦς*+πήγνυμι),
fit for shipbuilding, of timber.

ναῦς, *νεώς*, ἡ (Lat. *navis*), *ship*,
chiefly, *man-of-war*.

Ναυσικλείδης, -ου, ó, *Nausiclides*,
an envoy who brought pay from
Thibron to the Greeks, VII, 8, 6.

ναυσίπορος, -ον (*ναῦς*+ἵππερ), *navi-*
gable.

ναυτικός, -ῆ -δον (*ναῦς*, cf. Eng. *navi-*
tical), *naval*.

νεανίσκος, -ου, ó (*νεανίας*, young
man; *young man*, *youth*).

νεῖμαι, see *νέμω*.

νεκρός, -οῦ, ó, cf. Lat. *nex*, *death*,
dead, *slain*, *dead body*, *corpse*.

νέμω, *νεμῶ*, *ἐνεμα*, -*νεμένηκα*, *νενέμμαι*,
ἐνεμήθην, *portion out*, *award*, of
meat, *carve*, VII, 3, 21; of cattle,
drive to pasture; in mid., *graze*,
feed, II, 2, 15.

νενημένων, see *νέμω*.

νενημένων, see *νέω*.

νεόδαρτος, -ον (*νέος*+δέρω), *freshly*
played.

Νέον Τεῖχος, -ους, τό, *New Fort*, a
Thracian city on the Propontis.

νέος, -α, -ον (cf. Lat. *novus*, Eng. *new*), *new*; often, *young*; so *νεώτερος*, I, 1, 1; of things, *fresh*, *νέος σίτος*, *this year's grain*, V, 4, 27.

νεῦμα, -ατος, τό (*νεῦω*, *nod*), *nod*.

νευρά, -ās, ἡ (cf. *νεῦρον*), *sineu*; hence, *bowstring*.

νεῦρον, -ου, τό (Lat. *nervus*, *sineu*), *sineu*, *cord*.

νευσόμενοι, see *νέω*, *swim*.

νεφέλη, -ης, ἡ (τό *νέφος*, *cloud*, Lat. *nebula*), *cloud*.

νέω, νήσω, *νένημαι*, *heap or pile up*.

νέω, *νεύσομαι* (cf. *ναῦς*), *swim*.

νεωκόρος, -ου, ὁ (*ναός*+*κορέω*, *sweep*), *keeper of a temple*, *warder*, *sacristan*.

Νέων, -ωνος, ὁ, *Neon*, a Spartan from Asine, in the Greek army.

νεώριον, -ου, τό (*ναῦς*), *navy yard*, *dockyard*, VII, 1, 27.

νεῶν, see *ναῦς*.

νέως, -ώς, ὁ, *temple*, V, 3, 8; see *ναός*.

νεωστί, adv. (*νέος*), *newly*, *lately*.

νή, intensive particle (cf. *ναί*) used in oaths with affirmative force, *ἦες by*, with acc., *νή Δία*, I, 7, 9.

νήες, see *ναῦς*.

νήσος, -ου, ἡ (*ναῦς*), *island*.

Νικάνδρος, -ου, ὁ, *Nicander*, a Laconian.

Νικάρχος, -ου, ὁ, *Nicarchus*, an Arcadian. He brought the Greeks news of the seizure of their generals, II, 5, 33. A captain of this name deserts, III, 3, 5.

νικάω, νικήσω, etc. (*νίκη*), *conquer*, *excel*, *surpass*; the pres. often has the sense of a perf., *be victorious*, *have conquered*, I, 8, 21; τὰ πάντα νικᾶν, *be completely victorious*, II, 1, 1; ἐκ τῆς νικώσης (sc. γνώμης), *in accordance with a majority vote*, VI, 1, 18.

νίκη, -ης, ἡ, *victory*.

Νικόμαχος, -ου, ὁ, *Nicomachus*, from the region near Mt. Oeta in Thessaly serving with the Greek light armed troops.

νοέω, νοήσω, etc. (cf. *νοῦς*), *perceive*, *observe*, *plan*.

νόθος, -η, -ον, or -ος, -ον, *illegitimate bastard*.

νομή, -ῆς, ἡ (*νέμω*), *pasture*, *grazing herd*, *herd*.

νομίζω, νομιῶ, etc. (*νόμος*), *regard as customary or proper*; pass., *be the custom*, *be held right*; so τὰ νομιζόμενα, *the customary or regular wages*, VII, 3, 10; *think*, *believe*, *consider*; *suppose*, generally with infin., in VI, 6, 24 with partic.

νόμιμος, -η, -ον (*νόμος*), *customary*, *lawful*.

νόμος, -ου, ὁ (*νέμω*, *assign*), *custom*, *fashion*, *usage*, *law*; in music, *mode*, *strain*, V, 4, 17.

νοσέω, ἐνόσησα, *be sick*; met. of a country, *be in disorder*, VII, 2, 32.

νόσος, -ου, ἡ, *sickness*, *disease*.

νότος, -ου, ὁ, *the south wind*.

νουμηνία, -ας, ἡ (*νέος*+*μήν*), *new moon*, *first day of the month*.

νοῦς, νοῦ, ὁ (*γινώσκω*), *mind*, *sense*; τὸν νοῦν προσέχειν, see the vb.; ἐν νῷ ἔχειν, *purpose*, *plan*, III, 3, 2; 5, 13.

νυκτερεύω, νυκτερεύσω, ἐνυκτέρευσα (*νύξ*), *spend the night*.

νύκτα, νυκτί, νυκτός, see *νύξ*.

νυκτοφύλαξ, -ακος, ὁ (*νύξ*+*φύλαξ*), *night watch*, *sentinel*.

νύκτωρ, adv. (*νύξ*), *by night*, *at night*.

νῦν, adv. of time (cf. Lat. *nunc*, Eng. *now*), *now*, *at present*; τὸ νῦν εἶναι, *for the present*,

III, 2, 37; τὸν νῦν χρόνον, *at present*, VI, 6, 13.

νῦν, enclitic post-pos. part. (νῦν, less emphasized), *now, then*, of inference.

νυνί, adv., strengthened form of νῦν, *now*.

νύξ, νυκτός, ἡ (cf. Lat. *nox*, Eng. *night*), *night*: νυκτός, *by night*.

II, 6, 7; τῆς νυκτός, *during the night*, II, 2, 1; διὰ νυκτός, *all night long*, IV, 6, 22; μέσαι νύκτες, *midnight*, I, 7, 1n.; III, 1, 33.

νῶ, see νοῦς.

νῶτον, -ου, τό, *back*.

Ξ

Ξανθικλῆς, -έους, ὁ, *Xanthicles*, of Achaëa, elected general in the place of Socrates, III, 1, 47.

ξενία, -ας, ἡ (ξένος), *a bond of hospitality or friendship*, VI, 6, 35.

Ξενίας, -ου, ὁ, *Xenias*, of Parrhasia in Arcadia, a general under Cyrus. He deserted, angered, because some of his troops had gone over to Clearchus, I, 3, 7.

ξενίζω, (ξένος), *entertain, receive hospitably*.

ξενικός, -ή, -όν (ξένος), *belonging to a foreigner, foreign*; τὸ ξενικόν, *mercenary force*, I, 2, 1; II, 5, 22.

ξένιος, -α, -ον (ξένος), *belonging to a stranger, hence hospitable*; τὰ ξενία, *gifts or pledges of friendship*, IV, 8, 23; Ζεὺς ξένιος, *Zeus, the god of hospitality, the god who protects strangers*, III, 2, 4.

ξενόομαι (ξένος), *be entertained by* (dat.), VII, 8, 6, 8.

ξένος, -ου, ὁ, *stranger, esp. one bound by ties of hospitality, whether guest or host, guest-*

friend; also frequently, *foreign soldier, mercenary*.

Ξενοφών, -ῶντος, ὁ, *Xenophon*, an Athenian, author of the *Anabasis*, see the Introd.

Ξέρξης, -ου, ὁ, *Xerxes*, son of Darius Hystaspes, king of Persia from 485 to 465 B. C.; invaded Greece and was defeated at Salamis, 480 B. C.

ξυστός, -ή, -όν (verbal of ξέω, *scrape*), *scraped, polished*.

ξηραίνω, ξηρανῶ, etc. (ξηρός), *dry*.

ξηρός, -ά, -όν, *dry*.

ξίφος, -ους, τό, *sword*.

ξόανον, -ου, τό (ξέω, *polish*; cf. ξεστός), *wooden image or statue*.

ξυήλη, -ης, ἡ (ξύω, = ξέω, *scrape, polish*), *tool for scraping*; hence *curved or sickle-shaped dagger*, used by the Spartans.

ξύλιζομαι (ξύλον), *gather wood*.

ξύλινος, -η, -ον (ξύλον), *wooden*.

ξύλον, -ου, τό, *wood*, in the widest sense, *piece of wood*; *pole*, I, 10, 12; in pl. *wood, fuel, beams* (of a house).

ξύν-, see συν-.

Ο

ὁ, ἡ, τό, definite art., *the*.

1) As a demonstrative pron. (its original force), chiefly with μέν and δέ; ὁ μὲν . . . ὁ δέ, *the one . . . the other, he . . . he*, sing. or pl.; often without a balancing δ μὲν, ὁ δέ, *and he (they), but he (they)*, regularly with change of subj. τὰ μὲν . . . τὰ δέ, *partly . . . partly*, IV, 1, 14; τῷ μὲν . . . τῷ δέ, *in this respect . . . in that*, III, 1, 12; τὰ μὲν . . . τέλος δέ, *at first . . . finally*, I, 9, 6. In this use the nom. is properly accented.

2) As the def. art., much as in Eng.; often with proper names, I, 1, 2 n.; with possessive force, I, 1, 3 n.; often, with ellipsis of the noun, with gens., *οἱ ἐκείνου*, *his men*, I, 2, 15; with prepositional phrases, *τῶν παρὰ βασιλέως*, *those (the men) from the king*, I, 1, 5; or with advs., *τοὺς οἴκοι*, *those at home*, I, 2, 1. In such cases the context shows what (if anything) is to be supplied.

The art. is regularly used with round numbers *ἀμφὶ τοὺς δισχιλίους*, *about 2,000*, I, 2, 10; very frequently with particls., *τοὺς φευγόντας*, *the exiles*, I, 1, 7; sometimes with distrib. force, *τοῦ μηνὸς τῷ στρατιώτῃ*, *per month per man*, I, 3, 21.

ὄ, see ὅς.

ὀβελίσκος, -ου, ὁ (ὀβελός, ὁ, *spit*), *little spit, spit*.

ὀβολός, -οῦ, ὁ, *obol*, an Attic coin, worth about three cents.

ὀγδοήκοντα, indecl. (ὀκτώ), *eighty*.

ὀγδοός, -η, -ον (ὀκτώ), *eighth*.

ὀδεῖ, ἦδε, τόδε, dem. pron. (ὁ+δέ), *this, the following*, referring usually to what is near the speaker (Lat. *hic*) and often suggesting a gesture, II, 3, 19; τάδε, often, as *follows*, I, 5, 15; τῷδε, as adv., *in the following way* (cf. ᾧδε), II, 3, 1; so τῇδε, *here*, VII, 2, 13.

ὀδεύω (ὀδός), *march*.

ὀδοιπορέω (ὀδός+√περ), *go by land*.
ὀδοποιέω, ὀδοποιήσω, etc. (ὀδός+ποιέω), *make a road, repair a road*.

ὀδός, -οῦ, ἡ, *way, road, march, journey*; hence, *way, means*, II, 6, 22.

Ὀδρύσης, -ου, ὁ, *an Odrysian*; pl. *the Odrysae*, a Thracian tribe.

Ὀδυσσεύς, -έως, ὁ, *Odysseus*, Lat. *Ulysses*, the hero of the *Odyssey*.

ὅθεν, adv. (ὅς), *whence, from which*; of persons, *from whom*, II, 5, 26.

ὅθενπερ, adv., *strengthened form of ὅθεν, from which very place, just whence*.

οἱ, see ὁ.

οἷ, see ὅς.

οἶ, see οὖ.

οἶδα, 2 pf. with pres. sense (subj. etc. εἰδῶ, εἰδείην, ἴσθι, εἰδέναι, εἰδώς), plpf. ᾔδη or ᾔδην, fut. εἰσομαι (εἶδον), *know, understand, be acquainted with*, abs., with acc., with ὅτι, infin., partic. (nom. or acc.), or εἰ; χάριν εἰδέναι, *be grateful*, I, 4, 15; οἶδ' ὅτι, *parenthetic, I know well; certainly*, V, 7, 33; cf. δῆλον ὅτι.

οἷ, see οἶομαι.

οἴκαδε, adv. (οἶκος), *homeward, to one's country*; ἡ οἴκαδε ὁδός, *the homeward way*, III, 1, 2.

οἰκέιος, -α, -ον (οἶκος), *belonging to one's home, familiar, intimate*; οἱ οἰκεῖοι, *one's family, relatives, or intimate friends*, III, 2, 26.

οἰκέως, adv. (οἰκέιος), *familiarly, kindly*.

οἰκέτης, -ου, ὁ (οἰκέω), *member of a household, esp. slave*; in pl. *household*, IV, 5, 35.

οἰκέω, οἰκήσω, etc., *dwell, live*; trans. *inhabit, live in*, III, 2, 23; of cities, etc., *be situated, lie*, V, 1, 13; in this sense oftener παῖς, I, 4, 1.

οἶκημα, -ατος, τό (οἰκέω), *house*.

οἶκησις, -εως, ἡ, *dwelling, residence*.

οἰκία, -ας, ἡ (οἶκος), *house*.

οἰκίζω, οἰκῶ, ὤκισα, ὤκισμαι, ὤκισθην, *settle, found, colonize*.

οἰκοδομέω, οἰκοδομήσω, etc. (οἶκος+δέμω, *build*), *build a house, then gen., build, construct*.

οἰκοθεν, adv. (οἶκος), *from home*.

οἴκοι, adv. (οἶκος), *at home*; οἱ οἴκοι, *those at home*, I, 2, 1.

οἰκονόμος, -ου, ὁ (οἶκος+νέμω), *house-keeper, steward, manager*.

οἶκος, -ου, ὁ, *house, home*.

οἰκτίρω, οἰκτιρῶ, etc. (οἶκτος, *pity*), *pity*.

οἶμαι, see οἶομαι.

οἶνος, -ου, ὁ (Lat. *vinum*, Eng. *wine*), *wine*; οἶνος φοινίκων, *palm wine*, II, 3, 14; οἶνος κρίθινος, *beer*, IV, 5, 26.

οἶνοχόος, -ου, ὁ (οἶνος+χέω, *pour*), *wine-pourer, cup-bearer*.

οἶομαι or οἶμαι, οἰήσομαι, ᾤήθη, *suppose, think, believe*; often parenthetical, *methinks*, esp. in the shorter forms οἶμαι and ᾤμην.

οἶος, -α, -ον, rel. pron., *of what sort or size, how great*, frequent in indir. ques., ὁρῶν ἐν οἷοις ἐσμέν, *seeing in what straits we are*, III, 1, 15; properly preceded by a word like τοιοῦτος, but this is often omitted, so that οἶος, alone, may be rendered, *such as*: with infin., οὐ γὰρ ἦν ὥρα οἷα ἄρδειν, *it was not the proper season for watering*, II, 3, 13 n.; οἶοί τ' ἔσσεσθε, *you will be able*, V, 4, 9; οὐχ οἶόν τε ἦν, *it was impossible*, III, 3, 9. In these phrases the vb. is often omitted, II, 2, 3, etc.; cf. οἶόν τε μάλιστα πεφυλαγμένως, *as guardedly as possible*, II, 4, 24. οἷον, adv., *as for example*, IV, 1, 14; with sup., intensive, like ὥς, IV, 8, 2.

οἷόσπερ, -απερ, -όνπερ, a strengthened form of οἶος, *just such as*; παραπλησία οἷαπερ, *freely, precisely like the one for which, just such a one as*, I, 3, 18.

οἶου, see οἶομαι.

οἷς, οἶδς, acc. pl. οἷς, ἡ (cf. Lat. *ovis*, Eng. *ewe*), *sheep*.

οἷσει, see φέρω.

οἷσθα, see οἶδα.

οἷστός, -οῦ, ὁ, *arroyo*. The common word is τόξενμα.

Οἰταῖος, -ου, ὁ (Οἶτη, *Oeta*), *an Oetaean*, from the region near Mt. Oeta in Thessaly.

οἴχομαι, οἰχήσομαι, pres. with perf. force, *be gone, have gone*: often with partic. expressing the means of motion, ᾤχετο ἀπελαύνων, *he rode off*, II, 4, 24; euphemistic of the dead, *be missing, be gone*, III, 1, 32.

οἰωνός, -οῦ, ὁ (for ὀριωνός [?], cf. Lat. *avis*), *bird*, esp. *bird of prey*; then, since eagles, vultures, etc., were observed in augury, *omen, sign*, III, 2, 9.

ὀκέλλω, ὤκειλα, *run ashore*, of ships.

ὀκλάζω, aor. ὤκλασα, *crouch down*.

ὀκνέω, ὀκνήσω, etc. (ὀκνος), *hesitate, shrink from*, with infin., I, 3, 17; *dread, fear*, with μή and subv. or opt.

ὀκνηρῶς, adv. (ὀκνος), *reluctantly*.

ὀκνος, -ου, ὁ, *hesitation, reluctance*.

ὀκτακισχίλιοι (ὀκτώ+χίλιοι), *eight thousand*.

ὀκτακόσιοι, -αι, -α (ὀκτώ+ἑκατόν), *eight hundred*.

ὀκτώ, indecl. (Lat. *octo*), *eight*.

ὀκτωκαίδεκα, indecl. (ὀκτώ+δέκα), *eighteen*.

ὀλεθρός, -ου, ὁ (ὀλλυμι, *destroy*), *destruction, death*.

ὀλιγός, -η, -ον (cf. Eng. *oligarchy*), *small, little*; of time, *short*; of number, *few*; neut. as adv., ὀλίγον, *a little*; αὐτοῦ ὀλίγον δεήσαντος καταλευσθῆναι, *though he had come near being stoned to death*, I, 5, 14 (cf. δέω); ἐπ' ὀλίγων,

few deep, IV, 8, 11; ὀλίγας (sc. πληγὰς) παλεῖν, *inflict (too) few blows*, V, 8, 12; παρ' ὀλίγον ποιῆσθαι, *esteem of little worth*, VI, 6, 11; κατ' ὀλίγους, *in small parties*, VII, 6, 29.

ὀλισθάνω, *slip*.

ὀλισθηρός, -ά, -όν (ὀλισθάνω), *slippery*.

ὀλκάς, -άδος, ἡ (ἐλκω), *a merchantman, trading vessel (properly a vessel that is towed)*.

ὀλοτρόχος, -ου, ὁ (ῥελ [cf. Lat. *volvo*] + τρέχω), *a rolling stone, round stone*.

ὀλοκαυτέω (ὀλος + καίω), *offer a whole burnt offering (instead of certain portions only)*.

ὅλος, -η, -ον (old Lat. *sollus, solidus*), *whole (not akin to the Greek word), all, entire*.

Ὀλυμπία, -ας, ἡ (Ὀλυμπος, ὁ, *Olympus*), *Olympia*, a district in Elis on the Alphēus, where the great games were held.

Ὀλύνθιος, -ου, ὁ (Ὀλυνθος), *an Olynthian, native of Olynthus*, the chief city of Chalcidice.

ὀμαλῆς, -ές (ἄμα), *even, level*; ὀμαλές ἵεναι, *march over level ground*, IV, 6, 12.

ὀμαλός, -ή, -όν (ἄμα), *even, level*; ἐν τῷ ὀμαλῷ, *on level ground*, IV, 2, 16.

ὀμαλῶς, *adv. (ὀμαλός), evenly*.

ὀμηρος, -ον, ὁ (ὀμοῦ + ῥα), *hostage*.
ὀμιλέω, ὀμιλήσω, *etc. (ὄμιλος, throng), associate with, consort with*.

ὀμίχλη, -ης, ἡ (cf. Eng. *mist*), *mist, fog*.

ὄμμα, -ατος, τό (cf. ὄψομαι), *eye*; hence, *look*.

ὄμνυμι or ὀμνύω, ὀμοῦμαι, ὤμοσα, ὀμώμοκα, ὀμώμο(σ)μαι, ὠμός(σ)θην,

swear, take an oath, with infin., generally fut.; *give an oath to (dat.), swear by (acc.)*.

ὅμοιος, -α, -ον (ἄμα), *like, resembling, similar*; οἱ ὅμοιοι, *equals in rank, peers*, IV, 6, 14 n.; ἐν τῷ ὁμοίῳ, *on the same footing*, IV, 6, 18; ὅμοιοι ἦσαν θαυμάζουσιν, *were like persons wondering, i. e., seemed lost in wonder*, III, 5, 13.

ὁμοίως (ὁμοιος), *in like manner, alike*; ὁμοίως ὥσπερ, *just as if*, VI, 5, 31.

ὁμολογέω, ὁμολογήσω, *etc. (ἄμα + λέγω), think the same as, agree, grant, admit, confess*.

ὁμολογουμένως (ὁμολογέω), *confessedly, with the consent of all*.

ὁμομήτριος, -α, -ον (ἄμα + μέτηρ), *born of the same mother*.

ὁμόσαι, *see ὁμνυμι*.

ὁμόσε, *adv. (ἄμα), to the same place, to close quarters*.

ὁμοτράπεζος, -ον (ἄμα + τράπεζα), *at the same table with, a table companion*, I, 8, 25 n.; cf. συν-τράπεζος.

ὁμοῦ, *adv. (ἄμα), together, at the same time, with*; ὁμοῦ εἶναι, *with gen., be near, meet*, IV, 6, 24.

ὀμφαλός, -οῦ, ὁ, *navel*.

ὅμως, *adv. (ἄμα), all the same, nevertheless, yet, however*.

ἐν, *see εἰμι*.

ὄν, *see ὄς*.

ὄναρ, τό, *only nom. and acc., dream*.

ὀνήσαι, *see ὀνίσθημι*.

ὀνίσθημι, ὀνήσω, ὤνησα, 2 aor. mid. ὠνήμην, ὠνήθην, *benefit, help, aid*.

ὄνομα, -ατος, τό (γινώσκω; cf. Lat. *nomen*), *name*; acc. as *adv., by name*; also, *fame, reputation*, II, 6, 17.

ὀνομαστί, *adv. (ὄνομα), by name*.

ὄνος, -ου, ὁ (Lat. *asinus*, Eng. *ass*), *ass*; ὄνος ἀλέτης, the upper (grinding) mill stone (turned by an ass), I, 5, 5.

ὄξος, -ους, τό (ὄξύς), *sour wine*.

ὄξύς, -εία, -ύ, *sharp*, of taste, *sour*.

ὄπερ, see ὅσπερ.

ὅπῃ, rel. adv., *where, in what way, how*; loosely, *whither*.

ὅπισθεν, adv., *from behind, from the rear, behind*; οἱ ὅπισθεν, *those in the rear*, IV, 2, 26; τὰ ὅπισθεν, *the rear*, III, 4, 40; εἰς τοῦπισθεν, *backwards*, III, 3, 10.

ὀπισθοφυλακίῳ, ὀπισθοφυλάκησα (ὀπισθεν+φυλάττω), *guard the rear, form the rear guard*.

ὀπισθοφυλακία, -ας, ἡ (ὀπισθεν+φυλάττω), *command the rear*.

ὀπισθοφύλαξ, -ακος, ὁ (ὀπισθεν+φυλάττω), *one guarding the rear*; pl. the rear guard.

ὀπίσω, adv., *back, behind one's back*, VI, 1, 8.

ὀπλιζῶ, ὀπλίσαι, ὀπλισμαί, ὀπλισθῆν (ὀπλον), *make ready, equip, arm*; mid., *arm oneself*; pf. pass., *be armed*.

ὀπλισις, -εως, ἡ (ὀπλιζῶ), *equipment, arms*.

ὀπλιτεύω (ὀπλίτης), *serve as hoplite*.

ὀπλίτης, -ου, ὁ (ὀπλον), *hoplite, heavy armed soldier*.

ὀπλιτικός, -ή, -όν (ὀπλίτης), *of or for heavy armed troops*; τὸ ὀπλιτικόν, *the hoplite force*.

ὀπλομαχία, -ας, ἡ (ὀπλον+μάχομαι), *fighting in armor, infantry tactics*.

ὀπλον, -ου, τό (ἔπομαι, *handle, be busy with*), *implement, tool*; esp. in pl. *arms, weapons, armor*; τὰ ὅπλα by metonymy = ὀπλῆται, II, 2, 4, *or the place where the arms were stacked,*

the camp, II, 4, 15; ἐν τοῖς ὅπλοις *under arms*, IV, 3, 7; εἰς τὰ ὅπλα, *to arms*, I, 5, 13; τίθεσθαι τὰ ὅπλα, *take up a position under arms*, I, 5, 14; II, 2, 21; *or ground or rest arms*, I, 10, 16; προβάλλεσθαι τὰ ὅπλα, *advance arms (for the charge)*, I, 2, 17.

ὀπόθεν, rel. adv., *from whence, whencesoever*.

ὅποι, rel. adv., *whither, where*.

ὅποιος, -α, -ον, rel. pron. (ποιός), *of what sort or kind, of such a sort as, whatsoever*.

ὀπόσος, -η, -ον, rel. pron. (πόσος), *as great as, as many as*; in indir. ques., *how large, how much, how many*; ὀπόσον, *as adv., as far as*, III, 3, 10.

ὀπότεν (ὀπότε+ἄν), rel. adv., *whenever, when, with subj.*

ὀπότε, rel. adv., *of time, when, whenever, as often as, with indic. or opt.: of cause, since, because*, VII, 6, 11.

ὀπότερος, -α, -ον, rel. pron., *which of two*.

ὅπου, rel. adv., *where, wherever*; ὅπου μή, *except where*, I, 5, 9.

ὀπτάω, ὀπτήσω, etc., *bake, roast*.

ὀπτός, -ή, -όν, *roasted*; of bricks, *baked*, II, 4, 12.

ὅπως, rel. adv., *in what way, how, as*; οὐκ ἔστιν ὅπως οὐκ, *it is not possible that not, i. e., certainly*, II, 4, 6; often in indir. ques.; in obj. clauses, *that*, I, 1, 4; in final clauses, *that, in order that*; in exhortations with fut. indic., ὅπως ἔσεσθε ἄνδρες, *see that ye be men*, I, 7, 3; οὐκ ὅπως, *not only not*, VII, 7, 8.

ὀράω, ἐώρων, ὄψομαι, ἐώρακα, ἐώραμαι *or ὠμμαι, ὠφθην*, aor. supplied by εἶδον (see the word), *see, look,*

observe, perceive, etc.; abs., with acc., with acc. and partic., or with *ἔτι* and a clause, II, 2, 5; with rel. clause, IV, 7, 11; VI, 4, 23; with indir. ques., II, 5, 13; with acc. and infin. (following a partic.), VII, 7, 30. The infin. *ὁρᾶν* may depend upon an adj. or adv. *στυγνὸς ὁρᾶν*, *stern to look upon*, II, 6, 9; cf. III, 4, 5; so *ὁρᾶσθαι*, II, 3, 3 n.

ὀργή, -ῆς, ἡ, *temper, esp. anger*; as adv. *ὀργῇ*, *angrily, in a passion*, I, 5, 8; II, 6, 9.

ὀργίζομαι, *ὀργιῶμαι*, etc. (*ὀργή*), *be angry, be enraged*.

ὀργυιά, -ᾶς, ἡ (*ὀρέγω*), *length of the arms outstretched, fathom*, 6 Greek feet, 5 ft. 10 in., Eng.

ὀρέγω, *ὀρέξω*, *ᾤρεξα*, *ᾤρέχθην* (cf. Lat. *rego*, Eng. *reach*), *reach, reach out*, VII, 3, 29.

ὄρεινός, -ή, -όν (*ὄρος*), *mountainous*.

ὄρειος, -α, -ον (*ὄρος*), *belonging to mountains*; of countries, *mountainous*; of persons, *dwelling in the mountains*; as subst., *οἱ ὄρειοι*, *mountaineers*.

ὄρθιος, -α, -ον (*ὀρθός*), *steep*; *τὸ ὄρθιον*, *ascent*, IV, 2, 3; *ὄρθιον λέναι*, *march up hill*, IV, 6, 12; *ὄρθιοι λόχοι*, *companies in column*, IV, 2, 11 n.

ὀρθός, -ή, -όν (cf. Eng. *orthodox*), *straight, direct, erect*.

ὄρθρος, -ου, ὁ, *daybreak, dawn*.

ὀρθῶς (*ὀρθός*), *rightly, justly, with reason*; *ὀρθῶς ἔχειν*, *be proper*, III, 2, 7.

ὄρια, -ων, τὰ (*ὄρος*, *boundary*), *borders of a country, frontier, boundary*.

ὀρίζω, -οριῶ, ᾤρισα, etc. (*ὄρος*, *boundary*; cf. Eng. *horizon*), *be a boundary, bound; determine*,

VII, 7, 36; in mid., *set up as one's boundary*, VII, 5, 13.

ὄρκος, -ου, ὁ (*εἴργω*, *shut in, restrain*, *ἔρκος*, *fence*), *oath*.

ὀρμᾶω, *ὀρμήσω*, etc. (*ὀρμή*), *start, hasten, rush, set out* (*τὴν ὁδὸν*, *on his march*, III, 1, 8); so mid., I, 1, 9.

ὀρμέω, *ὀρμήσω*, etc. (*ὄρμος*, *anchor-age*), *lie at anchor*.

ὀρμή, -ῆς, ἡ, *start, motion, attack impulse*; *ἐν ὀρμῇ εἶναι*, *be on the point of starting*, II, 1, 3; *μὴ ὀρμῇ*, *with one impulse*, III, 2, 9.

ὀρμίζω, *ὀρμιῶμαι*, ᾤρμισα, ᾤρμισμαι, ᾤρμισθην (cf. *ὀρμέω*), *bring to anchor, anchor*; mid., *come to anchor*.

ὄρνεον, -ου, τό (cf. *ὄρνις*), *bird*.

ὀρνίθειος, -α, -ον (*ὄρνις*), *of a bird or fowl*; with *κρέα*, *chicken*, IV, 5, 31.

ὄρνις, -ιθος, ὁ, ἡ (cf. Eng. *ornithology*), *bird*; esp. *fowl, hen*.

Ὀρόντας, -α, ὁ, *Orontas*, the name of two Persian nobles mentioned in the *Anabasis*, one a traitor, put to death by Cyrus, I, 6, 1 ff., the other a satrap of Armenia, a son-in-law of the king, and in command of a division of the royal army, II, 4, 8.

ὄρος, -ους, τό, *mountain*.

ὀροφος, -ου, ὁ (cf. *ἐρέφω*, *roof over*) *roof*.

ὀρυκτός, -ή, -όν (verbal of *ὀρύττω*) *made by digging, dug, artificial*.

ὀρύττω, -ὀρύξω, ᾤρυξα, -ὀρύρυσχα, ὀρώρυσμαι, ᾤρύχθην, *dig, quarry*.

ὀρφανός, -ή, -όν, *orphan, fatherless*.

ὀρχέομαι, *ὀρχήσομαι*, ᾤρχησάμην, *dance*.

ὀρχηρίς, -εως, ἡ (*ὀρχέομαι*), *dance*.

ὀρχηστρίς, -ίδος, ἡ (*ὀρχέομαι*), *dancing girl*.

Ὀρχομένιος, -ου, ὁ (Ὀρχομενός, *Orchomenus*), an *Orchomenian*, citizen of *Orchomenus* in Arcadia.

ὅς, ἥ, ὅ, rel. pron., *who, which, what*; Lat. *qui*.

The antec. is often omitted, πλὴν ὅποσοι ἱκανοὶ ἦσαν, I, 2, 2; ἔχων οὓς εἰρηκα, I, 2, 5; the rel. is often attracted to the case of the antec., whether expressed or not, ἀνθ' ὧν = ἀντὶ τούτων ἃ, I, 3, 4; cf. I, 7, 3; yet ἡγεμνὶ ὧν, I, 3, 17; τῆς χάριτος ἣν, II, 5, 14. Rarely the antec. is attr. to the case of the rel. (inverse attr.), I, 4, 15(?) (cf. V, 5, 12), θεοῖς οἷς, III, 1, 6. The rel. clause may precede (I, 8, 11), in which case the antec. resumes the rel. with emphasis. Often the antec. is incorporated in the rel. clause, I, 2, 1; I, 9, 14; IV, 4, 2.

The rel. has often causal force, e.g., III, 1, 17.

Rel. clauses have regularly the indic. or the opt. with ἄν when the antec. is definite; the subj. with ἄν, or after secondary tenses the opt., when it is conditional. Rarely in indir. disc. we find the infin. (by attraction), II, 2, 1. The rel. is occasionally used as an indir. interrog. It often stands at the head of a sentence, like the Lat. *quod*, as *to the fact that*, II, 3, 1; occasionally it has demonstrative force, but only in phrases, καὶ ὅς, and *he*, I, 8, 16, and, less commonly, καὶ οἷ, and *they*, VII, 6, 4.

ἐν ᾧ, *while* (even after a pl.), I, 2, 20; ἀφ' οὗ, *since* (also after a pl.), III, 2, 14; οὗ or ᾧ, as advs., *where*, see the words. μέχρι οὗ, *to a point where*, I, 7, 6; δι' ὃ, *where-*

fore; see διό. ἐφ' ᾧ, *on condition that*, with infin., IV, 2, 19.

ὅσιος, -α, -ον, *holy, pious*.

ὅσος, -η, -ον, rel. pron., *how great, how much, how many* (Lat. *quantus*), generally to be rendered, as *much as, as many as, etc.*; properly correlative to τοσοῦτος, τοσοῦτοι ὄντες ὅσους σὺ ὀρᾷς, II, 1, 16; cf. I, 5, 9; IV, 8, 12; oftener, however, some form of πᾶς, *all*, is expressed, or felt, as the antec., πάντων ὅσοι, I, 1, 2; ὅσον ἦν αὐτῷ στρατεῦμα, *his entire army*, I, 2, 1; in indir. ques., II, 5, 10; sometimes with infin., like ὥστε, IV, 1, 5; IV, 8, 12; neut. ὅσον as adv., *as much as*, V, 5, 14; *as far as*, III, 3, 15; with numerals, *about*, I, 8, 6; with superlatives with intensifying force like ὅτι or ὡς, IV, 5, 18; ὅσον οὐ, *almost*, VII, 2, 5; ὅσῳ . . . τοσοῦτῳ, with comparatives; cf. *quanto . . . tanto*, I, 5, 9.

ὅσοσπερ, ὅσηπερ, ὅσονπερ, strengthened form of ὅσος, *just as great, much, or many as*; of time, *just as long as*.

ὅσπερ, ἥπερ, ὅπερ, strengthened form of ὅς, generally more explicit, *who, the very one who, or which*.

ὅσπριον, -ον, τό, *pulse*; in pl., *peas, beans, etc.*, IV, 4, 9.

ὅστις, ἥτις, ὅτι (gen. and dat. ὅτου, ὅτῳ, ὅτων), indef. rel. pron. (ὅς + τις), *whoever, whichever, whatever*; sometimes best rendered, *who, which, what*; with pl. antec., I, 1, 5; III, 3, 1; in indir. ques., I, 3, 11; serving to characterize, *a man who*, III, 2, 4; hence sometimes used after οὕτω,

where *ὅστε* is looked for, II, 5, 12; *cf.* II, 5, 21; often with fut. indic. in final sense, I, 3, 14; *ὅτου δὴ παρεγγύησαντος*, *some one or other having given the word*, IV, 7, 25; *cf.* V, 2, 24; *ἐξ ὅτου*, *since*, VII, 8, 4.

ὅστισιν, *ἡτισιν*, *ὅτισιν* (*ὅστις+σιν*), *who- or whatsoever*.

ὀσφραίνομαι (*cf.* *ὀσφω*, *smell*), *smell, get a smell of*.

ὅταν, rel. adv. (*ὅτε+αν*), *whenever, when*, with subj., referring to fut., or else in a generalized sense.

ὅτε, rel. adv. (*ὅ+τε*), by elision *ὄτ'* or *ὄθ'*, *when, as*, I, 2, 9; with opt., *whenever, as often as*, II, 6, 12; *cf.* *ὅταν*.

ὅτι, conj. (neut. of *ὅστις*): (1) *that*, introducing indir. disc., or sometimes dir. speech, in which case it is to be omitted in translating, *e.g.*, I, 6, 8; (2) *causal, because, since*, I, 2, 21; (3) *intensifying a superlative, ὅτι ἀπαρασκευότατον, as unprepared as possible*, I, 1, 6.

ὅτου, ὅτω, see *ὅστις*.

οὐ (before vowels *οὐκ* or *οὐχ*), neg. adv., *not*; accented at the end of a clause, *e.g.*, IV, 8, 3; in questions, expecting the answer, *yes*, III, 1, 29; for *οὐ μή*, see *μή*.
οὐδ, dat. *οἷ* (which is the only singular form in the *Anabasis*), pl. *σφεῖς*, *σφῶν*, *σφίσι*, *σφᾶς*, pers. pron. of 3d pers. (orig. *σφοῦ*; *cf.* Lat. *se, suus*), of *him, etc.*; but in Attic used only as reflexive, and generally indir. reflexive, I, 1, 8; pl. *they, themselves*, I, 7, 8.

οὐδ, rel. adv. (*ὅς*), *where; μέχρι οὐδ*, *to a point where*, I, 7, 6.

οὐδαμῇ, adv., *in no way, by no means*.

οὐδαμόθεν, adv. (*cf.* *οὐδαμῇ*), *from no place or quarter*.

οὐδαμοῖ, adv. (*cf.* *οὐδαμῇ*), *to no place, nowhere*.

οὐδαμοῦ (*cf.* *οὐδαμῇ*), *nowhere*.

οὐδέ (*οὐ+δέ*), after a neg., *and not, but not, nor*; but when there is no preceding neg., *not even*, I, 3, 21; *οὐδ' ὥς*, *not even so*, I, 8, 21; *οὐ μέντοι οὐδέ ἀπέκλινε*, *however, you may be sure he did not turn aside*, II, 2, 16.

οὐδεῖς, *οὐδεμία*, *οὐδέν*, gen. *οὐδενός*, *οὐδεμῶς*, *οὐδενός* (*οὐδέ+εις*; *cf.* *οὐδέ μῶς*, VI, 3, 16), *not even one, not one, none*, II, 5, 1; *οὐδεῖς* and *οὐδέν* often as nouns, *nobody, nothing*, I, 2, 22; I, 8, 20; *οὐδέν*, as adv., *not at all*, I, 1, 8.

οὐδέποτε, adv. (*οὐδέ+ποτε*), *never*.

οὐδέπω, adv. (*οὐδέ+πῶ*), *not yet; separated, οὐδέ νῦν πῶ*, VII, 6, 35.

οὐθ', see *οὔτε*.

οὐκ, see *οὐ*.

οὐκέτι, adv. (*οὐ+έτι*), *no longer*.

For *οὐκέτι μή*, see *οὐ μή*, under *μή*.

οὐκουν, inferential part. (*οὐ+οὖν*), *therefore not, by no means*, III, 5, 6.

οὐκοῦν, interr. part. (*οὐ+οὖν*), *not therefore?* expecting an affirmative answer as Lat. *nonne*, I, 6, 7, etc.; also as inferential part., *then, therefore, well then*, III, 2, 19.

οὖν, a post-pos. part.: (1) *confirmatory, certainly*; often coupled with other particles, *μέν, γάρ, πάνν*, for which Eng. has no equivalents; *δ' οὖν* (stating a fact and dismissing a hypothesis), *be that as it may*, I, 2, 12; (2) *inferential, now*, I, 1, 2; *accordingly, then*.

οὐπερ, strengthened form of *οὐ*, *just where*.

οὔποτε, adv. (οὐ+ποτε), *never*.

οὔπω, adv. (οὐ+πῶ), *not yet*.

οὐπώποτε, adv. (οὐ+πῶ+ποτε), *never yet, never before*.

οὐρά, -ᾱς, ἡ, *tail*, of an army, *rear*.

οὐραγός, -οῦ, ὁ (οὐρά+ἄγω), *rear leader, rearmost man* in a column, who became the leader when the file faced about, IV, 3, 26, 29.

οὐρανός, -οῦ, ὁ, *heaven, the sky*.

οὖς, ὠτός, τό (cf. Eng. *par-otid*), *ear*.

οὔτε, neg. conj. (οὐ+τέ), *and not*; οὔτε . . . οὔτε, *neither . . . nor*, I, 2, 26, etc.; οὔτε . . . τε, *not . . . but*, II, 5, 4, n.

οὔτοι, adv. (οὐ+τοί), *not indeed, certainly not*.

οὗτος, αὕτη, τοῦτο, dem. pron., *this, these*; often as pers. pron., *he, she, it, they, etc.* With the art. it regularly stands in the pred. posit., I, 1, 9, unless used with an attrib. adj., IV, 2, 6; sometimes attracted to the gender of the pred. noun, I, 1, 7; generally οὗτος refers to what precedes, but it sometimes looks forward, especially to a clause with ὅτι, III, 2, 17, or ὅπως, III, 1, 7; καὶ οὗτος, *he too*, III, 2, 5; ταῦτα is often used where Eng. more naturally uses the sing., μετὰ ταῦτα, *after this*, I, 3, 9; καὶ ταῦτα, *and that too*, with partic. I, 4, 12; so καὶ τούτων, II, 5, 21; ταύτη, as adv., see the word. οὗτος often refers to something near the person addressed, and thus corresponds to Lat. *iste*, as ὅδε to *hic*. It has sometimes a contemptuous tone, *this fellow*, I, 6, 9; III, 1, 31.

οὔτωσί, αὕτη, τουτί, a strengthened form of οὗτος, the suffix having

the force of a gesture, *this man (fellow) here, etc.*

οὔτω (before a vowel, οὔτως), adv. (οὔτος), *thus, in this way, so, to such a degree*; referring as a rule to what precedes.

οὔχ, see οὐ.

οὔχι, adv., strengthened form of οὐ, *q.v.*

ὀφείλω, ὀφειλήσω, etc., 2 aor., ὠφελον (ὀφελος), *owe*; in pass. of pay, *be due*, I, 2, 11; with infin., *ought*; hence ὠφελον Κῦρος ζῆν in an unattainable wish, *would that Cyrus were living*, II, 1, 4.

ὀφελος, τό, only found in nom. and acc., *help, advantage, use*.

ὀφθαλμός, -οῦ, ὁ (ὠ/ὀπ), *eye*; ἔχοντες ἐν ὀφθαλμοῖς, *keeping in sight*, IV, 5, 29.

ὀφλισκάνω, ὀφλήσω, ὠφλον, *owe, be fined*, V, 8, 1.

Ὀφρύνιον, -ου, τό, *Ophryniūm*, a city in the Troad.

ὀχετός, -οῦ, ὁ (ἔχω), *channel, ditch*.

ὀχέω, ὀχήσω (ἔχω), *carry*; pass., *be carried, ride*.

ὄχημα, -ατος, τό (ὀχέω), *that which carries, vehicle*, III, 2, 19.

ὄχθη, -ης, ἡ, *bank, bluff*.

ὄχλος, -ου, ὁ, *crowd, throng*; often of camp followers, as contrasted with fighting men, ὁ πολὺς ὄχλος, III, 2, 36; ὄχλον παρέχουσιν, *are a nuisance*, III, 2, 27.

ὄχυρός, -ά, -όν (ἔχω), *that may be held, strong, fortified*; τὰ ὄχυρά, *strongholds*, IV, 7, 17.

ὀψέ, adv., *late*.

ὀψεσθαι, see ὀράω.

ὀψίζω (ὀψέ), *be or come late*.

ὀψις, -εως, ἡ (ὠ/ὀπ), *look, appearance, sight, spectacle*.

II

παγκράτιον, -ου, τό (πᾶς+κράτος), the *pancratium*, an athletic contest combining boxing with wrestling, IV, 8, 27.

παγχαλέπως, adv. (πᾶς+χαλέπος), *very hardly, with very great difficulty*; **παγχαλέπως εἶχον πρὸς**, *were highly incensed against*, VII, 5, 16.

παθεῖν, see **πάσχω**.

πάθημα, -ατος, τό (πάσχω), *suffering, misfortune*.

πάθος, -ους, τό (πάσχω), *experience, trouble, misfortune*.

παιανίζω, aor. **ἐπαίανισα** (παιάν, *paean*), *sing the paean*, properly a prayer for help, or of thanksgiving for deliverance, hence chanted as a war song before attacking, I, 8, 17, and at feasts and sacred ceremonies, III, 2, 9; VI, 1, 5.

παιδεία, -ας, ἡ (παῖς), *bringing up, education*.

παιδεραστής, -ου, ὁ (παῖς+ἔραμαι), *tutor of boys*.

παιδεύω, **παιδεύσω**, etc. (παῖς), *train a child, educate*.

παιδικά, -ῶν, τὰ (παῖς), *favorite, darling*.

παῖδιον, -ου, τό (dim. of παῖς), *infant, child*.

παῖδισκη, -ης, ἡ (παῖς), *young girl*.

παῖς, **παῖδς**, ὁ, ἡ, *child, boy*, pl., *children*. In the *Anabasis* always masc. in sing. **ἐκ παῖδων**, *from boyhood*, IV, 6, 14.

παῖω, **παῖσω**, **ἔπαισα** (for **πάφιω**, Lat. *pavio*, *strike with fear*), *strike, strike at, smite, wound*.

πάλαι, *long ago, long since*.

παλαιός, -ά, -όν (πάλαι; cf. Eng. *palaeography*, etc.), *old, ancient*;

τὸ παλαιόν, *in ancient times*, III, 4, 7, cf. **τὸ ἀρχαῖον**; comp. **παλαιότερος**, *oldish, rather old*, IV, 5, 35.

παλαίω (πάλη), *wrestle*.

πάλη, -ης, ἡ, *wrestling*.

πάλιν, adv., *back, back again, again*, of place or time.

παλλακίς, -ίδος, ἡ, *concubine*.

παλτόν, -οῦ, τό (neut. of the verbal of πάλλω, *brandish*), *javelin, spear* (not used by the Greeks).

παμπληθής, -ές (πᾶς+πλήθος), *very numerous, vast*.

πάμπολυς, -πόλλη, -πολυ (πᾶς+πολύς), *very much, very great*; in pl., *very many*; **ἐπὶ παμπόλῳ**, *over a vast extent* (cf. **ἐπὶ πολῷ**), VII, 5, 12.

παμπόνηρος, -ον (πᾶς+πονηρός), *utterly bad or villainous*.

πανουργία, -ας, ἡ (πανούργος), *villainy*.

πανούργος, -ον (πᾶς+ἔργον), *doing anything*; in a bad sense, *villainous*.

παντάπασιν(ν), adv. (πᾶς), *all in all, utterly, wholly*; after a neg., *at all*, II, 5, 18.

πανταχοῦ, adv. (πᾶς), *everywhere*.

παντελῶς, adv. (πᾶς+τέλος), *utterly, wholly*.

πάντῃ, adv. (πᾶς), *in every way, on all sides*.

παντοδαπός, -ή, -όν (πᾶς), *of every sort, of all sorts*.

πάντοθεν, adv. (πᾶς), *from every side, on all sides*.

παντοῖος, -α, -ον (πᾶς), *of all sorts or kinds*.

πάντοσε, adv. (πᾶς), *in all directions, everywhere*.

πάντως, adv. (πᾶς), *altogether, at any rate*.

πάνυ, adv. (πᾶς), *very, quite, altogether*; with neg., *not at all*,

- I, 8, 14; VI, 1, 26; πάνυ μὲν οὖν, *certainly*, VII, 6, 4.
- πάομαι, an unused pres., πάσσομαι, ἐπάσσομαι, πέπαμαι, poetic vb., used by Xen., *acquire*, pf. as pres., *possess*, I, 9, 19; III, 3, 18; VI, 1, 12; VII, 6, 41.
- παρά, prep. with gen., dat., and acc., *beside*, generally of persons, and as a rule giving the characteristic locality. With gen., *from beside, from the presence of, from*; of the agent with pass. vb., *on the part of, by*, I, 9, 1; with dat., *beside, at, with, near*; with acc., *to the side of, to, towards; beside, along*, I, 2, 13; of time, *during*, II, 3, 15; *contrary to*, II, 1, 18; of comparison, παρ' ὀλίγον ποιεῖσθαι, *treat as of no account*, VI, 6, 11.
- παραβαίνω (βαίνω), *transgress, break* (of a treaty).
- παραβοηθέω (βοηθέω), *go to bear aid*.
- παραγγέλλω (ἀγγέλλω), *pass the word, command, order, direct*; impers. pass., παρήγγελο, *commands had been given*, III, 4, 3; VI, 5, 25; κατὰ τὰ παραγγελμένα, *according to orders*, II, 2, 8.
- παράγγελσις, -εως, ἡ (παραγγέλλω), *word of command*.
- παραγίγνομαι (γίγνομαι), *be beside, be present, arrive, come*.
- παράγω (ἄγω), *lead along or beside, lead past, bring forward, bring into line*, IV, 6, 6.
- παραγωγή, -ης, ἡ (παράγω), *transportation*.
- παράδεισος, -ου, ὁ (a Persian word, whence Eng. *paradise*, *park, gaudy preserve*).
- παραδίδωμι (δίδωμι), *give over, deliver, surrender*; of the watch-word, *give out*, VII, 3, 34; of the gods, *grant*, VI, 6, 34.
- παραδραμεῖν, see παρατρέχω.
- παραθαρρύνω (θαρρύνω), *encourage, cheer*.
- παραθέω (θέω), *run past*.
- παραινέω (αἰνέω, αἰνέσω, etc.), *praise, advise, exhort*.
- παραιτόμαι (αἰτέω), *intercede for*, περί, VI, 6, 29.
- παρακαλέω (καλέω), *call to one's side, invite, summon; exhort, encourage*.
- παρακαταθήκη, -ης, ἡ (τίθημι), *a deposit* (intrusted to one's care), V, 3, 7.
- πaráκειμαι (κεῖμαι), *lie before or near, be placed before*.
- παρακελεύομαι (κελεύω), *exhort, urge, encourage*, with dat.
- παρακέλευσις, -εως, ἡ (παρακελεύω), *exhortation, cheering on*.
- παρακολουθέω (ἀκολουθέω), *follow along with, accompany*.
- παραλαμβάνω (λαμβάνω), *receive or take from; take along*; of office, *succeed to*, VI, 4, 11; VII, 8, 24.
- παραλείπω (λείπω), *leave at one side, omit, pass by*.
- παραλυπέω (λυπέω), *give or cause trouble*.
- παραλύω (λύω), *loose from, of a rudder, unship*, V, 1, 11.
- παραμείβομαι (ἀμείβω, ἀμείβω, change), dep. mid. and pass., *change one's position*, I, 10, 10.
- παραμελέω (ἀμελέω), *neglect, disregard*, abs. or with gen.
- παραμένω (μένω), *stay beside or by, remain loyal*.
- παραμηρίδια, τά (μηρός, thigh), *thigh-pieces* (of armor), I, 8, 6.
- παραπέμπω (πέμπω), *send along the line, despatch*.
- παραπλέω (πλέω), *sail along or by*,

παραπλήσιος, -α, -ον (πλησίος), *close beside*; then, *like, resembling*.

παραρρέω, aor. *παρερρήην* (ῥέω), *flow by*, V, 3, 8; of snow, *run or slip off*, IV, 4, 11.

παρασάγγης, -ου, ὁ, *parasang*, a Persian measure of distance, about 30 stades or 3½ miles, but rather a measure of time, in traveling, than actual distance, and so varying in length with the character of the country traversed.

παρασκευάζω (σκενάζω), *get ready, prepare*; mid., *make one's own preparations, get ready, arrange, provide*; in perf. tenses, *be ready*, abs. or with acc.

παρασκευή, -ῆς, ἡ, *preparation*; in a military sense, *armament, force*, I, 2, 4.

παρασκηνέω (σκηνέω), *encamp beside or near*.

παρασχέσω, see *παρέχω*.

παρατάττω (τάττω), *draw up side by side*; in the *Anabasis* always pass., *be drawn up in battle array*.

παρτείνω (τείνω), *stretch out, extend*.

παρατίθημι (τίθημι), *put beside or before*; especially of food, *set before, serve*.

πατραρέχω (τρέχω), *run along, run by, run across*.

παραχρήμα, adv., *immediately, on the spot, in cash*, VII, 7, 24.

παρεγγυάω (παρεγγύη), *pass the word, order, exhort*; ὅτε *παρεγγυέτο*, *whenever word was passed*, IV, 1, 17.

παρεγγύη, -ης, ἡ (ἐγγύη, *pledge*), *word passed along the ranks, command*, VI, 5, 13.

παρεδεδραμήκεσαν, see *πατραρέχω*.

πάριμι (εἰμι), *be beside, be present, be at hand*; with dat. of possessor, II, 3, 9; III, 2, 18; often as a vb. of motion, *arrive, come*; *παρῆν*, impers., *it was possible*, IV, 5, 6; cf. the acc. abs., *παρόν*, V, 8, 3. τὰ παρόντα, *the present state of things*, III, 1, 34; so, with πράγματα added, I, 3, 3. ἐν τῷ παρόντι, *in our present straits*, II, 5, 8.

πάριμι (εἰμι), *go or pass by or along; come forward* (as a speaker), V, 1, 3.

παρελαύνω (ἐλαύνω), *drive or ride past; review*, abs. or with acc.

παρέρχομαι (ἔρχομαι), *pass by or through*; of speakers, *come forward*, V, 5, 24; of time, *go by, pass, elapse*, I, 7, 18.

παρεσχημένος, see *παρέχω*.

παρέχω (έχω), *have at hand or ready, furnish, supply, give, provide*, πράγματα, I, 1, 11, see *πράγμα*; ἀγοράν, II, 4, 5; *render, make*, II, 5, 13; mid., *contribute*, VI, 2, 10; *show, display*, VII, 6, 11.

παρήσθα, see *πάριμι* (εἰμι).

Παρθένιον, -ου, τό, *Parthenium*, a town in Mysia.

Παρθένιος, -ου, ὁ, *the Parthenius*, a river dividing Paphlagonia from Bithynia and flowing into the Euxine.

παρθένος, -ου, ἡ, *maiden, virgin*.

Παριανοί, -ῶν, οἱ (Πάριον), *natives of Parium, Parians*.

παρίημι (ἵημι), *let pass by, give way, yield*.

Πάριον, -ου, τό, *Parium*, a city on the Propontis.

παρίστημι (ἵστημι), *set near, bring forward, produce*, mid. VI, 1,

22; 2 aor. and 2 pf. act. (as pres.) intrans., *stand by or beside*, V, 8, 10, 21.

πάροδος, -ου, ἡ (ὁδός), *way by, passage, pass.*

παροινέω, aor. ἐπαρώνησα (πάροις, *given to wine*, παρά+οἶνος), *be drunken, act insolently or abusively*, V, 8, 4.

παροίχομαι, (οἰχομαι), *be gone or past; τὰ παροιχόμενα*, as subst., *the past*, II, 4, 1.

Παρράσιος, ὁ, *a Parrhasian, a native or inhabitant of Parrhasia in Arcadia.*

Παρύσατις, -ιδος, ἡ, *Parysatis*, daughter of Artaxerxes I, half-sister and wife of Darius II, king of Persia, mother of Artaxerxes II and of Cyrus the younger, I, 1, 1; 7, 9; II, 4, 27; *saves Cyrus' life*, I, 1, 3. For a sketch of her character, see the *Intro.* § 26.

πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, *παντός*, *all, the whole of, entire*; in sing., *every*; rarely = παντοῖος, *of all sorts*, VI, 4, 6; with art. generally in pred. posit.; in attrib. posit., denoting totality, οἱ πάντες ἄνθρωποι, *all human-kind*, V, 6, 7; as noun, πᾶν, πάντα, *everything*; πάντες, *everybody*; πάντα as adv., *utterly, in all respects*, I, 3, 10; ἐπὶ πᾶν ἐλθεῖν, *make every effort*, III, 1, 18; περὶ παντὸς ποιέσθαι, *count above everything, of all importance*, I, 9, 16; διὰ παντὸς πολέμον ἶναι, *be on terms of absolute hostility*, III, 2, 8; διὰ παντός, *ever, always*, VII, 8, 11.

Πασίων, -ωρος, ὁ, *Pasion*, a Megarian, general under Cyrus: he deserts, I, 3, 7.

πάσχω, πεύσσομαι, ἔπαθον, πέπονθα, *experience, suffer, undergo, be treated*; παθεῖν τι, euphemistic for *die*, V, 3, 6; esp. common are the phrases εὖ and κακῶς παθεῖν, *receive benefits or injury*, I, 3, 5; III, 3, 7; ἀνθ' ὧν εὖ ἔπαθον, *in return for the favors I had received*, I, 3, 4.

πατάσσω, only in aor. ἐπάταξα, etc., *strike, thrust.*

Πατηγύας, -α, ὁ, *Pategyas*, a Persian in the army of Cyrus.

πατήρ, -τρός, ὁ, (Lat. *pater*, Eng. *father*), *father.*

πάτριος, -α, -ον (πατήρ), *hereditary, ancestral.*

πατρίς, -ίδος, ἡ (πατήρ), *fatherland, native land.*

πατρῶς, -α -ον (πατήρ), *belonging to one's father, inherited, ancestral.*

παῦλα, -ης, ἡ (παύω), *stopping place, stopping, prevention.*

παύω, παύσω, etc. (Lat. *paucus*, Eng. *few*), *stop, bring to an end*; mid., *cease, stop, leave off, rest*; *be rid of*, V, 1, 2; abs., with gen. or with nom. partic.

Παφλαγονία, -ας, ἡ (Παφλαγών), *Paphlagonia*, a district of Asia Minor on the south shore of the Euxine.

Παφλαγονικός, -ή, -όν (Παφλαγών), *Paphlagonian*, ἡ Παφλαγονική (sc. χώρα), *Paphlagonia*, VI, 1, 15.

Παφλαγών, -όνος, ὁ, *a Paphlagonian, native of Paphlagonia.*

πάχος, -ους, τό (cf. πάχυς), *thickness.*

παχύς, -εῖα, -ύ (cf. Lat. *pinguis*, Eng. *pachyderma*), *thick, stout, large.*

πέδη, -ης, ἡ (ποὺς, cf. Lat. *pes*), *fetter*, in pl. IV, 3, 8.

πεδινός, -ή, -όν (cf. πεδίον), *flat, level.*

πεδῖον, -ου, τό (cf. ποῦς), *plain, level land*; as a final element of a city name (like Fr. *-champ*, Eng. *-field*), 1, 2, 11.

πεζεύω, aor. ἐπέξενσα (cf. πεζός), *travel on foot or by land*.

πέζη, adv. (πεζός), *on foot*, I, 4, 18; *by land*, V, 4, 5.

πεζός, -ή, -όν (cf. πέδη, ποῦς), *on foot*; δύναμις πεζή, *infantry force*, I, 3, 12; ὁ πεζός, *foot soldier*; pl. *infantry*.

πέιθω, πέλω, ἔπεισα, πέπεικα, πέποιθα, πέπεισμαι, ἐπέισθην, *persuade, induce, win over, bribe*; mid. and pass., *be convinced, won over*, hence, *obey, believe*.

πεινάω, πεινῶ, etc. (πείνα, *hunger*; πένομαι, *toil, be poor*, Lat. *penuria*, *poverty*), *be hungry*.

πείρα, -ας, ἡ (√/περ, *go through*), *a going through, trial, proof*; *acquaintance with*, I, 9, 1.

πειράομαι, πειράσσομαι, etc. (πείρα; cf. Lat. *experior*), *try, attempt, make trial of*, abs., with infin., with obj. clause, III, 2, 3; or with gen., III, 2, 38.

πίσας, πεισθῆτε, see πέλω.

πίσει, πείσομαι, see πάσχω.

πειστέον, verbal of πέλω, *one must obey*.

πελάζω, aor. ἐπέλασα, *approach, draw near* (a poetic vb.).

Πελοποννήσιος, -α, -ον (Πελόννησος), *of or belonging to the Peloponnesus*, Peloponnesian pl. as subst., *Peloponnesians*, VI, 2, 10.

Πελοπόννησος, -ου, ἡ (Πέλοψ, *Pelops* + νῆσος), *Peloponnēsus, the isle of Pelops*, the southern peninsula of Greece.

πελτάζω (πέλτη), *serve as a peltast*. Πέλται, -ῶν, αἱ, *Peltae*, a city of Phrygia.

πελταστής, -οῦ, ὁ (πέλτη), *peltast, targeteer*, carrying the light shield, πέλτη.

πελταστικός, -ή, -όν (πελταστής), *belonging to peltasts*; τὸ πελταστικόν, *the peltasts, the light-armed troops*.

πέλτη, -ης, ἡ, *small shield*, generally crescent-shaped, in I, 10, 12 it appears to mean pole; see the note.

πεμπταῖος, -α, -ον (πέντε), *on the fifth day*; of corpses, *five days unburied*, VI, 4, 9.

πέμπτος, -η, -ον (πέντε), *fifth*.

πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην, *send, despatch, escort, send word*.

πένης, -ητος, ὁ (cf. πένομαι), *laborer, poor man*.

πενία, -ας, ἡ (πένομαι), *poverty*.

πένομαι, only in pres. system, *toil, labor, be poor*.

πεντακόσιοι, -αι, -α, *five hundred*.

πέντε, indecl., *five*.

πεντεκαίδεκα, indecl. (πέντε+δέκα), *fifteen*.

πεντήκοντα, indecl. (πέντε), *fifty*.

πεντηκοντήρ, -ῆρος, ὁ (πεντήκοντα), *commander of fifty men*.

πεντηκόντορος, -ου, ἡ (πεντήκοντα), *a ship with fifty oars, penteconter*.

πεντηκοστὺς, -ύος, ἡ (πεντήκοντα), *a company of fifty men*.

πέπανται, πέπαται, see πάομαι.

πεπόνθασιν, πεπονθώς, see πάσχω.

πεπρακέναι, πεπράσεται, see πίπρω.

πεπτωκότα, see πίπτω.

πέρ, post-pos. enclitic part. with intensive force. In Attic prose found only in composition with rels. and parts., *ἐάνπερ, εἴπερ, ὅσπερ, ὥσπερ*, etc.

πέρα, adv. (√/περ), *beyond, further*.

περαίνω, περανῶ, ἐπέρανα, πεπέρασμαι, ἐπεράνθην (πέρας, end), *bring to an end, carry out, accomplish.*

πραιῶω, -ῶσω, etc. (√ περ), *carry over, transport; mid. and pass., pass over, cross.*

πέραν, adv. (cf. περάω), *on the farther side, across*, I, 5, 10 (with gen.); τὸ πέραν, *the farther bank*, III, 5, 2; πέραν (or ἐν τῷ πέραν) γενέσθαι, *get across*, VI, 5, 22.

περάω, περάσω, etc. (√ περ, cf. πέραν, πέρα), *cross.*

Πέργαμος, -ον, ἡ, or Πέργαμον, -ον, τὴ, *Pergamus*, an important city of Mysia.

πέρδιξ, -ικος, ὁ, ἡ (cf. Eng. partridge), *partridge.*

περί, prep. with gen., dat., and acc., *around, about*: (1) with gen. (never local), *about, concerning*; of value, above, *περί παντὸς ποιῆσθαι, to consider all-important*, I, 9, 16; so in comp. V, 6, 22; in sup. I, 9, 7 n.; (2) with dat. (rare), *round*, I, 5, 8; VII, 4, 4; (3) with acc., of place, *around, about*, often of an important personage and his suite, οἱ περί Ἀριαίου, *Ariaeus and his men*, II, 4, 2 (cf. ἀμφί, and see the note on οἱ μετὰ Ἀριαίου, I, 10, 1); of time, I, 7, 1; of things, *περί τὰ ἐπιτήδεια ἦσαν, were busied with the provisions*, III, 5, 7; of actions, etc., *concerning, toward, to*, I, 4, 8. In comp. beside the lit. meaning, *περι-* often denotes superiority (e. g., περιγίγνομαι).

περιβάλλω (βάλλω), *throw around, embrace; mid., throw oneself around, surround; ὅπισθεν περιβαλλόμενοι τὰς πέλτας, shifting their shields so as to cover their backs*, VII, 4, 17.

περιγίγνομαι (γίγνομαι), *be superior to, get the better of, conquer*, with gen.; *result*, with ὥστε and infin., V, 8, 26.

περιεἰλέω (εἰλέω, *wrap*), *wrap around.*

περίεμι (εἰμι), *be superior to, excel*, abs. or with gen.

περίεμι (εἰμι), *go around*, abs. or with acc.

περιέλκω (έλκω), *drag around.*

περιεστῶτας, see περιστημι.

περιέχω (έχω), *surround.*

περιδεῖν, see περιοράω.

περιστήμι (ἵστημι), *place around; in mid., 2 aor., and 2 perf. act., intrans., stand around.*

περικυκλόσμαι (κυκλώω), *surround.*

περιλαμβάνω (λαμβάνω), *seize round, embrace.*

περιμένω (μένω), *wait around, remain, wait for, expect.*

Περίνθιος, -ον, ὁ (Πέρηνθος), *a Perinthian, native of Perinthus.*

Πέρηνθος, -ον, ἡ, *Perinthus*, a city in Thrace on the Propontis.

πéριξ, adv. (περί), *round about*; as prep. with gen., *round*, VII, 8, 12.

περίοδος, -ον, ἡ (περί+ὁδός), *circuit, circumference.*

περιοικέω (οἰκέω), *dwell around.*

περίοικος, -ον (περί+οικέω), lit., *dwelling around*; as subst., *a Perioecus*, V, 1, 15. The Perioeci in Laconia were provincials, standing midway between the Spartans and the Helots, or serfs.

περιοράω (ὀράω), *overlook, allow, permit*, with acc. and partic.

περίπατος, -ον (περί+πάτος, *path*; cf. Lat. *passus*, *step*, Eng. *path*, *peripatetic*), *place for walking, walk*, II, 4, 15.

περιπήγνυμαι (πήγνυμι), in pass., *be frozen on*, IV, 5, 14.

περιπίπτω (πίπτω), *fall around, fling oneself upon, embrace*, I, 8, 28; *fall in with*, VII, 3, 38.

περιπλέω (πλέω), *sail around*.

περιποιέω (ποιέω), *make remain over; mid., acquire, gain*, V, 6, 17.

περιπύσσω (πύσσω, πύξω, etc.), *fold around, outflank*.

περιρρέω (ρέω), *flow around*, I, 5, 4; *flow or slip off* (of fetters), IV, 3, 8.

περισταυρώ, perf. pass. περισταύρωμα (σταυρώ, -ώσω, etc.), *fence in with stakes; cf. σταυρός*, *surround with a fence of stakes, enclose with a stockade*.

περιστερά, -ās, ἡ, *dove, pigeon*.

περιττεύω, περιττεύσω (περιττός), *be over and above, outnumber, outflank*, IV, 8, 11.

περιττός, -ή, -όν (περί), *over and above, superfluous; οἱ περιτοί, outnumbering or extra men*, IV, 8, 11; τὸ περιττόν, *surplus*, V, 3, 13.

περιτυγχάνω (τυγχάνω), *fall in with*.

περιφανώς, adv. (περί+φαίνω), *manifestly*.

περιφέρω (φέρω), *bear or carry around*.

περίφοβος, -ον (περί+φόβος), *in great fear or alarm*.

Πέρσης, -ον, ὁ, *a Persian*, in a wide sense including all subjects of the king.

περσίζω (Πέρσης), *speak Persian*.

Περσικός, -ή, -όν (Πέρσης), *Persian; τὸ Περσικόν, the Persian*, a kind of dance, VI, 1, 10.

περσιστί, adv. (περσίζω), *in Persian*.

πέταλον, -ον, τό (πετάννυμι; cf. Eng. *petal*), *leaf*.

πέτομαι, -πτόσθαι, ἐπτόμην, *fly*.

πέτρα, -ας, ἡ (cf. πέτρος), *rock, mass of rock, cliff*.

πετροβολία, -ας, ἡ (πέτρος+βάλλω), *a throwing of stones, stoning*.

πέτρος, -ον, ὁ (cf. Eng. *petrify*, etc.), *stone*.

πεφυλαγμένως, adv. (from perf. pass. partic. of φυλάττω), *on one's guard, cautiously*.

πῆ, indef. adv., enclitic, *in any way, anyhow*.

πηγή, -ῆς, ἡ, *spring; of rivers, source*, always pl. in the *Anabasis*.

πήγνυμι, παγήσθαι, ἔπηξα, πέπηγα, ἐπάγην, *make firm, congeal, freeze*.

πηδάλιον, -ου, τό, *steering oar, rudder*.

πηλός, -οῦ, ὁ (cf. Lat. *palus*, *swamp*), *clay, mire*.

πήχυς, -εως, ὁ, *forearm; as a measure of length, the distance from the elbow to the tip of the middle finger, a cubit, one and a half Greek feet or about 1 ft. 5½ in.*

Πίγρης, -ητος, ὁ, *Pigres*, interpreter to Cyrus.

πιέξω, πιέσω, etc., *press hard, weigh down; in the Anabasis only in pass., be weighed down*, III, 4, 48; *be hard pressed*, I, 1, 10; *be crowded*, III, 4, 19.

πικρός, -ά, -όν, *bitter*.

πίμπλημι, πλήσω, ἔπλησα, -πέπληκα, -πέπλη(σ)μαι, ἐπλήσθην (γ/πλα; cf. πολός, πλήρης, Eng. *full*), *fill*, I, 5, 10.

πίνω, πίομαι, ἔπιον, πέπωκα, -πέπομαι, -ἐπόθην, *drink*.

πιπράσκω, πέπρακα, πέπραμαι, ἐπράσθην, fut. pf. πεπράσσομαι (cf. Lat. *pretium*, *price*), *sell*. In Attic used only in the pf. tenses; cf. πωλέω and ἀποδίδομαι.

πίπτω, πεσοῦμαι, ἔπεσον, πέπτωκα, *fall, be slain*; with *eis*, *fall upon, be involved in*, II, 3, 18.

Πισιδαι, -ῶν, οἱ, *the Pisidians, natives of Pisidia*, a mountainous country south of Cyrus' satrapy in Asia Minor.

πιστεύω, πιστεύσω, etc., *trust, have confidence in, rely on, believe*, with *dat.*, with *infin.*, I, 9, 8.

πίστις, -εως, ἡ (πέιθω), *trust, confidence, good faith, pledge, assurance*; διὰ πίστεως, *relying on good faith*, III, 2, 8; πίστεως ἔνεκα, *to insure his loyalty*, III, 3, 1.

πιστός, -ή, -όν (πέιθω), *trusty, faithful, sure, trustworthy*, οἱ πιστοί, *"the faithful," title of the counsellors of the Persian king*; τὰ πιστά, *pledges*; ἐπεὶ τὰ πιστά ἐγένετο, *after pledges had been exchanged*, II, 2, 10; cf. II, 4, 7.

πιστότης, -ητος, ἡ (πιστός), *fidelity*.

πίτυς, -νος, ἡ (cf. Lat. *pinus*, Eng. *pine*), *pine-tree*.

πλάγιος, -α, -ον (πλάγος, τό, *side*), *sideways, oblique*; τὰ πλάγια, *flanks, of an army*, III, 4, 14; VI, 3, 15; *eis* πλάγιον, *as adv., sideways, obliquely*, I, 8, 10.

πλαίσιον, -ον, τό, *a rectangle*; πλατσίον ἰσόπλευρον, *a square*, III, 4, 19.

πλανάομαι, πλανήσομαι, etc. (πλανή, *wandering*), *wander*; *met.*, of words, *wander, be idly spoken*, VII, 7, 24.

πλάτος, -ους, τό (πλατύς), *breadth*.

πλάττω, πλάσω, ἔπλασα, πέπλασμαι, ἐπλασθήναι (cf. Eng. *plastic*), *mould, fashion, shape*.

πλατύς, -εῖα, -ύ (cf. Eng. *place*, *plateau*, etc.), *broad, wide*.

πλεθριαῖος, -α, -ον, *of the length of a plethrum*.

πλέθρον, -ου, -τό, *plethrum*, measure of length, 100 Greek ft. or 97 Eng. ft.

Πλεισθένης, -ους, ὁ, *Pleisthenes*, an Amphipolitan in the Greek army.

πλείστος, -η, -ον, *see* πολὺς.

πλείων, πλείον, *see* πολὺς.

πλέκω, πλέξω, etc. (Lat. *plico*, *fold*), *twist, plait*.

πλέον, *see* πολὺς.

πλεονεκτέω, πλεονεκτήσω (πλέον + ἔχω), *have more than, have the advantage over* (gen.), *in* (dat.).

πλευρά, -ās, ἡ (cf. Eng. *pleurisy*), *rib, side, flank*, generally in pl.

πλέω, πλεύσομαι or πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσμαι, *sail, go by sea*.

πληγή, -ῆς, ἡ (πλήττω), *blow*, in the *Anabasis* only pl.

πλήθος, -ους, τό (cf. πλήθω), *multitude, crowd, number, amount, extent*; τὸ πλήθος, *the rank and file, common soldiers*, III, 1, 37.

πλήθω, poetic vb., *be full*; in the *Anabasis* only in the phrase ἀμφὶ πλήθουσιν ἀγοράν, *about full market time*, I, 8, 1; II, 1, 7.

πλήν, adv. or conj., *except, save that*; also prep. with gen.

πλήρης, -ες (πίμπλημι), *full, full of*, with gen.; of pay, *in full*, VII, 5, 5.

πλησιάζω, πλησιάσω, etc. *approach, draw near*, abs. or with dat.

πλησίος, -α, -ον, *near*. The pos. is found in prose only in the adv. *πλησίον, near, close by*; *πλησιαίτατος*, I, 10, 5; VII, 3, 29.

πλήττω, πλήξω, 2 pf. πέπληγα, 2 aor. pass. ἐπλήγην (cf. Lat. *plango*, *strike, plaga*, *blow*, Eng. *apoplexy*), *strike*. The act. is little used in prose.

πλίνθινος, -η, -ον (πλίνθος), *of brick, brick.*

πλίνθος, -ου, ἡ (cf. Eng. *plinth, flint?*), *brick.*

πλοῖον, -ου, τό (πλέω), *boat, vessel, of any sort from a canoe (πλοῖον μονόξυλον, V, 4, 11) to a warship (μακρὸν πλοῖον, V, 1, 11). Generally, however, πλοῖον means transport or merchantman, contrasted with ναὺς or τριήρης; see I, 3, 17 n.*

πλοῦς, πλοῦ, ὁ (πλέω), *a sailing, voyage.*

πλούσιος, -α, -ον (πλοῦτος, *wealth*), *rich.*

πλουσίως, adv. (πλούσιος), *in wealth, richly; comp. πλουσιωτέως, I, 9, 16.*

πλουτέω, πλουτήσω, etc. (πλοῦτος), *be rich.*

πλουτίζω, perf. πεπλούτικα (πλοῦτος), *enrich.*

πνεῦμα, -ατος, τό (πνέω; cf. Eng. *pneumatic*), *wind.*

πνέω, πνέσομαι, ἔπνευσα, *blow, breathe.*

πνίγω, *choke; pass., be drowned, V, 7, 25.*

ποδαπός, -ή, -όν, *from what country, whence.*

ποδήρης, -ες (πούς+√αρ), *reaching to the feet (of shields).*

ποδίζω, only in perf. pass. partic., πεποδισμένοι, *fetter, hobble, III, 4, 35.*

ποδῶν, see πούς.

πόθεν, adv., *whence, from what source, how.*

ποθέν, indef. adv., enclitic, *from somewhere or other.*

ποθέω, ποθήσω, etc. (πόθος), *long, yearn.*

πόθος, -ου, ὁ, *longing.*

ποί, indef. adv., enclitic, *somewhere, whither, somewhere.*

ποιέω, ποιήσω, etc., *make, do, perform, render; often with two accs., both nouns, or noun and adj., I, 1, 2; I, 9, 6; bring about, cause, with acc. and infin., I, 7, 4, or with ὥστε and infin., I, 6, 2; imagine, assume, with acc. and infin., V, 7, 9; very commonly εὖ or κακῶς ποιεῖν, to benefit, injure, with acc. of person, I, 4, 8; also ἀγαθόν, κακόν ποιεῖν, with acc., I, 9, 11; rarely with dat., IV, 2, 23; with ἐκκλησίαν, convene, I, 4, 12; often with advs, I, 1, 11. Mid. similarly used; also frequently with verbal nouns, forming one idea, τὴν πορείαν ἐποιεῖτο=επορεύετο, I, 7, 20; often to be rendered *count, esteem, περὶ παντός, πολλοῦ, πλείστου, I, 9, 16, etc.; εὖρημα ἐποίησάμην, I counted it a piece of good luck, II, 3, 18; in V, 3, 5, have made for oneself, ἀνάστημα.**

ποιητέος, -α, -ον (verbal of ποιεῖω), *to be done, that must be done, with or without dat. of agent.*

ποικίλος, -η, -ον (cf. Lat. *pingo, paint*), *variegated, of many colors; tattooed, V, 4, 32.*

ποιός, -α, -ον, interrog. pron., *of what sort or kind, what.*

πολεμέω, πολεμήσω, etc. (πόλεμος), *make war, carry on war, abs., with dat., or with πρὸς and acc.*

πολεμικός, -ή, -όν (πόλεμος; cf. Eng. *polemic*), *fitted for war, skilled in war, warlike; τὸ πολεμικόν, signal or shout for battle, IV, 3, 29; VII, 3, 33; τὰ πολεμικά, military affairs, III, 1, 38, 43.*

πολεμικῶς, adv. (πολεμικός), *in a hostile manner; sup. πολεμικώτατα, VI, 1, 1.*

πολέμιος, -α, -ον (πόλεμος), *pertain-
ing to war, the enemy's, hostile*;
τὰ πολέμια, *military matters*, I,
6, 1; οἱ πολέμιοι, *the enemy*; ἡ
πολεμία, *the enemy's country*,
III, 3, 5.

πόλεμος, -ον, ὁ, *war*.

πολλίζω (πόλις), *found a city*; with
χωρίον, *colonize*, VI, 6, 4.

πολιορκέω, πολιορκήσω, etc. (πόλις +
εἶργω), *besiege, invest*.

πόλις, -εως, ἡ (akin to πολύς), *city,
state*; at Athens, *the city proper,
the acropolis*, VII, 1, 27.

πόλισμα, -ατος, τό (πολίζω), *town*.

πολιτεύω, πολιτεύσω, etc. (πολίτης), *be
a citizen*; freely, *live*, III, 2, 26.

πολίτης, -ου, ὁ (πόλις), *citizen*.

πολλάκις, adv. (πολύς), *often*.

πολλαπλάσιος, -α, -ον (πολύς), *many
times as much or many*.

πολλαχῇ, adv. (πολύς), *in many
places, often*, VII, 3, 12.

πολλαχοῦ, adv. (πολύς), *in many
places, often*, IV, 1, 28.

πολυάνθρωπος, -ον (πολύς + ἄνθρωπος),
populous, thickly populated.

πολυαρχία, -ας, ἡ (πολύς + ἀρχω), *rule
or command vested in many*,
VI, 1, 18.

Πολυκράτης, -ους, ὁ, *Polycrates*, an
Athenian, captain in the Greek
army.

Πολύνικος, -ον, ὁ, *Polyneicus*, am-
bassador from Thibron to the
Greek army.

πολυπραγμονέω (πολύς + πράττω), *be a
busybody or meddler*.

πολύς, πολλή, πολύ (cf. πλῆθος, πίμ-
πλημι, Lat. *plus* and *plurimus*,
Eng. *full*), *much, many*, often to
be rendered *great, far, long,
mighty, full, etc.* Often joined
to another adj. by καί, where
Eng. omits the connective, πολλά

καὶ ἀμήχανα, *many difficulties*,
II, 3, 18; τὸ πολὺ, *the greater
part, the most*, I, 4, 13; οἱ πολλοί,
the most, II, 3, 16; adv. expres-
sions, πολὺ, *much, very, far*,
chiefly with comp. and sup.
adjs.; so πολλῶ, with comp., II,
5, 32; πολλά, *in many respects,
often*, IV, 3, 2; ἐπὶ πολὺ and ὡς
ἐπὶ τὸ πολὺ; see ἐπὶ. περὶ πολλοῦ
(πλέονος, πλείστου) ποιέσθαι, see
ποιέω. Comp. πλείων, πλείον, *more,
greater*, with similar range of
meanings; neut., as adv., πλείον
or πλέον; ἐκ πλείονος . . . ἔφευγον,
*took flight when at a greater
distance*, I, 10, 11; sup. πλείστος,
-η, -ον, *most*, often with ὡς or ὅτι,
the most possible, I, 1, 6; often
as noun, οἱ πλείστοι, *most, the
most*, I, 5, 13; πλείστον, πλείστα,
as adv., *mostly, generally*, III,
2, 31; VII, 6, 35; ὡς πλείστον, as
far as possible, II, 2, 12.

Πολύστρατος, -ου, ὁ, *Polystratus*,
an Athenian, father of Lycius.
πολυτελής, -ές (πολύς + τέλος), *of
great price, costly*.

πομπή, -ῆς, ἡ (πέμπω), *escort*; gen-
erally solemn procession, in
honor of a god, V, 5, 5.

πονέω, πονήσω, etc. (πόνος), *work,
toil, labor*; with acc., *earn by
labor*, VII, 6, 41; τὰ πεποννημένα,
hardships undergone, VII, 6, 10.

πονηρός, -ά, -όν (πόνος), properly, *toil-
some, laborious*; then, *poor,
worthless, bad*; πονηρόν, a
wretched affair, III, 4, 35; ὁ
πονηρός, a *villain*, II, 6, 29; cf.
II, 5, 21; in VII, 1, 39, *hostile*.

πονήρως, adv. (πονηρός), *with diffi-
culty*.

πόνος, -ον, ὁ (πένομαι), *toil, labor,
work, hardship*.

πόντος, -ου, ὁ, *sea*; generally as a proper name, *the Euxine or Black Sea*; hence *Pontus*, the region about the Euxine, V, 6, 15.

πορεία, -ας, ἡ (cf. πορεύομαι), *a going, journey, march, road*.

πορευτός, -α, -ον (verbal of πορεύομαι), *that must be traversed*, II, 5, 18; impers. πορευτέον ἡμῖν, *we must march*, II, 3, 13 n.

πορεύομαι, πορεύσομαι, etc., pass. dep., *go, travel, march*; with acc. of region traversed, IV, 4, 1; cf. II, 4, 13.

πορθέω, πορθήσω, etc. (πέρθω, sack), *plunder, ravage, lay waste*.

πορίζω, ποριῶ, ἐπόρισα, πεπόρικα, πεπόρισμαι, ἐπορίσθην, *bring to, furnish, supply, provide*; mid., *supply oneself with, obtain*.

πόρος, -ου, ὁ (√ περ), *way through or across*; of a river, *ford*, IV, 3, 13, 20; in general, *way, means*, II, 5, 20.

πόρρω (πρό), *far off, far from* (gen.).

πορφυροῦς, -ᾱ, -οῦν (πορφύρα, the *purple*, the shellfish from which purple dye was obtained), *purple*.

ποσί, see ποῦς.

πόσος, -η, -ον, interrog. pron., *how great, how large, how much*; pl., *how many*.

ποταμός, -οῦ, ὁ (cf. hippopotamus, Mesopotamia), *river, stream*, I, 2, 23, etc. The name of the river stands regularly in attrib. position.

ποτέ, indef. adv., enclitic, *at any time, once, ever*; ὅποι ποτε, *where in the world*, III, 5, 13; εἰ ποτε καὶ ἄλλοτε, *now, if ever*, VI, 4, 12.

πότερος, -α, -ον, interrog. pron., *which of two*; hence πότερον,

interrog. adv., *whether*, introducing simple questions; πότερον (πότερα) . . . ἢ, *whether . . . or*, introducing alternative questions, direct or indirect.

πότερως, interrog. adv. (πότερος), *in which of two ways*.

ποτήριον, -ου, τό (πίνω), *drinking cup*.

ποτός, -ῆ, -όν (verbal of πίνω), *drinkable*; neut. τὸ ποτόν, *drink*, I, 10, 18; σῖτα καὶ ποτά, *food and drink*, II, 3, 27.

πότος, -ου, ὁ (πίνω), *a drinking bout, banquet*.

ποῦ, interr. adv., *where*.

πού, indef. adv., enclitic, *some-where, anywhere*; with gen., III, 4, 23; *perhaps, of course*, V, 7, 13.

πούς, ποδός, ὁ (Lat. pes, Eng. foot), *foot*, in the lit. sense and as a unit of measure, 11 $\frac{2}{3}$ in.; ἐπὶ πόδα ἀναχωρεῖν, *retreat while facing the foe*, V, 2, 32.

πράγμα, -ατος, τό (πράττω), *thing done, thing, act, deed, affair; trouble*, IV, 1, 17; in this sense commonly pl.; πράγματα παρέχειν, with dat., *annoy, give trouble to*, I, 1, 11.

πραγματεύομαι (πράγμα), *be busy at, seek to bring about*, VII, 6, 35.

πρανής, -ές (πρό), *bent forward, headlong, steep*; εἰς τὸ πρανές, *straight down hill*, III, 4, 25; κατὰ τοῦ πρανοῦς, *down the slope*, IV, 8, 28.

πράξις, -εως, ἡ (πράττω), *business, undertaking, enterprise, scheme*.

πρᾶος, -εία, -ον, gen. pl. πρᾶέων, *mild, tame*, I, 4, 9.

πράττω, πράξω, ἔπραξα, πέπραχα, πέπραγμαί, ἐπράχθην, *do, perform, bring to pass, effect, manage,*

- transact, negotiate, etc.; of money, exact (with two aces.), VII, 6, 17; with advs., as εὖ (καλῶς) or κακῶς, intrans., fare well or ill, I, 9, 10; III, 1, 6.*
- πρῶς**, adv. (πρῶς), *mildly, lightly.*
- πρέπω**, *πρέψω, etc., be fitting; be becoming, suitable, with dat., III, 2, 7; impers., it is fitting or proper, with infin., III, 2, 16; cf. I, 9, 6.*
- πρεσβεία**, -ας, ἡ (πρεσβεύω), *embassy.*
- πρεσβεύω**, *πρεσβεύσω, etc. (πρέσβυς), serve as ambassador.*
- πρέσβυς**, -έως, ὁ (Eng. *presbyter, priest*), *old, poetic adj. In the Anabasis only in comp. and sup. πρεσβύτερος, I, 1, 1, πρεσβύτατος, II, 1, 10. As subst., only in pl., οἱ πρέσβεις, envoys, ambassadors, III, 1, 28.*
- πρεσβύτερης**, -ου, ὁ (πρέσβυς), *old man.*
- πρίσθαι**, see *ἐπρίσθαι.*
- πρίν**, temporal conj. (πρό), with infin., *before, rarely, until, I, 4, 13, etc.; with indic., ἄν, with subj., and opt. (cf. ἔως), until, before, chiefly after neg. clauses, I, 1, 10; πρόσθεν . . . πρίν, I, 1, 10; πρότερον . . . πρίν, III, 1, 16; πρίν ᾗ, with infin., IV, 5, 1 n.*
- πρό**, prep. with gen., of place, *before, in front of; of time, before; also, in defense of, on behalf of, for; πρὸ τῶν τοξευμάτων, a defense against the arrows, VII, 8, 18.*
- προαγορεύω** (ἀγορεύω), *announce publicly.*
- προάγω** (ἄγω), *lead forward; intr., go forward, advance, VI, 5, 6, 11.*
- προαιρέω** (αἰρέω), *take before; mid., choose, select, VI, 6, 19.*
- προαισθάνομαι** (αἰσθάνομαι), *find out or perceive beforehand.*
- προαποτρέπομαι** (τρέπω), *turn away before or too soon, VI, 5, 31.*
- προβαίνω** (βαίνω), *step forward, go forward, advance.*
- προβάλλω** (βάλλω), *throw before, hold in front of, in mid. τὰ ὄπλα προβαλίσθαι, advance arms (cf. "charge bayonets"), I, 2, 17; VI, 5, 16; πρὸ ἀμφοῖν προβεβλημένος (sc. τὴν ἀσπίδα), with his shield held before them both, IV, 2, 21; also, bring forward, nominate, VI, 1, 25; VI, 2, 6.*
- πρόβατον**, -ου, τό (πρό+βαίνω), *generally pl., cattle; in Attic regularly of small animals, sheep or goats, esp. the former.*
- προβολή**, -ῆς, ἡ (προβάλλω), *of spears, a throwing forward (into position for the charge), VI, 5, 25.*
- προβουλεύω** (βουλεύω), *plan for or on behalf of.*
- πρόγονος**, -ου, ὁ (πρό+γεν), *forefather, in pl. ancestors.*
- προδίδωμι** (δίδωμι), *give over, surrender, betray.*
- προδοτής**, -ου, ὁ (προδίδωμι), *traitor, betrayer.*
- προδραμόντες**, see *προτρέχω.*
- προδρομή**, -ῆς, ἡ (πρό+δρόμος), *a running forth, sally, IV, 7, 10.*
- προείδον** (εἶδον), *see before or in front, I, 8, 20; in mid., VI, 1, 8.*
- πρόειμι** (εἶμι), *go on, go ahead, advance, proceed; προΐουσης τῆς νυκτός, as the night went on, in the course of the night, II, 2, 19.*
- προείπον** (εἶπον), *serving as 2 aor. to προλέγω or προαγορεύω, proclaim, give orders, I, 2, 17.*
- προελαύνω** (ἐλαύνω), *intr., ride or march forward, push on.*
- προεργάζομαι** (ἐργον), *do before achieve or win before, VI, 1, 21.*

προέρχομαι (ἔρχομαι), *go before, go forward, advance.*

προερῶ (ἐρῶ), as fut. of **προλέγω**, *tell in advance, warn*, VII, 7, 13.

προέχω (ἔχω), *have the advantage of.*

προηγέομαι (ἡγέομαι), *lead forward.*

προηγόρεω (προήγορος, *spokesman*, **πρό**+ἀγορά), *be spokesman.*

προήλθον, see **προέρχομαι**.

προθέω (θέω), *run forward.*

προθυμέομαι, **προθυμήσομαι** or **προθυμηθήσομαι**, **ἐπροθυμήθην** (**πρόθυμος**), *be eager or zealous, wish earnestly*, abs. or with infin.

προθυμία, -ας, ἡ (**πρό**+θυμός), *eagerness, zeal.*

πρόθυμος, -ον (**πρό**+θυμός), *ready, eager, zealous.*

προθύμως, adv. (**πρόθυμος**), *eagerly, willingly, zealously*, comp. **προθυμότερον**.

προθύω (θύω), *sacrifice before, offer a preliminary sacrifice*, mid.

προΐημι (ΐημι), *send forth; mid., let go, give over, surrender, abandon.*

προΐστημι (ΐστημι), *put before; in perf. tenses, intrans., stand at the head of, be in command of.*

προκαλέω (καλέω), *call forth; mid., to oneself*, VII, 7, 2.

προκαλύπτω (καλύπτω, καλύψω, etc.), *hide, throw a cover before, hide, conceal.*

προκαταθέω (θέω), *run along in advance.*

προκατακαίω or -κάω (καίω), *burn down in advance or before someone.*

προκαταλαμβάνω (λαμβάνω), *seize or occupy in advance.*

προκέμαι (κείμαι), *lie before or in front, project.*

προκινδυνεύω (κινδυνεύω), *incur danger for or in behalf of.*

Προκλήης, -έους, ὁ, *Procles*, governor of Teuthrania in Mysia.

προκρίνω (κρίνω), *prefer.*

προλέγω, **προερῶ**, **προεῖπον**, *declare publicly or in advance, give warning.*

προμαχεῖν, -ῶνος, ὁ (**μάχομαι**), *battlement.*

προμετωπίδιον, -ον, τό (**μέτωπον**, *forehead*), *frontlet, a piece of armor worn by horses, protecting the head*, I, 8, 7.

προμνάομαι, impf. **προϋμνάτο** (μνάομαι, *court*), *sue for, solicit.*

προνοέομαι (νοέω), *take thought for* (gen.), VII, 7, 33; *provide for* (acc.), VII, 7, 37.

πρόνοια, -ας, ἡ (**προνοέομαι**), *forethought.*

προνομή, -ῆς, ἡ (**πρό**+νέμω), *foraging party.*

προξενέω, **προξενήσω**, etc. (**πρόξενος**), *be one's πρόξενος, bring about for one; of danger, put upon one*, VI, 5, 14.

πρόξενος, -ου, ὁ (**πρό**+ξένος), *a public ξένος, one acting as official representative of a foreign state among his own people, consul*, V, 4, 2.

Πρόξενος, -ου, ὁ, *Proxenus*, a Theban, one of Cyrus' generals; the personal friend of Xenophon, III, 1, 4 ff.; treacherously seized and slain after the battle of Cunaxa, II, 5, 31 ff. For a sketch of his character see II, 6, 16 ff. and the *Introd.* § 38.

προπέμπω (πέμπω), *send forward; escort*, VI, 1, 23.

προπίνω (πίνω), *drink to one, pledge.*

προπονέω (πονέω), *toil for or on behalf of.*

πρός (related to *πρό*): (1) originally an adv., *furthermore, besides*, III, 2, 2, *πρός δ' ἔτι*; (2) as prep. with gen., dat., and acc.: with gen., *on the side of, towards* (properly from the direction of; cf. Lat. *ab*, I, 10, 3; II, 2, 4; sometimes as *ὑπό* with passives, *by, on the part of*, I, 9, 20; *πρός θεῶν, in the sight of*, I, 6, 6; so in oaths, II, 1, 17; *τρόπον, in accordance with*, I, 2, 11; with dat., *before, beside, at, near: besides, in addition to*; with acc. after vbs. of motion or implying motion, *to, towards, before*; more personal than *εἰς* or *ἐπί*, but used by no means only of persons, I, 5, 7; often in hostile sense, *against*, I, 3, 21; in a more general sense, expressing various relations, *καταλῦσαι πρὸς, be reconciled with*, I, 1, 10; *πρὸς τὴν ἀνάβασιν, with reference to, regarding*, I, 4, 9; *in comparison with*, VII, 7, 41; of purpose, *πρὸς ἄριστον, for lunch*, I, 10, 19; of time, *towards*, IV, 5, 21; *πρὸς φιλίαν, in friendship*, I, 3, 19; *πρὸς ταῦτα, in view of this, in answer to this*, I, 3, 19. In composition *πρός* means *to, against, in addition to*.

προσάγω (*ἄγω*), *lead to or against*; intr., *lead on, advance*, I, 10, 9; *bring to bear, employ*, IV, 1, 23.

προσαιτέω (*αἰτέω*), *ask in addition, ask for more*.

προσαναλίσκω (*ἀναλίσκω*), *spend besides or in addition*.

προσανείπον (*εἶπον*), *command or announce further*, VII, 1, 11.

προσβαίνω (*βαίνω*), *step up to, plant the foot against*, IV, 2, 28.

προσβάλλω (*βάλλω*), *throw or strike against, make an attack*.

προσβατός, *-όν* (*προσβαίνω*), *approachable, accessible*.

προσβολή, *-ης, ἡ* (*προσβάλλω*), *attack*.

προσγίγνομαι (*γίγνομαι*), *come to, attach oneself to*.

προσδανεῖζομαι, *προσδανείσασθην* (*δανείζομαι*, *borrow*), *borrow besides*.

προσδεῖ, impers. (*δέω*), *there is need of besides or in addition*, with gen.; also as middle deponent, *προσδέομαι*, with gen., *need or want besides*, VII, 6, 27; *strive for*, VI, 1, 24.

προσδίδωμι (*δίδωμι*), *give besides or in addition*.

προσδοκάω, *προσεδόκων, προσεδόκησα* (*πρὸς + ἰ/δοκ*; cf. *δοκέω*. The simple *δοκάω* is not found), *expect*, with acc. and infin.

προσδοκεῖ (*δοκέω*), *it seems good besides*.

προσέδραμον, see *προστρέχω*.

πρόσειμι (*εἶμι*), *come to, approach, advance*.

προσελαύνω (*ἐλαύνω*), *drive or ride towards or against, march on*.

προσέρχομαι (*ἐρχομαι*), *come to, approach, come up*.

προσεύχομαι (*εὐχομαι*), *pray to, dat.*

προσετάχθη, see *προστάττω*.

προσέχω (*ἔχω*), in the *Anabasis* only with *νοῦν*, *give heed to, pay close attention to, dat.*

προσήκω (*ἤκω*), pres. with force of a perfect, *come to, reach; be related to*, I, 6, 1; impers., *it is fitting or proper*; *τούτῳ τῆς Βοιωτίας προσήκει οὐδέν*, *this fellow has nothing to do with Boeotia*, III, 1, 31.

προσῆλθον, see *προσέρχομαι*.

προσῆτε, see *πρόσειμι*.

πρόσθεν, adv. (πρός), *before*, of place, *eis τὸ πρόσθεν*; *forward*, to the front, I, 10, 5; with gen., III, 1, 33; *τὸ πρόσθεν*, the van, III, 2, 36; of time, *before*, *formerly*; often as attrib., *former*, I, 4, 8; sometimes simply leading up to πρὶν, I, 1, 10; *τὸ πρόσθεν*, as adv., *before*, *formerly*, I, 10, 11; of preference, *πρόσθεν . . . ἢ*, *sooner . . . than*, II, 1, 10.

προσθῆω (θέω), *run towards*, *charge*.

προσῑάσι, see πρόσσειμι.

προσίημι (ἱημι), *let come to*, *let approach*, IV, 5, 5; mid., *admit*, *receive*, III, 1, 30; IV, 2, 12; of the gods, *permit*, *sanction*, V, 5, 3.

προσκαλέω (καλέω), *call up*, *summon*.

προσκτάομαι (κτάομαι), *acquire besides* or *in addition*.

προσκυνέω, προσκυνήσω, etc. (κυνέω, *kiss*), *do obeisance to*, *bow down before*, *worship*, of gods, III, 2, 9, 13; of the oriental salaam before men of high rank, I, 6, 10; I, 8, 21.

προσλαμβάνω (λαμβάνω), *take besides* or *in addition to*; *lay hold of also*, *lend a hand*, II, 3, 11.

προσμίγνυμι (μειγνυμι, *μείζω*, *ἔμειξα*, *μέμειγμα*, *ἐμίχθην* or *ἐμίγην*, *μίχ*), *mingle with*, *join*.

προσμένω (μένω), *wait*, *wait for*.

πρόσσοδος, -ου, ἡ (πρός+ὁδός), lit. *way to*, *approach*, in pl., V, 2, 3; *procession*, in honor of a god, VI, 1, 11; *revenue*, *income*, I, 9, 19; VII, 7, 36.

προσδύμνυμι (δύμνυμι), *swear in addition*.

προσομολογέω (ὁμολογέω), *agree to*, *surrender*.

προσπερονάω (περονάω, *pierce*), perf. pass. *προσπεπερόνημαι*, *fasten with*

a pin (περόνη) or skewer, VII, 3, 21.

προσπίπτω (πίπτω), *fall* or *throw oneself on*, *run to*.

προσποιόμαι (ποιέω), *profess*, *pretend*.

προσπολεμέω (πολεμέω), *war against*.

προσχόντες, see προσέχω.

προστατεύω (πρό+ἵστα), *be at the head* or *in chief charge of*, V, 6, 21.

προστατέω (cf. *προστάτης*), *preside over*, *manage*, gen., IV, 8, 25.

προστάτης, -ου, ὁ (προΐστημι), *one who stands before* or *at the head of*, *leader*, VII, 7, 31.

προστάττω (τάττω), *give orders to*, I, 9, 18; in impers. pass. οἱ προσετάχθη, *those who had been bidden*, I, 6, 10 n.

προστελέω (τέλος), *pay in addition*.

προστερνιδιον, -ου, τό (στέρνον), *breastplate*, of horses, I, 8, 7.

προστιθῆμι (τίθῆμι), *add to*; mid., *concur in* (something advanced by another), I, 6, 10.

προστρέχω, aor. προσέδραμον (τρέχω), *run up to*.

προσφέρω (φέρω), *bring up*, *bring against*, V, 2, 14; mid., *conduct oneself*, *behave*, V, 5, 19; VII, 1, 6.

προσχωρέω (χωρέω), *go over to*, *surrender to*.

πρόσχωρος, -ον (πρός+χώρος), *neighboring*; οἱ πρόσχωροι, *neighbors*, V, 3, 9.

πρόσω, adv., comp. *προσωτέρω*, *sup-forward* (πρό), *forwards*, *in advance*; so *eis τὸ πρόσω*, *forward*, V, 4, 30; *ἰέναι τοῦ πρόσω*, *go forward*, I, 3, 1; with local gen. *πρόσω τοῦ ποταμοῦ*, *far into the river*, IV, 3, 28; also, *far*, *at a distance*; with gen., *far from*, III, 2, 22; *προσωτέρω τοῦ καιροῦ* see *καιρός*.

πρόσωπον, -ου, τό (πρός+ἵ/οπ; cf. *cf. face, countenance, face, pl.*

II, 6, 11 n.

προτάτω (τάττω), station in front.

προτέλέω (τελέω), pay beforehand.

προτεραῖος, -α, -ον (πρό), only in the phrase τῇ προτεραίᾳ, on the day before, II, 1, 3; V, 4, 23.

πρότερος, -α, -ον (πρό), former, earlier, the adj. being often used where Eng. requires an adv., I, 2, 25; neut. πρότερον, as adv., before; τὸ πρότερον, the time before, IV, 4, 15; πρότερον, like πρόσθεν (I, 1, 10 n.), may lead up to πρὶν; it is then not to be translated.

προτιμάω (τιμάω), honor above, prefer in honor; fut. mid. as pass., I, 4, 14.

προτρέχω (τρέχω), run forward, run ahead of (with gen.)

προφαίνω (φαίνω), mid., come to sight, appear.

πρού- προε-

προφασίζομαι (πρόφασις), set up or allege as an excuse.

πρόφασις, -εως, ἡ (φημί), pretext, excuse.

προφυλακή, -ῆς, ἡ (πρό+φυλακή), in pl., outposts, pickets.

προφύλαξ, -ακος, ὁ (πρό+φύλαξ), outpost, sentinel, picket.

προχωρέω (χωρέω), go forward, go on, progress, prosper; of omens, be favorable, VI, 4, 21; impers., be of advantage, I, 9, 13.

πρύμνα, -ῆς, ἡ, stern (of a ship).

πρῶ, adv. (πρό), in the morning, early; comp. πρωαίτερον, III, 4, 1.

πρῶρα, -ας, ἡ (πρό), prow, bow (of a ship).

πρωρεύς, -έως, ὁ (πρῶρα), prow-officer, lookout, ranking next to the κυβερνήτης, V, 8, 20.

πρωτεύω (πρῶτος), be first, hold the first place.

πρῶτος, -η, -ον (πρό), first, foremost, chief, most eminent; οἱ πρῶτοι, the van, II, 2, 17; often where Eng. uses an adv., I, 3, 1, yet always with personal force, πρῶτος ἡγγεῖλα, I was the first to announce, II, 3, 19; as adv. πρῶτον or τὸ πρῶτον, first, at first, in the first place, I, 2, 16; ὥς τὸ πρῶτον, cum primum, as soon as, VII, 8, 14.

πτάρνυμαι, ἔπτарον (cf. Lat. sternuo, sneeze), sneeze.

πτέρυξ, -υγος, ἡ (πέτομαι), wing, I, 5, 3; flap (of a corselet), IV, 7, 15.

πυγμή, -ῆς, ἡ (πύξ; cf. Eng. pygmy), fist, boxing, IV, 8, 27. In later Greek as in Roman boxing, the forearms were weighted with the cestus of leathern thongs loaded with metal.

Πυθαγόρας, -ου, ὁ, Pythagoras, a Spartan admiral.

πυνθόμενος, see πυνθάνομαι.

πυκνός, -ῆς, -όν (cf. πύξ), close, compact, thick; neut. πυκνά, as adv., constantly, VI, 1, 8.

πύκτης, -ου, ὁ (πύξ), boxer.

Πύλαι, -ῶν (πύλη), Pylae, i. e., the Gates, a fortress or town in Mesopotamia, on the border of Babylonia.

πύλη, -ῆς, ἡ, gate, chiefly pl., since gates had two folding wings then, entrance, pass, I, 4, 4.

πυνθάνομαι, πύσσομαι, ἐπυνθόμην, πέπυσμαι, inquire, ask, learn, discover.

πύξ, adv. (cf. πυκνός, Lat. pugnus), with the fist.

πῦρ, -ρός, τό (Lat. purus, Eng. fire, pyre, etc.), fire; pl., τὰ πύρα (dat. πυρός), watch fires, signal fires.

πυραμίς, -ίδος, ἡ (cf. Eng. *pyramid*),
pyramid.

Πύραμος, -ου, ὁ, *the Pyramus*, a large
river flowing through Cilicia.

πυργομαχέω (πύργος+μάχομαι), *storm*
a tower or wall.

πύργος, -ου, ὁ, *tower, walled fort*.

πυρέττω (πῦρ), *have a fever*.

πύρινος, -η, -ον (πυρός), *of wheat*,
wheaten.

πυροῖς, see πῦρ.

πυροί, -ῶν, οἱ, *wheat*; for the pl., cf.
κριθαί.

Πυρρίας, -ου, ὁ, *Pyrrihas*, an Arca-
dian commanding a division of
the Greek army.

πυρρίχη, -ης, ἡ, *the pyrrich*, a mi-
metic war dance, VI, 1, 12.

πυρσεύω, aor. ἐπύρσευσα (πυρσός, ὁ, *a*
torch; cf. πῦρ), *light beacon fires*.

πῶ, indef. adv., enclitic and only
after a neg., *yet, up to this time*;
cf. οὐπω, μήπω.

πωλέω, πωλήσω, ἐπωλήθην (cf. Eng.
monopoly), *sell*.

πῶλος, -ου, ὁ (cf. Lat. *pullus*, Eng.
foal), *colt, foal*.

Πῶλος, -ου, ὁ, *Polus*, a Spartan ad-
miral, succeeding Anaxibius,
VII, 2, 5.

πῶμα, -ατος, τό (πίνω), *drink, beverage*.

πῶποτε, indef. adv. (πῶ+ποτε), after
negatives, *at any time, ever, ever*
yet.

πῶς, interrog. adv., *in what way?*
how?

πῶς, indef. adv. enclitic, *somehow*,
in some way, in any way; often
serving to modify another word,
ὥδέ πως, *somewhat as follows*,
I, 7, 9; ἀμφὶ τὴν αὐτὴν πως ὥραν,
at about the same hour, IV, 8, 21;
ἄλλως πως . . . ἤ, *any other way*
than, III, 1, 20.

P

ράδιος, -α, -ον, comp. ῥάων, sup.
ῥᾶστος, *easy*, often in neut. with
infin.

ῥαδίως, adv., comp. ῥᾶον, sup. ῥᾶστα,
easily.

Ῥαθίνης, -ου, ὁ, *Rathines*, an officer
under Pharnabazus.

ῥαθυμέω (ῥάθυμος, *easy-going*, ῥάδιος
+θυμός), *be of an easy-going*
nature, take things easily.

ῥαθυμία, -ας, ἡ (cf. ῥαθυμέω), *easy-*
going disposition, laziness.

ῥᾶον, ῥᾶστον, see ῥάδιος.

ῥαστώνη, -ης, ἡ (ῥᾶστος; cf. ῥάδιος),
easiness of character, indolence.

ῥέω, ῥεύσομαι or ῥυήσομαι, ἐρρύηκα,
aor. pass., as act., ἐρρύην, *flow*.

ρήτρα, -ας, ἡ (cf. εἶρω), *agreement*,
compact.

ρίγος, -ους, τό (cf. Lat. *frigus*),
cold.

ρίπτω (in pres. system also ῥιπτέω),
ρίψω, ῥριψα, etc., *throw, hurl*; of
garments, *throw off*.

ρίς, ῥινός, ἡ (cf. Eng. *rhinoceros*),
nose.

Ῥόδιος, -α, -ον (Ῥόδος, *Rhodes*), *Rho-*
dian; ὁ Ῥόδιος, *a Rhodian, native*
of Rhodes, a large island off the
S.W. coast of Asia Minor.

ροφέω (cf. Lat. *sorbeo*), *suck up*.

ῥυθμός, -οῦ, ὁ (akin to ῥέω, Eng.
rhythm), *measured motion, time*,
rhythm.

ῥῦμα, -ατος, τό (cf. ἐρύω, ῥύομαι, *draw*),
properly, *that which is drawn*,
only in the phrase ἐκ τόξου ῥύμα-
τος, *with a bow-shot the start*,
III, 3, 15.

ῥώμη, -ης, ἡ (cf. ῥώννυμι), *strength*
force.

Ῥωπάρας, -α, ὁ, *Rhoparas*, satrap
of Babylonia.

Σ

σά, see σός.

σᾶ, see σῶς.

σάγαρις, -εως, ἡ, *battle-axe*.

σακίον, -ου, τό (dim. of σάκος, *bag*, Eng. *sack*), *sack, bag, pouch*.

Σαλμυδησσός, -οῦ, ὁ, *Salmydessus*, a town and region in Thrace on the Euxine.

σάλπιγξ, -ιγγος, ἡ, *trumpet*, a long straight tube like the Roman *tuba*.

σαλπίζω, ἐσάλπιξα (σάλπιγξ), *sound the trumpet*, the subj. σαλπικτής being generally omitted, I, 2, 17 n.; with inner obj., ῥυθμούς, *keep time with the trumpet*, VII, 3, 32.

σαλπικτής, -οῦ, ὁ (σάλπιγξ), *trumpeter*.

Σάμιος, -α, -ον (Σάμος, *Samos*), *of Samos, Samian*.

Σαμόλας, -α, ὁ, *Samolas*, an Achaean in the Greek army.

Σάρδεις, -εων, αἱ, *Sardis*, capital of Lydia, and of Cyrus' satrapy.

σατραπεύω (σατράπης), *be satrap (of, gen.)*, III, 4, 31; *govern as satrap*, acc., I, 7, 6.

σατράπης, -ου, ὁ, *satrap*, a Persian title for the governor of a province, I, 1, 2 n.

Σάτυρος, -ου, ὁ, *a satyr*; I, 2, 13, *Silēnus*, the attendant of Dionysus.

σαυτοῦ, etc., see σεαυτοῦ.

σαφής, -ές (cf. σοφός, Lat. *supis*), *clear, plain*.

σαφῶς, adv. (σαφής), *clearly, plainly, certainly*.

σέ, see σύ.

-σε, a suffix denoting the place *whither*.

σεαυτοῦ, -ῆς, or contr. σαυτοῦ, -ῆς (σέ+αὐτός), pl. ὑμῶν αὐτῶν, etc., *of thyself, yourself*.

Σελινοῦς, -οῦντος, ὁ, *Selinus*, name of two rivers, one in Elis, the other flowing by the temple of Artemis in Ephesus.

σεσωμένοι, εἰσώπται, see σφίζω.

Σεύθης, -ου, ὁ, *Seuthes*, king of the Odrysae, a tribe in Asiatic Thrace.

Σηλυμβρία, -ας, ἡ, *Selymbria*, a town near Byzantium, VII, 2, 28.

σημαίνω, σημανῶ, ἐσήμνηα, σεσήμασμαι, ἐσημάνθην (σήμα, *sign*), *give a sign, give the signal*, IV, 3, 32; often impers., *the signal is given*, II, 2, 4; *make known, inform, declare, order*.

σημεῖον, -ου, τό (σήμα, *sign*), *sign, mark, token, signal, standard*.

σησάμινος, -η, -ον (σήσαμον), *made of sesame*.

σήσαμον, -ου, τό, *sesame*, a leguminous plant from the seeds of which an oil is made, much used in cookery, medicine, etc., I, 2, 22; in pl., *sesame plants or seeds*, VI, 4, 6.

σιγάω (σιγή), *make keep silent, silence*.

σιγάω, σιγήσομαι, etc. (σιγή), *be silent, say nothing*.

σιγή, -ῆς, ἡ, *silence*; σιγῇ as adv., *silently*.

σίγλος, -ου, ὁ (Hebr. *shekel*), *siglus*, a Semitic coin worth 7½ Attic obols, I, 5, 6.

σιδηρεία, -ας, ἡ (σίδηρος), *working in iron*.

σιδηροῦς, -ᾶ, -οῦν (σίδηρος, *iron*), *made of iron, iron*.

Σικυνῖος, -ον, ὁ (Σικυνών, *Sicyon*), *a Sicyonian, native of Sicyon*, a small state in northern Peloponnesus, west of Corinth.

Σιλανός, -οῦ, ὁ, *Silānus*: (1) soothsayer to Cyrus; (2) another

individual of the same name, a trumpeter from Macistus.

σίνομαι, *do harm to, hurt*, III, 4, 16 n.

Σινοπεύς, -έως, ὁ (Σινώπη), *a Sino-pean, native of Sinöpe*.

Σινώπη, -ης, ἡ, *Sinöpe*, an important city in Paphlagonia on the Euxine.

σιός, Doric for *θεός*; *ναὶ τῷ σιῷ*, *by the twin gods, i. e., Castor and Pollux*, a Spartan oath, VI, 6, 34; VII, 6, 39.

σιταγωγός, -ή, -όν (σίτος+ἄγω), *corn or grain carrying, of ships*.

Σιτάλκας, -ου, ὁ: (1) *Sitalcas*, a Thracian king of the time of Darius the Great; (2) a warsong composed in his honor, VI, 1, 6.

σιτευτός, -ή, -όν (verbal of *σιτεύω*, *feed*; cf. *σίτος*), *fed-up, fattened*.

σιτηρέσιον, -ου, τό (σίτος), *provision-money*, VI, 2, 4.

σιτίον, -ου, τό (σίτος), *food*; in pl., *provisions*.

σίτος, -ου, ὁ, pl. *σίτα*, *grain*, esp. *wheat*; *food*, in general, *provisions, supplies*; *σίτος μελίνης*, *millet-bread*, I, 5, 10.

Σιττάκη, -ης, ἡ, *Sittace*, a city in Babylonia on the Tigris.

σιωπάω, impf. *ἐσιώπων* (σιωπή, *silence*), *be silent*.

σκεδάννυμι, *σκεδῶ* or *σκεδάσω*, *ἐσκέδασα*, *ἐσκέδασμαι*, *ἐσκέδάσθην* (cf. Eng. *scatter, shatter*), *scatter*; mid., intr., *disperse*, III, 5, 2.

σκέλος, -ους, τό (cf. Eng. *isosceles*), *leg*.

σκεπτέος, -α, -ον (verbal of *σκέπτομαι*), *to be considered, must be considered*.

σκέπτομαι, *σκέψομαι*, *ἐσκεψάμην*, *ἐσκεμμαι*, the pres. is rare, *σκοπέω* being used in its place (cf. Lat. *species*,

Eng. *spy, skeptic*), *look at, look into, observe, consider, reflect*.

σκευάζω, *σκευάσω* (σκευή), *make ready*; of persons, *dress*.

σκευή, -ῆς, ἡ, *dress, robe*.

σκεῦος, -ους, τό, *utensil*; pl., *baggage*.

σκευοφορέω, *σκευοφορήσω* (σκεῦος+φέρω), *carry baggage*.

σκευοφόρος, -ον (σκεῦος+φέρω), *baggage-carrying*; as subst., *baggage-carrier*; *τὰ σκευοφόρα*, *pack animals*.

σκηνέω, *σκηνήσω*, *ἐσκήνησα* (σκηνή), *be in tents or in camp, be quartered*; in aor., *go into camp*, II, 4, 14; *take meals, feast in one's quarters*, IV, 5, 33.

σκηνή, -ῆς, ἡ, *tent*; then, loosely, *quarters*, III, 5, 7.

σκηνώω, *σκηνώσω*, *ἐσκήνωσα* (cf. *σκηνέω*), properly, *pitch one's tent, go into camp*, IV, 5, 23; also= *σκηνέω*, *be in camp, in quarters*, V, 5, 11.

σκήνωμα, -ατος, τό (σκηνώω), *tent*; pl. *quarters*.

σκηπτός, -οῦ, ὁ, *thunder-bolt*.

σκηπτούχος, -ου, ὁ (σκηπτον=σκήπτρον, *sceptre*, + ἔχω), *sceptre-bearer, chamberlain, a high official at the Persian court*.

Σκιλλοῦς, -οῦντος, ὁ, *Scillus*, a town in Elis, near Olympia, where Xenophon had an estate presented to him by the Spartans, V, 3, 7.

σκήμπος, -οδος, ὁ, *a low couch*.

σκληρός, -ά, -όν, *hard, rough*; *ἐν σκληρῷ*, *on rough ground*, IV, 8, 26.

σκληρῶς, adv. (σκληρός), *hardly, in hardship*.

σκόλοψ, -οπος, ὁ, *stake*; in pl., *palisade*, V, 2, 5.

σκοπέω, only in pres. and impf.; cf. σκέπτομαι (σκοπός), *look out for, watch for, watch; see, learn, find out*, III, 1, 13; *consider, ponder*, V, 6, 30.

σκοπός, -οῦ, ὁ (cf. σκέπτομαι, Eng. *scope, microscope, etc.*), *spy, scout*.

σκόροδον, -ου, τό, *garlic*; in pl., VII, 1, 37.

σκοταῖος, -α, -ον (σκότος), *in the dark*.

σκότος, -ους, τό, *darkness*.

Σκυθηνοί, -ῶν, οἱ, *the Scythēni*, a tribe dwelling south of the Black Sea.

σκυλεύω, ἐσκύλευσα (σκῦλον, *spoil*), *strip, despoil*.

σκύταλον, -ου, τό, *stick, club*.

σκύτινος, -η, -ον (σῦτος, *skin*), *of leather, leathern*.

σμήνος, -ους, τό, *swarm* (of bees).

Σμίκρης, -ητος, ὁ, *Smicres*, one of the generals of the Arcadian army, VI, 3, 4f.

Σόλοι, -ων, οἱ, *Soli*, a city on the coast of Cilicia.

σός, σή, σόν, possess. pron. (cf. σύ, Lat. *tuus*, Eng. *thy*), *thy, thine, your*.

Σοῦσα, τά (biblical *Shushan*, Neh. 1:1), *Susa*, capital of the province of Susiāne, and one of the capitals of the Persian empire. Here the King spent the spring months, II, 4, 25; III, 5, 15, n.

Σοφαίνετος, -ου, ὁ, *Sophaenetus*, of Stymphalus in Arcadia, a general under Cyrus.

σοφία, -ας, ἡ (σοφός), *wisdom*; hence *skill*, esp. in music.

σοφός, -ή, -όν (Eng. *philosophy*), *wise, clever, skilled*.

σπανίζω, σπανιῶ, ἐσπάνισα, ἐσπάνισμαι (σπάνις), *luck, want*, with gen.

σπάνιος, -α, -ον (σπάνις), *scanty, rare*.

σπάνις, -εως, ἡ, *scarcity, lack*.

Σπάρτη, -ης, ἡ, *Sparta*, the capital of Laconia, II, 6, 4.

Σπαρτιάτης, -ου (Σπάρτη), *a Spartan*, one of genuine Dorian stock.

σπάρτον, -ου, τό (σπείρα, *coil*), *rope, cord*.

σπάω, -σπάσω, etc., perf. mid. ἔσπασμαι, *draw*; mid., of one's sword I, 8, 29.

σπείρω, σπερῶ, ἔσπειρα (cf. Eng. *spare, sporadic*), *sow*, VI, 1, 8; pass. *be scattered, dispersed*, VI, 3, 19.

σπείσας, σπείσεσθαι, see σπένδω.

σπένδω, -σπείσω, ἔσπεισα ἔσπεισμαι (cf. Lat. *spondeo*), *pour a libation, make a drink-offering*, abs., IV, 3, 13, 14; mid., since libations were offered by the contracting parties, *make a treaty or truce with*, dat.

σπεύδω, σπεύσω, etc., *urge, urge on*; intrans., *hasten, press, on*, abs. or with infin.; ταῦτ' ἐγὼ ἔσπευδον, *this was (the ground of) my haste*, IV, 1, 21.

Σπιθριδάτης, -ου, ὁ, *Spithradātes*, an officer under Pharnabazus.

σπολάς, -άδος, ἡ, *leathern jacket or cuirass*.

σπονδή, -ῆς, ἡ (σπένδω), *libation, drink offering*; pl. *treaty, truce, peace*.

σπουδάζω, σπουδάσω, etc. (σπονδή), *be in haste, in earnest*.

σπουδαιολογέω, ἐσπουδαιόγησα, etc (σπουδαῖος, *serious*, + λέγω), *talk earnestly with*.

σπουδή, -ῆς, ἡ (σπεύδω), *haste, hurry*; dat. σπουδῇ, as adv., *hastily*, VI, 5, 14; κατὰ σπουδὴν, *in haste*, VII, 6, 28.

στάδιον, -ου, τό, pl. στάδιοι and στάδια, *the stadium, stade, a*

- Greek measure of distance, 600 Greek or 581½ Eng. ft.; also, *race course* (for foot races, the oldest of Greek athletic games); ἀγωνίζεσθαι στάδιον (inner obj.), *to contend in the foot race*, IV, 8, 27.
- σταθμός**, -οῦ, ὁ (ἵστημι), *halting-place, quarters*; commonly the distance between two halts, *a day's journey*.
- στάς**, see ἵστημι.
- στασιάζω**, στασιάζω, ἐστασίασα (στάσις), *form a faction, be in revolt, rebel*, abs., with dat., or πρὸς and acc.
- στάσις**, -εως, ἡ (ἵστημι), *faction, dissension, discord*.
- σταυρός**, -οῦ, ὁ (ἵστημι), *stake, paliade*.
- σταύρωμα**, -ατος, τό (σταυρός), *stockade*.
- στέαρ**, -ατος, τό, *fat, tallow, suet*.
- στεγασμα**, -ατος, τό (στεγάζω, *cover*; cf. στέγη), *covering*.
- στέγη**, -ης, ἡ (στέγω, *cover*, Eng. *deck, thatch*), *roof*; hence, *house*.
- στεγνός**, -ή, -όν, (cf. στέγη), *covered*; neut. τὰ στεγνά, *houses*, VII, 4, 12.
- στειβω**, *walk on, tread*; pass. partic., of roads, I, 9, 13.
- στέλλω**, στελῶ, ἔσταιλα, -ἔσταλκα, ἔσταλμαι, ἐστάλην, *set in order, equip, dress*, III, 2, 7, mid. *set forth, proceed, travel*, V, 1, 5.
- στενός**, -ή, -όν, *narrow*; comp. στενότερος, III, 4, 19; as subst., τὸ στενόν, or τὰ στενά, *defile*, pass. στενοχωρία, -ας, ἡ (στενός+χώρος), *narrow pass*.
- στέργω**, στέρξω, *love*.
- στερέω**, στερήσω, etc. *deprive of*, with acc. and gen.; in pass., *be deprived of, be without*. The pres. pass. is στέρομαι.
- στέρνον**, -ου, τό (√στερ, *spread*), *breast*.
- στέρομαι** (cf. στερέω), only in pres. (the impf. is very rare), and with the force of a pf., *be deprived of, destitute of, have lost*, with gen.
- στερρῶς**, adv. (στερρός, *hard, firm*; cf. Eng. *stereotype*), *firmly, steadfastly*.
- στέφανος**, -ου, ὁ (στέφω, *pack close, encircle*), *crown, garland wreath*.
- στεφανώω**, -ώσω, etc. (στέφανος), *crown*; mid. *crown oneself, put on a wreath or garland*.
- στήλη**, -ης, ἡ (στέλλω), *pillar, slab* (of stone).
- στήναι**, see ἵστημι.
- στίβος**, -ου, ὁ (στέλλω), *beaten track, track*.
- στίξω**, στίξω, ἔστιξα, ἔστιγμαι (cf. Lat. *instigo*, Eng. *stick, sting, stigma*), *to prick, tattoo*.
- στίφος**, -ους, τό (στέφω, *pack close*; cf. Lat. *stipo*), *throng, mass*.
- στλεγγίς**, -ίδος, ἡ, *scraper, strigil*, used after exercising to remove the dust and dirt from the body, I, 2, 10; according to others, *a kind of headdress or tiara*.
- στολή**, -ης, ἡ (στέλλω), *dress, robe; collective, raiment*.
- στόλος**, -ου, ὁ (στέλλω), *equipment, armament, expedition*.
- στόμα**, -ατος, τό (cf. Eng. *stomach*), *mouth, opening, front, van*.
- στρατεία**, -ας, ἡ (cf. στρατεύω), *expedition, campaign*.
- στράτευμα**, -ατος, τό (στρατεύω), *army*.
- στρατεύω**, στρατεύσω, etc. (στρατός), *make an expedition, make war, take the field*, of commanding officers; more commonly mid., of officers or of troops.

στρατηγέω, *στρατηγήσω* etc. (*στρατηγός*), *be general, take command, abs. or with gen.: στρατηγείν ταύτην τὴν στρατηγίαν, assume this command*, I, 3, 15; *τοῦτο πρῶτον ἡμῶν στρατηγήσαι, begin your generalship over us with this*, VII, 6, 40.

στρατηγία, -ας, ἡ (*στρατηγός*), *office of general, command; generalship*, II, 2, 13.

στρατηγιάω (*στρατηγός*), *wish to be general*.

στρατηγός, -οῦ, ὁ (*στρατός*+ἄγω), *general, used of the commanders of the various divisions in Cyrus' Greek army, and also of the Persian military governors*.

στρατιά, -ᾶς, ἡ (*στρατός*), *army, troops*.

στρατιώτης, -ου, ὁ (*στρατιά*), *soldier; in pl. troops*.

Στρατοκλῆς, -έους, ὁ, *Stratocles, commander of the Cretan archers*.

στρατοπεδεύω, -ευσω, etc. (*στρατόπεδον*), *pitch one's camp, encamp, generally mid. The pres. has sometimes the force of a perf.*, VI, 3, 6.

στρατόπεδον, -ου, τό (*στρατός*+πέδον, *ground*), *camp; also army in camp*.

στρατός, -οῦ, ὁ (*στορέννυμι, spread out*), *army, force (esp. in camp)*, I, 5, 7.

στραφέντες, *see στρέφω*.

στρεπτός, -ῆς, -όν (*στρέφω*), *twisted; ὁ στρεπτός, collar, necklace, worn by Persians of rank*.

στρέφω, *στρέψω, ἔστρεψα, ἔστραμμαι, ἐστράφην* (cf. Eng. *strophe, catastrophe*), *turn, twist, braid, in pass., IV, 7, 15; intr. and in pass., turn or wheel about*, I, 10, 6.

στρουθός, -οῦ, ὁ, ἡ, *sparrow; ὁ μέγας στρουθός, ostrich*, I, 5, 2, 3.

στρωματοδέσμος, -ου, ὁ (*στρώματα, bedclothes, +δεσμός*), *sack for bedclothes*, V, 4, 13.

στυγνός, -ῆς, -όν (cf. *στυγέω, hate*), *hateful, gloomy, sullen*, II, 6, 9; *τὸ στυγνόν, sullenness*, II, 6, 11.

Στυμφάλιος, -ου, ὁ (*Στύμφαλος*), *a native of Stymphalus, in Arcadia*.

σύ, σοῦ, pl. *ὑμεῖς*, pers. pron. (Dor. *τύ*, Lat. *tu*, Eng. *thou*), *thou, you*. The nom. is used only when emphatic.

συνγ- before palatals = *σύν*.

συγγένεια, -ας, ἡ (*συγγενής*), *kinship*.

συγγενής, -ές (*σύν*+γίγνομαι), *of the same race or family, related; οἱ συγγενεῖς, kinsmen*.

συγγίγνομαι (*γίγνομαι*), *be with, associate with, meet; of the relations of student with teacher*, II, 6, 17; *of sexual intercourse*, I, 2, 12.

συγκάθημαι (*κάθημαι*), *sit down, together*.

συγκαλέω (*καλέω*), *call together, call a meeting of*.

συγκάμπτω (*κάμπτω, κάμψω, etc.*), *bend*, bend.

συγκατακαίω or **-κάω** (*καίω*), *burn along with*.

συγκατασκεδάννυμι (*σκεδάννυμι*), *sprinkle or scatter along with another*, VII, 3, 32.

συγκαταστρέφω (*στρέφω*), *join or help in subduing (mid.)*, II, 1, 14.

σύγκειμαι (*κείμεαι*), *lie together, be put together, be agreed on; τὸ συγκείμενον, place agreed on, place of rendezvous*, VI, 3, 4; *in pl. terms of agreement*, VII, 2, 7.

συγκλείω (*κλείω*), *shut to, close*.

συγκομίζω (*κομίζω*), *bring or gather together, mid.*, VI, 6, 37.

- συγκύπτω (κύπτω, κύψω, etc., stoop), draw together, converge, III, 4, 19, 21.
- συγχωρέω (χωρέω), go with, concur, yield.
- σύνειος, -α, -ον (σῦς), of swine; with χρίμα, lard, IV, 4, 13.
- Συνέννεσις, -ιος, ὁ, Syennesis, hereditary title of the kings of Cilicia, used by Xenophon as a proper name, I, 2, 12, n.
- σῦκον, -ον, τό, fig.
- σὺλ- before λ=σύν.
- συλλαμβάνω (λαμβάνω), seize, arrest, capture.
- συλλέγω, -λέξω, -έλεξα, -έλοχα, -έλεγμαι, -έλεγην (λέγω; cf. Lat. colligo), collect, gather, esp. of troops, collect, levy, raise, I, 1, 7; pass intr., gather together, assemble, IV, 1, 10.
- συλλογή, -ης, ἡ (συλλέγω), collecting, levy, of troops, I, 1, 6.
- σύλλογος, -ον, ὁ (συλλέγω), gathering, meeting.
- συμβαίνω (βαίνω), come together, occur, happen, III, 1, 13.
- συμβάλλω (βάλλω), throw together, collect; mid. contribute, I, 1, 9; agree upon, VI, 3, 3; contract, ξενίαν, VI, 6, 35; sc. γνώμην or λόγους, give one's ideas, converse, IV, 6, 14.
- συμβοάω (βοάω), call together, call to one another, VI, 3, 6.
- συμβοηθέω (βοηθέω), join in bearing aid.
- συμβολή, -ης, ἡ (σύν+βάλλω), encounter, battle.
- συμβουλεύω (βουλεύω), advise, counsel; in mid. ask advice of, consult with, I, 1, 10; act. and mid. together, II, 1, 17.
- συμβουλή, -ης, ἡ (σύν+βουλή), advice, counsel; ἡ ιερὰ συμβουλή, V, 6, 4; said with reference to the proverb ἱερὸν ἢ συμβουλή, advice is a holy thing.
- σύμβουλος, -ου, ὁ (βουλεύω), adviser.
- συμμανθάνω (μανθάνω), learn well or thoroughly, become accustomed to.
- συμμαχέω (σύμμαχος), be in alliance with.
- συμμαχία, -ας, ἡ (σύμμαχος), alliance.
- συμμάχομαι (μάχομαι), fight on one's side, be an ally of.
- σύμμαχος, -ον (σύν+μάχομαι), fighting with (i. e., on the side of), allied; as subst. ally; τὰ σύμμαχα, things that help, advantages, II, 4, 7.
- συμμείγνυμι (μείγνυμι, μέλω, ἔμειξα, μέμειγμαι, ἐμέλχην and ἐμίγην), mix with, unite, join, engage (in battle), dat.
- συμπαρασκευάζω (σκευάζω), join or aid in preparing.
- συμπαρέχω (ἔχω), join in causing or affording.
- σύμπας, -ασα, -αν (πᾶς), all together, all in a body, the whole, I, 2, 9; τὸ σύμπαν, as adv., on the whole, I, 5, 9.
- συμπέμπω (πέμπω), send with.
- συμπίπτω (πίπτω), fall together, collapse, V, 2, 24; grapple with, I, 9, 6.
- σύμπλεως, -ων, gen. -ω (σύν+π/πλα), entirely full of, with gen., I, 2, 22.
- συμποδίζω (ποδίζω), shackle; hence, hinder, encumber, IV, 4, 11.
- συμπολεμέω (πολεμέω), make war along with, help in war.
- συμπορεύομαι (πορεύω), march with, accompany.
- συμποσίαρχος, -ου, ὁ (συμπόσιον, drinking bout, feast, symposium [from σύν+πίνω]+ἀρχω), symposiarch, master of a feast, VI, 1, 30.

συμπράττω (πράττω), *do with, aid in doing, co-operate with.*

συμπρέσβεις, -ων, οἱ (σύν+πρέσβυς), *fellow-ambassadors or envoys, V, 5, 24.*

συμπροθυμέομαι (προθυμέομαι), *share in one's eagerness, join in urging that, with infin., or ὅπως.*

συμφέρω (φέρω), *bring together, collect, gather; be of use or advantage; συμφέρειν τινι τὴν πέναν, endure poverty with one, VII, 6, 20,*

σύμφημι (φημί), *agree, grant.*

σύμφορος, -ον (συμφέρω), *advantageous.*

σύν (in the older Attic ξύν), *prep. with dat., far more common in Xenophon than in most prose authors, with, together with, along with, common in phrases like Μένων καὶ οἱ σύν αὐτῷ, Menon and his troops (cf. ἀμφί), I, 2, 15; on the side of, σύν ἡμῖν, III, 1, 21; often, with the help of, esp. σύν τοῖς θεοῖς, III, 1, 23; σύν τοῖς ὅπλοις, with arms in our hands, III, 2, 8; of clothing, in, IV, 5, 33; of manner, I, 8, 4; of means, II, 6, 18. In composition σύν becomes συμ- before a labial or μ, συγ- before a palatal; before λ and ρ, ν is assimilated, and before σ with following cons. is omitted.*

συναγείρω (ἀγείρω), *collect together, assemble.*

συνάγω (ἄγω), *bring together, gather, collect, convoke.*

συναδικέω (ἀδικέω), *be an accomplice in wrong-doing.*

συναθροίζω (ἀθροίζω), *collect together; mid. intrans. assemble.*

συναινέω (αἰνέω, αἰνέσω, ἤρεσα, *praise*), *join or agree in praising, grant, VII, 7, 31.*

συναίρω (αἰρέω), *take together, embrace in one phrase; ὡς συναίρῳ εἰπεῖν, to put the matter briefly, in a word, III, 1, 38.*

συναίτιος, -ον (σύν+αἷτιος), *involved in guilt with another, implicated.*

συνακολουθέω (ἀκολουθέω), *follow along with, accompany.*

συνακοῦω (ἀκούω), *hear with or at the same time.*

συναλλίξω (ἀλλίξω), *gather or collect together.*

συναλλάττω, 2 aor. pass. *συνηλλάγην, lit. change (so as to bring) together, reconcile (πρός), in pass., I, 2, 1.*

συναναβαίνω (βαίνω), *go up or inland with.*

συναναπράττω (πράττω), *join in ex-acting.*

συνανίστημι (ἵστημι), *raise or set up with; 2 aor. intrans. rise up with, VII, 3, 35.*

συναντάω (ἀντάω, ἀντήσω, etc., *meet; cf. ἀντί, meet, meet with.*

συνάπειμι (εἶμι), *go back with.*

συναπολαμβάνω (λαμβάνω), *receive one's dues at the same time.*

συνάπτω (ἄπτω), *join, engage in (acc.) with (dat.).*

συνάρχω (ἄρχω), *rule or command jointly with (dat.).*

σύνδειπνος, -ου, ὁ (σύν+δείπνον), *companion or guest at dinner.*

συνδιαβαίνω (βαίνω), *cross over with.*

συνδιαπράττω (πράττω), *accomplish with; mid., negotiate with or at the same time, IV, 8, 24.*

συνδοκέω (δοκέω), *seem good also.*

σύνδυο (δύο), *two together, two by two.*

συνέδραμον, *see συντρέχω.*

συνεῖδον (εἶδον), *see at a glance, observe.*

συνειλεγμένοι, see συλλέγω.

συνειλημμένοι, συνειλήφασι, see συλλαμβάνω.

σύνειμι (εἰμι), be with; οἱ συνόντες, one's associates, II, 6, 20, 23.

σύνειμι (εἰμι), come together, assemble, III, 5, 7; in hostile sense, encounter, I, 10, 10.

συνείποντο, see συνέπομαι.

συνεισέρχομαι (έρχομαι), go in with or together.

συνεισπίπτω (πίπτω), fall or rush in with.

συνεκβαίνω (βαίνω), go out together or with, IV, 3, 22 n.

συνεκβιβάζω (σύν+έκ+βιβάζω, βιβάζω or βιβῶ, etc.), join or aid in forcing out.

συνεκκόπτω (κόπτω), join in cutting down.

συνεκπίνω (πίνω), drink to the dregs with, drain with.

συνεκπορίζω (πορίζω), join in providing.

συνέλαβον, see συλλαμβάνω.

συνεληλύθατε, συνελθόντες, see συνέρχομαι.

συνελόντι, see συναιρέω.

συνενεγκόντες, συνενηγεμένα, see συμφέρω.

συνεξέρχομαι (έρχομαι), go forth with.

συνεπαινέω (ἐπαινέω), join in praising or approving.

συνεπέυχομαι (εὐχομαι), vow besides or in addition.

συνεπιμελέομαι (ἐπιμελέομαι), join in taking charge of.

συνεπισπένσθαι, see συνεφέπομαι.

συνεπισπένδω (σπένδω), join or aid in pushing on.

συνεπιτριβω (τριβω, τριψω, etc., rub), destroy or ruin utterly.

συνέπομαι (έπομαι), follow with, accompany.

συνεπόμνυμι (δαννυμι), swear besides (along with another).

συνεργός, -όν (σύν+έργον), working with, as subst., co-worker, helper.

συνερρύσαν, see συρρέω.

συνέρχομαι (έρχομαι), come together, assemble, meet.

συνέσπων, see συσπάω.

συνεφέπομαι (έπομαι), follow along with, follow hard upon.

συνέχω (έχω), hold together.

συνήδομαι (ήδομαι), be glad or rejoice with, congratulate.

συνθεάομαι (θεάομαι), look at with.

σύνθημα, -ατος, τό (σύν+τίθημι), agreement, IV, 6, 20; signal, watchword, I, 8, 16.

συνθηράω (θηράω), hunt with, join in the hunt.

συνθοίτο, see συντίθημι.

συνιδείν, see συνείδον.

συνίημι (ίημι), understand.

συνίστημι (ίστημι), make stand or bring together, of persons, introduce, III, 1, 8; intr. in mid. and in perf. and 2 aor. act., stand together, assemble, gather, V, 7, 2; συνεστηκός, of troops, in compact order, VI, 5, 30; VII, 6, 26.

σύνodos, -ου, ή (συν+όδος), meeting, encounter.

σύνοιδα, (οἶδα), know with (one), share one's knowledge, VII, 6, 18; chiefly with dat. of reflexive pron. and nom. partic. be conscious of, be conscious that, I, 3, 10.

συνοίσειν, see συμφέρω.

συνολολύζω (ολολύζω, cry aloud, cf. ὀλολυγή, a cry, Lat. ulula, screech owl, Eng. owl, shout along with, join in crying out, of women, IV, 3, 19.

συνομολογέω (ὁμολογέω), *agree with one (dat.), in something (acc.), concur*; either case or both cases may be used.

συνοράω (ὁράω), *see together or at the same time, watch, view*, IV, 1, 11; V, 2, 13.

συνουσία, -as, ἡ (σύν+εἰμί), *a being together, intercourse, interview, conference*.

συντάττω (τάττω), *arrange, set in order, array, marshal, form*, of troops; mid., of the leader, *form one's own troops*, I, 10, 5; of the troops, *fall into line, form*, I, 3, 14.

συντίθημι (τίθημι), *put or place together*; mid. *contract, agree on something* + acc., *with somebody* (dat.), I, 9, 7.

σύντομος, -ον (σύν+τέμνω), *cut short, short*.

συντράπεζος, -ου, ὁ (σύν+τράπεζα), *table companion*, I, 9, 31; cf. ὁμοτράπεζος.

συντρέχω (τρέχω), *run together*.

συντρίβω (τρίβω, τρίψω, etc., rub), *rub together*; συντετριμμένους ἀνθρώπους σκέλη, *men with their legs crushed*, IV, 7, 4.

συντυγχάνω (τυγχάνω), *happen upon, fall in with*.

συνωφελέω (ὠφελέω), *join in helping*.

Συρακόσιος, -ου, ὁ (Συράκουσαι, Syracuse), *a Syracusan, inhabitant of Syracuse, in Sicily*.

Συρία, -as, ἡ (Σύριος), *Syria, the district between the Euphrates and the Mediterranean (although the name in I, 4, 4 is used of the region east of the river)*.

Σύριος, -α, -ον (Σύρος), *Syrian*.

Σύρος, -ου, ὁ, *a Syrian, native of Syria*.

συρρέω (ρέω), *flow together*; of men, *stream or flock together*.

σὺς, σὺός, ὁ, ἡ (cf. ὕς, Lat. sus, Eng. hog, sow), *swine, pig, boar*.

συσκευάζω (σκευάζω), *bring effects together*; generally mid., *pack one's effects, pack up*.

σύσκηνος, -ον, ὁ (σύν+σκηνή), *mess-mate*.

συσπάω (σπάω), *draw or sew together*.

συσπειράομαι, pf. pass. συνεσπείραμαι (σπεῖρα, coil), of troops, *be massed together, be in close array*, I, 8, 21.

συσπουδάζω (σπουδάζω), *share in one's zeal or haste*.

συστρατεύομαι, dep. (στρατεύω), *take the field with, join in a campaign with*.

συσστράτηγος, -ου, ὁ (σύν+στρατηγός), *fellow-general*.

συσστρατιώτης, -ου, ὁ (σύν+στρατιώτης), *fellow-soldier*.

συστρατοπεδεύομαι (στρατοπεδεύομαι), *encamp together*.

συχνός, -ή, -όν, *much, great*, pl. *many*; of time, *long*; διαλείποντα συχὸν ἀπ' ἀλλήλων, *some distance apart*, I, 8, 10.

σφαγιαῖζομαι, aor. ἐσφαγιάσασθην (σφάγιον), *slay a victim, offer sacrifice*.

σφάγιον, -ου, τό (σφάττω), *sacrificial victim* pl., *sacrifice*, esp. a propitiatory sacrifice and the omens drawn therefrom (cf. ἱερά).

σφαίροειδής, -ές (σφαῖρα, ball, Eng. sphere+εἶδος), *ball-like, round*.

σφάλλω, σφαλῶ, ἔσφηλα, ἔσφαλμαι, ἐσφάλην, *trip*; mid. and pass., *stumble, fall, meet with misfortune*.

σφᾶς, see οὗ.

σφάττω, σφάζω, ἔσφαξα, ἔσφαγμαι, ἔσφάγην, *slaughter* (properly by cutting the throat), *sacrifice*; then, freely, *kill, slay*.

σφεῖς, see οὐ.

σφενδονάω, ἔσφενδόνησα (σφενδόνη), *sling*.

σφενδόνη, -ης, ἡ, *sling*; also loosely used of the missile, *stone, bullet*.

σφενδονήτης, -ου, ὁ (σφενδονάω), *slinger*.

σφίσι, see οὐ.

σφοδρά, adv. (σφοδρός, *vehement, extreme*), *vehemently, exceedingly, very*. In I, 10, 18 many read σφοδρά as adj., *extreme*.

σχεδία, -ας, ἡ, *a raft*.

σχεδόν, adv. (ἔχω), *almost, nearly, about*.

σχεῖν, see ἔχω.

σχέτλιος, -α, -ον (ἔχω), *holding out, unflinching*; hence, *cruel, dreadful*, VII, 6, 30.

σχῆμα, -ατος, τό (ἔχω), *form or shape*; of troops, *formation*, I, 10, 10.

σχίζω, ἔσχισα, ἔσχίσθην (cf. Lat. *scindo*, Eng. *schism*), *split* (of wood), I, 5, 12; IV, 4, 12; pass. of troops, *be separated*, VI, 3, 1.

σχολάζω, ἔσχόλασα (σχολή), *be at leisure, have time*.

σχολαῖος, -α, -ον (σχολή), *leisurely, slow*.

σχολαίως (adv. of σχολαῖος), *slowly, sluggishly*, I, 5, 8; compar. σχολαίτερον, I, 5, 9.

σχολή, -ῆς, ἡ (ἔχω; cf. Lat. *schola*, Eng. *school*), *leisure*; σχολῆ, as adv., *slowly*, III, 4, 27; IV, I, 16.

σῶ, see σώω.

σῶζω, σώσω, ἔσωσα, σέσωκα, σέσωμαι, ἐσώθην (σῶς), *save, rescue, preserve, hold, keep*; mid. *save oneself, escape*, II, 1, 19; *return*

or *arrive safely*, III, 1, 6; σεσωμένοι, *safe and sound*, V, 5, 8.

Σωκράτης, -ου, ὁ, *Socrates*: (1) the famous Athenian philosopher, friend and adviser of Xenophon; (2) an Achaean, general in the army of Cyrus; a brief sketch of his character, II, 6, 30.

σῶμα, -ατος, τό, *body*, I, 9, 27; τὰ ἐαυτῶν σώματα, *their own persons*, I, 9, 12; σώματα ἀνδρῶν, *men*, IV, 6, 10.

σῶος, -α, -ον, or σῶς, σᾶ, σῶν, *safe and sound*.

Σῶσις, ὁ (Σωσίας), *Sosis*, of Syracuse, general under Cyrus.

σωτήρ, -ῆρος, ὁ (σῶζω), *savior*, as a title of Zeus, I, 8, 16.

σωτηρία, -ας, ἡ (σῶζω), *safety*.

Σωτηρίδας, -ου, ὁ, *Soteridas*, a hoplite of Sicily.

σωτήριος, -ον (σῶζω), *saving, bringing safety*; τὰ σωτήρια, *thank offerings for deliverance*, III, 2, 9; V, 1, 1.

σωφρονέω, σωφρονήσω, etc. (σῶς + φρήν), *be of sound mind, be prudent, wise, moderate*.

σωφρονίζω, ἐσωφρόνισα, etc., *make wise, bring to one's senses*.

σωφροσύνη, -ης, ἡ (σῶς + φρήν, *mind*), *soundness of mind, prudence, self-control, moderation*, I, 9, 3, n.

T

τ', by elision for τε.

τάγαθά, crasis for τὰ ἀγαθά.

τάλαντον, -ου, τό (γ/ταλ, *bear*; cf. Lat. *tollo*), *that which bears or supports, balance, scale*; hence, *weight*, then as a fixed weight, *talent*, sixty minas or 57¾ lbs. avoirdupois; most commonly a sum or weight of money (never

a coin), amounting to sixty minas or about \$1,080.00. See the note on I, 7, 18.

τάλλα, by crasis for τὰ ἄλλα.

ταμιεύω, ταμιεύσω (ταμίης, *steward*; cf. τέμνω), *act as steward, serve out, parcel out*, mid. II, 5, 18.

Ταμώς, -ώ, ὁ, *Tamos*, an Egyptian in command of Cyrus' fleet.

τάναντία, by crasis for τὰ ἐναντία.

ταξιαρχος, -ου, ὁ (τάξις+ἄρχω), a *taxiarch*, *commander of a taxis*.

τάξις, -εως, ἡ (τάττω), *arrangement, order*; esp. in a military sense, *array, line of battle, division, company*; τὰ ἀμφὶ τάξεις, *tactics*, II, 1, 7.

Τάοχοι, -ων, οἱ, the *Taochi*, *Taochians*, a warlike tribe of Pontus.

ταπεινός, -ῆ, -όν, *humble, submissive, groveling*, a strong word, II, 5, 13.

ταπεινῶω, ἐταπεινῶσα, etc. (ταπεινός), *humble, humiliate*.

τάπης, -ιδος, ἡ (cf. Eng. *tape, tapes-tray*), *carpet, rug*.

τάπιτήδεια, by crasis for τὰ ἐπιτήδεια.

ταράττω, ταραῶω, ἐτάραξα, τετάραμαι, ἐταράχθην (cf. τάραχος), *trouble, disturb*; pass., of troops, *be thrown into confusion*, III, 4, 19.

τάραχος, -ου, ὁ (ταράττω), *confusion*.

ταριχεύω, τεταρίχενμαι (τάριχος, *smoked meat*), *preserve, pickle*.

Ταρσοί, -ῶν, οἱ, *Tarsus*, the capital of Cilicia, birthplace of St. Paul.

τάττω, τάξω, ἔταξα, τέταχα, τέταγμαι, ἐτάχθην, *arrange*, esp. in a military sense, *draw up, form*; in mid. and pass., *take one's post, be stationed; appoint, order*, I, 5, 7; so in pass., ταχθεῖς, I, 6, 6; ἐν τῷ τεταγμένῳ, *in the appointed place*, III, 3, 18.

ταῦρος, -ου, ὁ (Lat. *taurus*, Eng. *steer, bull*).

ταῦτα, see οὗτος.

ταύτη, adv. (dat. fem. of οὗτος), *in this way, thus, here, in this respect*.

ταφείσαν, see θάπτω.

τάφος, -ου, ὁ (θάπτω; cf. Eng. *epitaph*), *burial, grave*.

τάφρος, -ου, ἡ (θάπτω), *ditch, trench*.

τάχα, adv. (ταχύς), *quickly, presently*, I, 8, 8; *perhaps, haply*, V, 2, 17.

ταχέως, adv. (ταχύς), *quickly, swiftly*.

τάχιστα, see ταχύς.

τάχος, -ους, τό (ταχύς), *speed, swift-ness*.

ταχύς, -εῖα, -ύ, comp. θάττων, sup. τάχιστος, *swift, quick, speedy*; τὴν ταχίστην ὁδόν, *by the quickest road*, I, 2, 20; so, without ὁδόν, I, 3, 14; διὰ ταχέων, *speedily*, I, 5, 9; neut. ταχύ as adv., *quickly, speedily, soon*, I, 5, 3; comp. θάττον, I, 2, 17; sup. τάχιστα, most common in intensive phrases, ὡς τάχιστα, *as soon as possible*, I, 3, 14; ὅτι τάχιστα, IV, 3, 29. In these phrases forms of δύναμαι are often expressed, ἢ ἐδύνατο τάχιστα, I, 2, 4; ἐπείδαν (or ὡς) τάχιστα, *as soon as*, III, 1, 9.

τε (before an aspirated vowel θ'). enclitic copulative conj. (Lat. *que*), *and*, rarely standing alone. I, 5, 14; regularly τε . . . τε, τε . . . καί, or τε καί, *both . . . and*, I, 8, 3; I, 1, 5; I, 9, 1; sometimes οὔτε (μήτε) . . . τε, *not . . . but*, where Eng. sacrifices the correlation of clauses, II, 5, 4; rarely continued by δέ, V, 5, 8.

τεθνᾶσι, τεθνάναι, τέθνατον, τεθνεώτες, τεθνηκότα, see θνήσκω.

τεθραμμένους, see *τρέφω*.

τέθριππον, -ου, τό (*τέτταρες*+*ἵππος*),
a four-horse chariot.

τεῖνω, *τενῶ*, *ἐτεινα*, -*τέτακα*, *τέταμαι*,
ἐτάθην (Lat. *tendo*, Eng. *thin*),
stretch; hence, *exert oneself*,
rush.

τειχιζῶ, *τειχιῶ*, etc., *build a wall*,
fortify.

τείχος, -ους, τό (Eng. *dike*), *wall*,
esp. *city wall*, then, *walled*
town, *stronghold*.

τεκμαίρομαι (*τεκμήριον*), *infer*.

τεκμήριον, -ου, τό (*τεκμαίρομαι*), *sign*,
proof, *token*.

τέκνον, -ου, τό (*τίκτω*, *bear*, *give*
birth to), *child*.

τελέθω (cf. *τέλος*), *become*, *be*, III,
2, 3; of sacrifices, *be favorable*,
VI, 6, 36; cf. *γίγνομαι*. A poetic
vb.

τελευταῖος, -α, -ον (*τελευτή*), *last*,
hindmost, *rear*; οἱ *τελευταῖοι*, *the*
rear guard, IV, 1, 10.

τελευτάω, *τελευτήσω*, etc. (*τελευτή*),
end, *finish*, trans. and intrans.;
esp., *end one's life*, *die*, I, 1, 3;
the partic. *τελευτών*, often like
an adv., *finally*, IV, 5, 16.

τελευτή, -ης, ἡ (*τέλος*), *end*, esp. *the*
end of life, *death*, with or with-
out *blow*.

τελέω, *τελῶ* or *τελέσω*, *ἐτέλεσα*, *τετέ-*
λεκα, *τετέλεσμαι*, *ἐτετέλεσθην* (*τέλος*),
bring to an end, *complete*, *pay*.

τέλος, -ους, τό, *end*, *completion*,
issue; often, adv. *τέλος*, *at last*,
in the end, *finally*, I, 9, 6; *διὰ*
τέλους, *from first to last*, VI, 6,
11; *τέλος ἔχειν*, *be at*, or *approach-*
ing an end, VI, 5, 2; also, *su-*
preme authority, *magistracy*;
in pl., of the Spartan Ephors,
II, 6, 4; VII, 1, 34.

τέμαχος, -ους, τό (cf. *τέμνω*), *slice*.

τέμνω, *τεμῶ*, *ἐτεμον* (cf. Eng. *atom*),
cut.

τέναγος, -ους, τό, *shoal*.

τερμίνθινος, -η, -ον (*τέρμινθος*, later
form, *τερέβινθος*, ἡ, *terebinth* or
turpentine-tree), of *turpentine*.

τέταρτος, -η, -ον (*τέτταρες*), *fourth*.

τετρακισχίλιοι (*τέτταρες* + *χίλιοι*),
four thousand.

τετρακόσιοι, -αι, -α (*τέτταρες*+*ἐκατόν*),
four hundred; in sing. with
collective noun, I, 7, 10.

τετραμοῖρία, -ας, ἡ (*τέτταρες*+*μοῖρα*,
portion), a *quadruple portion*,
four times as much.

τετραπλοῦς, -ῆ, -οῦν (*τέτταρες*+*ὑπλά*),
fourfold, *quadruple* (cf. *ἀπλοῦς*,
διπλοῦς, etc.).

τετταράκοντα (*τέτταρες*), *forty*.

τέτταρες, -α, *four*.

Τευθρανία, -ας, ἡ, *Teuthrania*, a
district in southwestern Mysia.

τεύξεσθε, see *τυγχάνω*.

τεῦχος, -ους, τό (*τεύχω*, *make*, *fash-*
ion), *tool*, *vessel*, *jar*, *chest*.

τεχνάζω (*τέχνη*), *use art* or *cunning*.

τέχνη, -ης, ἡ (cf. Eng. *technical*),
art, *skill*, *means*, *device*.

τεχνικῶς, adv. (*τεχνικὸς*, *skilful*),
skilfully, *artfully*.

τέως, adv. (cf. *ἔως*), *meanwhile*, *for*
a time, *hitherto*, VII, 5, 8.

τῇ, adv. (dat. fem. of the art.),
here; τῇ μὲν . . . τῇ δέ, *in one*
place . . . in another, IV, 8, 10;
in some respects . . . in others,
III, 1, 12; so τῇ μὲν . . . ὁπότε δέ,
VI, 1, 20 f.

τῇδε, see *οἶδε*.

τήκω, perf. *τέτηκα* (cf. Lat. *tabes*,
decay, Eng. *thaw*), *melt*.

Τηλεβόας, ὁ, *the Teleboas*, a river
in Armenia, flowing into the
Euphrates.

τῆμερον (τ-, mutilated demonstr. pron. stem, + ἡμέρα), *today*.

Τημνίτης, -ου, ὁ, *a native of Temnus, in Aeolis*.

τηνικαῦτα, *adv. at that time, then, answering to ἦνκα or ἐπελ*.

Τήρης, -ου, ὁ, *Teres, ancestor of Seuthes, king of the Odrysae*.

τιάρα, -ας, ἡ (Eng. *tiara*), *tiara, a Persian headdress. The upright tiara was a badge of royalty, II, 5, 23.*

τιαροειδής, -ες (τιάρα + εἶδος), *tiara-shaped*.

Τιβαραῖνοι, -ῶν, οἱ, *the Tibarēni, a tribe in Pontus*.

Τίγρης, -ητος, ὁ, *the Tigris, one of the two great rivers of Assyria*.

τίθημι, *θήσω, ἔθηκα, τέθηκα, ἐτέθην, 2 aor. mid. ἐθέμην; the perf. mid. is supplied by κεῖμαι (related to Lat. dare, Eng. do), place, put, set, arrange; of games, institute, I, 2, 10; θέσθαι τὰ ὅπλα, a military phrase, meaning most commonly, halt under arms, i. e., in a position of rest, but ready at once to assume the defensive, I, 5, 14; or, take a position under arms, II, 2, 21, but sometimes also, ground arms, I, 5, 17; I, 10, 16.*

Τιμασίων, -ωνος, ὁ, *Timasion, of Dardanus in the Troad, elected general in the place of Clearchus*.

τιμάω, -ήσω, etc. (τιμή), *value, honor*.

τιμή, -ῆς, ἡ (τιω, esteem), *value, price, VII, 5, 2; VII, 8, 6; honor, esteem, I, 9, 29.*

Τιμησιθεός, -ου, ὁ, *Timesitheus, of Trapezus, πρόξενος of the Mosynocci*.

τίμιος, -α, -ον (τιμή), *held in honor, esteemed, precious, valuable*.

τιμωρέω, -ήσω, etc. (τιμωρός, *avenger*, from τιμή + ὀράω), *help, avenge; mid., take vengeance on, punish; pass., be punished*.

τιμωρία, -ας, ἡ (cf. τιμωρέω), *vengeance, punishment, II, 6, 14.*

Τιρίβαζος, -ου, ὁ, *Tiribazus, governor of western Armenia*.

τις, τι, *gen. τινός, indef. pron., enclitic, as subst., somebody, anybody, something, anything, one, pl. some, they, people; often of a definite person whom one does not choose to name, I, 4, 12; as adj., a, any, some, a certain, a sort of; often with limiting force, μία τις, ἑλπίς, any single hope, II, 1, 19; σχεδόν τι, pretty nearly, VI, 4, 20; πόση τις, about how large, II, 4, 21; ὅποιον τι, what sort of a thing, III, 1, 13.*

τίς, τι, *gen. τίνος, interrog. pron., who, which, what, what kind of, neut. often as adv., why*.

Τισσαφέρνης, -ου, ὁ, *Tissaphernes, a Persian noble, satrap of Caria, Lydia, and Ionia. See the Introd., § 23.*

τιτρώσκω, τρώσω, ἔτρωσα, etc. (cf. τραῦμα), *wound*.

τλήμων, -ον, *gen. -ονος (τλάω, endure), suffering, wretched*.

τοί, *post-pos. intensive particle, enclitic (orig. ethic dat. of τό = σύ), in truth, verily, often best rendered by emphasis*.

τοιγαροῦν, *inferential conj. (τοί + γάρ + οὖν), therefore, accordingly*.

τοίνυν, *inferential conj., post-positive (τοί + νύν), therefore, then, accordingly, moreover*.

τοιόσδε, -άδε, -ὅνδε (τοῖος, *such* + δε), *such, referring to what follows; esp., ἔλεξε τοιᾶδε, he spoke as follows*.

- τοιούτος**, *τοιαύτη*, *τοιούτο(ν)*, dem. pron., of such a sort or kind, such, regularly referring to what precedes (contrast *τοιόσδε*); *ἐν τῷ τοιούτῳ*, at such a crisis, V, 8, 20; cf. I, 7, 5, n.; *τούτων τοιούτων δυνων*, this being the case, II, 5, 12.
- τοιχος**, -ου, ὁ (cf. *τείχος*), wall (of a building).
- τολμάω**, *τολμήσω*, etc. (*τόλμα*, daring), dare, have the courage, endure, II, 2, 12; in a bad sense, have the effrontery, VI, 4, 14; VII, 7, 46.
- Τολμίδης**, -ου, ὁ, *Tolmides*, an Elean, herald of the Greek army.
- τοξεύμα**, -ατος, τό (*τοξεύω*), arrow.
- τοξεύω**, *τοξεύσω*, etc. (*τόξον*), shoot with a bow, shoot arrows, abs.; pass. be hit with an arrow, I, 8, 20; IV, 1, 18.
- τοξικός**, -ή, -όν (*τόξον*), pertaining to the bow; as subst., ἡ *τοξική* (sc. *τέχνη*), archery, I, 9, 5.
- τόξον**, -ου, τό, bow.
- τοξότης**, -ου, ὁ (*τόξον*), bowman, archer.
- τόπος**, -ου, ὁ (cf. Eng. *topic*), place, spot, district, region.
- τοσόσδε**, *τοσήδε*, *τοσόνδε*, dem. pron. (*τόσος*, so great, +δε), so much, in pl. so many, VI, 5, 19; only so many, i. e., so few, II, 4, 4.
- τοσοῦτος**, *τοσαύτη*, *τοσοῦτο(ν)*, dem. pron., commoner than *τοσόσδε*, of such a size or number, so great, so much, pl., so many; often following ὅσος (cf. *quantus* . . . *tantus*), ὅσῳ . . . *τοσοῦτῳ*, with comps., the more . . . the more, I, 5, 9; *τοσοῦτον*, as adv., so much, I, 8, 13; III, 1, 45. *εἶπε τοσοῦτον*, said only thus much, I, 3, 15; II, 1, 9.
- τότε**, adv., at that time, then; *τῶν τότε*, of the men of that time, II, 2, 20.
- τοτέ**, adv., at times; *τοτέ μὲν . . . τοτέ δέ, νῶν . . .* then, VI, 1, 9.
- τοῦμπαλιν**, crasis for *τὸ ἐμπαλιν*.
- τράγημα**, -ατος, τό (*ἔτραγον*, ate), in pl., dainties, sweetmeats.
- Τράλλεις**, -εων, οἱ, *Tralles*, a city of Caria.
- Τρανίψαι**, -ων, οἱ, the *Tranipsae*, a Thracian tribe.
- τράπεζα**, -ης, ἡ (*τέτταpes+πούς*), table.
- Τραπεζούντιος**, -ου, ὁ (*Τραπεζοῦς*), a *Trapezuntian*, native of *Trapezus*.
- Τραπεζοῦς**, -οῦντος, ἡ, *Trapezus*, the modern *Trebizond*, a city in Pontus.
- τράποιτο**, see *τρέπω*.
- τραῦμα**, -ατος, τό (cf. *τιτρώσκω*), wound.
- τράχηλος**, -ου, ὁ, throat, neck.
- τραχύς**, -εῖα, -ύ, rough, rugged, harsh; ἡ *τραχεία* (sc. *γῆ*), rough ground, IV, 6, 12.
- τρεῖς**, *τρία*, gen. *τριῶν* (Lat. *tres*, Eng. *three*), three.
- τρέπω**, *τρέψω*, *ἔτρεψα*, *ἔτραπον*, *τέτροφα* and *τέτραφα*, *τέτραμμαι*, *ἐτρέφην* and *ἐτράπην* (Lat. *torqueo*, Eng. *throw*), turn, turn back, put to flight (eis *φνγὴν*), I, 8, 24; so in mid., V, 4, 16; mid., turn oneself to, have recourse to, II, 6, 5; take flight, IV, 8, 19; of places, be turned toward, face, III, 5, 15.
- τρέφω**, *θρέψω*, *ἔθρεψα*, *τέτροφα*, *τέτραμμαι*, *ἐτρέφην*, *ἐτράφην*, nourish, support, maintain, V, 1, 12; oftener in pass., be maintained, I, 1, 9; be reared, III, 2, 13; *τεθραμμένους*, fed up, fattened, V, 4, 32. *ἐλάνθανεν τρεφόμενον*, see *λανθάνω*.

τρέχω, δραμοῦμαι, ἔδραμον, -δεδράμηκα, *run*.

τρέω, aor. ἔτρεσα (cf. Lat. *tremo*, *shake*), *tremble*; with acc., *flee from in terror*, I, 9, 6. A poetic verb.

τρία, see *τρεῖς*.

τριάκοντα, indecl., *thirty*.

τριάκοντορος, -ου, ἡ (τριάκοντα), *a ship with thirty oars, triacounter*.

τριάκοντιοι, -αι, -α (τρεῖς+ἐκατόν), *three hundred*.

τριβή, -ῆς, ἡ (τριβω, *rub*), *a rubbing, wearing away*; *practice*, V, 6, 15.

τριήρης, -ους, ἡ (τρεῖς+ῥα, *fit*, or ῥε, *row*), properly an adj., *sc. ναὺς, trireme*, a ship with three banks of oars, *warship*; often contrasted with *πλοῖον*, *transport*.

τριηρίτης, -ου, ὁ (τριήρης), *one serving on a trireme, sailor*, VI, 6, 7.

τρίπηχυς, -υ (τρεῖς+πῆχυς), *three cubits long*.

τριπλάσιος, -α, -ον (τρεῖς+ῥπλα), *threefold, three times as large*.

τρίπλεθος, -ον (τρεῖς+πλέθρον), *of three plethra, three plethra wide*.

τρίπους, -ουν, gen., -οδος, ὁ (τρεῖς+πούς), *three-footed*; as subst. *tripod, table with three legs*.

τρίς, adv. (τρεῖς), *three times*; *eis tris*, somewhat stronger, *up to three times*, VI, 4, 16, 19.

τρισάσμενος, -η, -ον (τρὶς+ἄσμενος), *thrice-glad, very glad*.

τρισκαίδεκα, indecl. (τρεῖς καὶ δέκα), *thirteen*.

τρισμύριοι, -αι, -α (τρεῖς+μύριοι), *thirty thousand*.

τρισχίλιοι, -αι, -α (τρεῖς+χίλιοι), *three thousand*.

τριταῖος, -α, -ον (τρίτος), *on the third day*.

τρίτος, -η, -ον (τρεῖς) *third*; τὸ τρίτον, *the third time*, I, 6, 8; τῇ τρίτῃ, *on the third day*, I, 7, 20; ἐπὶ τῷ τρίτῳ, *at the third signal*, II, 2, 4.

τρίχα and **τριχῆ**, adv. (τρεῖς), *threefold, in three divisions*.

τρίχινος, -η, -ον (θρίξ, *τριχός*, *hair*, Eng. *trichina*), *made of hair*.

τρίχοϊνικος, -ον (τρεῖς+χοῖνιξ), *holding or filling three choinices*.

τρόπαιον, -ου, τό (τροπή; cf. Eng. *trophy*), *trophy*, sometimes merely spoils affixed to a tree or post.

τροπή, -ῆς, ἡ (τρέπω), *a turning (of the enemy), rout, flight*.

τρόπος, -ου, ὁ (τρέπω), *turn, manner, way, fashion*; τόνδε τὸν τρόπον, *in the following way*, I, 1, 9; τρόπῳ τι, *after a fashion*, II, 2, 17; ἐκ ποντὸς τρόπου, *by hook or crook*, III, 1, 43; of a person, *character, bent*, πρὸς τοῦ Κύρου τρόπου, *in keeping with Cyrus' character*, I, 2, 11.

τροφή, -ῆς, ἡ (τρέφω), *support, maintenance*.

τροχάζω (cf. *τροχός*, *wheel*, Eng. *track*), *run forward*.

τρυπάω, τετρύπημαι (τρύπη, *hole*), *bore, pierce*; τὰ ὦτα τετρυπημένον, *with his ears bored*, III, 1, 31.

Τρωάς, -άδος, ἡ (Τροία, *Troy*), *the Troad, the district in the north-western part of Asia Minor*.

τρωκτός, -ή, -όν (verbal of τρώγω, *gnaw*), *that may be eaten, edible*.

τρωτός, -ή, -όν (verbal of τιρώσκω) *vulnerable*.

τυγχάνω, τεύξομαι, *ετυχον, τεύχῃ*: (1) *trans., hit*, with gen., III, 2, 19; *reach, attain, meet*, I, 4, 15; 9, 29; τῆς τελευτῆς, II, 6, 29; with

two gens., V, 7, 33; with acc. of thing and gen. of person, VI, 6, 32; (2) intrans., *happen, chance*; generally construed with a supplementary partic., which expresses the main idea; *παρὼν ἐτύγχευε*, *was there, as it happened*, I, 1, 2. The partic. is at times omitted (or is to be supplied from the context), II, 2, 17; III, 1, 3. Acc. abs. *τυχόν*, *perhaps*, VI, 1, 20.

Τυριδαίον, -ον, τό, *Tyriaeum*, a city in Phrygia.

τυρός, -οῦ, ὁ, *cheese*, in pl. II, 4, 28.

τύρσις, -ιος, ἡ (cf. Lat. *turris*, *tower*), *tower, turret*.

τύχη, -ης, ἡ (cf. *τυχάνω*), *fortune, luck*.

τυχών, see *τυχάνω*.

Y

ὑβρίζω, *ὑβριῶ*, *ὑβρισα*, *ὑβρικα*, *ὑβρισμαί*, *ὑβρίσθην* (*ὑβρις*), *treat with indignity or outrage, abuse, insult*; abs., *act with insolence*.

ὑβρις, -εως, ἡ (*ὑπέρ*), *overweeningness, arrogance, insolence, wantonness*.

ὑβριστότερος, -α -ον and sup. **ὑβριστότατος**, -η -ον, *more or most insolent or wanton*, V, 8, 3, 22. No positive occurs, but the noun *ὑβριστής* has adjectival force.

ὑγιαίνω (*ὑγής*, *healthy*; cf. Eng. *hygiene*), *be well, strong*.

ὑγρότης, -ητος, ἡ (*ὑγρός*, *wet*), *wetness, suppleness*, V, 8, 15.

ὑδροφορέω (*ὑδροφόρος*), *carry water*.

ὑδροφόρος, -ον (*ὑδωρ + φέρω*), *bearing water*; as subst., *water-carrier*, IV, 5, 10.

ὑδωρ, -ατος, τό (Lat. *unda*, Eng. *water*; cf. *hydraulic, etc.*) *water*; *ὑδωρ ἐξ οὐρανοῦ*, *rain*, IV, 2, 2.

ὑδοῦς, -οῦ, ὁ (cf. *υἱός*), *grandson*.

υἱός, -οῦ, ὁ (often spelt *υῖός*), *son*.

ῦλη, -ης, ἡ, (Lat. *silva*), *wood, forest, brush*.

ὑμεῖς, see *σύ*.

ὑμέτερος, -α, -ον (*ὑμεῖς*), *your, yours*.

ὑπάγω (*ἄγω*), *lead on, advance slowly, advance*; mid., *lead on or suggest craftily*, II, 1, 18.

ὑπαίθριος, -α, -ον (*ὑπό + αἶθρια*, *open air*), *in the open air*.

ὑπαίτιος, -ον (*ὑπό + αἶτλα*), *under a charge, censurable*, III, 1, 5, n.

ὑπακούω (*ἀκούω*), *harken to, heed*, IV, 1, 9; *obey*, VII, 3, 7.

ὑπαντάω (*ἀντάω*, *ἀντήσω*, *ἡντησα*, *meet*), *go to meet*.

ὑπαντιάζω, *go to meet, meet*.

ὑπαρχος, -ου, ὁ (*ἄρχω*), *subordinate officer, lieutenant*; in a province, *prefect, vice-satrap*, IV, 4, 4.

ὑπάρχω (*ἄρχω*), properly, *be under, serve as foundation, begin*, with partic., II, 3, 23; *support, favor*, I, 1, 4; with dat. (of possessor) it may often be rendered, *have to begin with, have to count upon*, II, 2, 11; *ἐκ τῶν ὑπαρχόντων*, *as far as their means permitted*, VI, 4, 9.

ὑπασπιστής, -οῦ, ὁ (*ὑπό + ἀσπίς*), *shield-bearer, squire*.

ὑπέικω (*εἴκω*, *εἴξω*, *εἴξα*), *yield*; cf. Eng. *weak*, *give way, yield, submit*.

ὑπέμι (*εἶμι*), *be under*.

ὑπεληλυθέναι, see *ὑπέρχομαι*.

ὑπέρ, prep. with gen. and acc. (cf. Lat. *super*, Eng. *over*): (1) with gen., of place, *over, above*, I, 10, 12; *beyond*, I, 10, 14; II, 6, 2 (cf. acc. I, 1, 9); *for, on behalf of*, I, 3, 4; *in the name of*, V, 5, 13; (2) with acc., *over, beyond*, I, 1, 9 (cf. gen. II, 6, 2), of numbers, *above, more than*, V, 3, 1

ὑπεράλλομαι (ἄλλομαι), *leap over*.

ὑπερανατείνω (τείνω), *stretch out over*.

ὑπερβαίνω (βαίνω), *go over, cross, scale*.

ὑπερβάλλω (βάλλω), *throw over*; intr. *pass or cross over*, IV, 1, 7.

ὑπερβολή, -ῆς, ἡ (βάλλω), *a passing over, crossing, pass*.

ὑπερδέξις, -ον (ὑπέρ+δεξιός), *above on the right, above*, III, 4, 37; V, 7, 31.

ὑπερέρχομαι, ὑπερῆλθον (ἐρχομαι), *cross or pass over*.

ὑπερέχω (ἔχω), *be above, project, overhang*.

ὑπέρθεν, adv. (ὑπέρ), *from above, overhead*.

ὑπερκάθημαι (κάθημαι), *be stationed above, with gen.*

ὑπερόριος, -α, -ον, or -ος, -ον (ὑπέρ+ὄριος, boundary; cf. ὁρίζω), *over the border, foreign*; ἡ ὑπερορία, *foreign lands*, VII, 1, 27.

ὑπερύψηλος, -ον (ὑπέρ+ὑψηλός), *exceedingly high*.

ὑπέρχομαι (ἐρχομαι), *go under, go secretly, withdraw*, V, 2, 30.

ὑπέσχετο, ὑπεσχημένοι, ὑπέσχου, see ὑπισχνέομαι.

ὑπέχω (ἔχω), *undergo, submit to*; in V, 8, 1, δίκην ὑποσχεῖν, *give an account for (gen.)*.

ὑπήκοος, -ον (ὑπακούω), *listening to, obedient, subject to*; as subst., *subject, vassal*.

ὑπηρετέω, ὑπηρετήσω, etc. (ὑπηρετής), *serve as menial, serve, help*, dat., I, 9, 18; *provide*, III, 5, 8.

ὑπηρετής, -ου, ὁ (ὑπό+ἐρέτης, rower), *properly, under-rower*; then, *underling, menial, servant*.

ὑπισχνέομαι, ὑποσχήσομαι, ὑπεσχόμεν, ὑπέσχημαι, *promise, undertake (abs. or with infin., generally fut.)*.

ὕπνος, -ου, ὁ, *sleep*.

ὑπό (by elision ὑπ' or ὑφ'), prep. with gen., dat., or acc.; cf. Lat. *sub, under*: (1) with gen., lit. *from under*, VI, 4, 22, 25; *under*; ὑπὸ μαστίγων, *under the lash*, III, 4, 25; often of the agent, with passives, *by, through, at the hands of*, I, 1, 10; so with virtual passives, παθεῖν, etc., I, 3, 4; also with things (by a slight personification), ὑπὸ λιμοῦ, I, 5, 5; (2) with dat., *under, at the foot of*, with vbs. of rest, I, 2, 8; *in the power of*, VII, 2, 2; (3) with acc., *under*, with vbs. of motion, I, 8, 27. In composition ὑπο- means *under, secretly*, or has the force of *somewhat, rather*.

ὑποδέεστέρος, -α, -ον (ὑπό+δέω, lack), comp.; the positive ὑποδεής (cf. ἐνδεής) does not occur, *inferior*, I, 9, 5.

ὑποδείκνυμι (δείκνυμι), *show privately, give indications*, V, 7, 12.

ὑποδέχομαι (δέχομαι), *receive under one's protection, welcome*.

ὑποδέω (δέω), *tie under*; mid., *bind one's sandals on*; ὑποδεδημένοι, *with their shoes on*, IV, 5, 14.

ὑπόδημα, -ατος, τό (ὑποδέω), *sandal, shoe*.

ὑποζύγιον, -ου, τό (ὑπό+ζυγόν, yoke), *beast of burden, baggage animal*.

ὑποκαταβαίνω (βαίνω), *go down a little*, VII, 4, 11.

ὑπολαμβάνω (λαμβάνω), *take or receive under one's protection*, I, 1, 7; *take up* (the discourse, λόγον), *reply, answer*, II, 1, 15; μεταξὺ ὑπολαβών, *interrupting him in the midst of his talk*, III, 1, 27.

- ὑπολείπω (λείπω), *leave behind; pass., be left behind, fall behind.*
- ὑπολόχαγος, -ου, ὁ (ὑπό+λοχαγός), *lieutenant, probably a captain of fifty=πεντηκοντήρ, V, 2, 13.*
- ὑπολύω (λύω), *loose beneath; mid., untie one's sandals, IV, 5, 13.*
- ὑπομαλακίζομαι (μαλακίζομαι), *weaken a little, begin to yield.*
- ὑπομένω (μένω), *stay behind, wait, halt; await an attack, stand one's ground; wait for, IV, 1, 21.*
- ὑπόμνημα, -ατος, τό (μυμνήσκω), *reminder, mention, I, 6, 3.*
- ὑπόπεμπτος, -ον (verbal of ὑποπέμπω), *sent secretly or with covert purpose, sent as a spy.*
- ὑποπέμπω (πέμπω), *send secretly, send as a spy.*
- ὑποπίνω (πίνω), *drink a little; perf. partic. ὑποπεπωκώς, rather drunk, VII, 3, 29.*
- ὑποπτεύω, ὑπώπτειον, ὑπώπτεισα, *suspect, apprehend, mistrust, with acc., infin., or μή.*
- ὑποστρατηγέω (στρατηγέω), *be lieutenant, be general under (dat.).*
- ὑποστράτηγος, -ου, ὁ (ὑπό+στρατηγός), *under-general, lieutenant-general.*
- ὑποστρέφω (στρέφω), *turn or wheel round, face about, VI, 6, 38; ὑποστρέφας, evading the trap, II, 1, 18, n.*
- ὑποσχεῖν, see ὑπέχω.
- ὑπόσχησθε, ὑπόσχοιτο, ὑποσχόμενος, see ὑπισχνέομαι.
- ὑπουργός, -όν (ὑπό+ῥεργ), *condu-cive to, V, 8, 15.*
- ὑποφαίνω (φαίνω), *intr., shine a little; of the day, begin to dawn.*
- ὑποφείδομαι (φείδομαι, φείσομαι, spare), *spare somewhat or of set purpose, IV, 1, 8.*
- ὑποχείριος, -ον (ὑπό+χείρ), *under the hands of, in the power of (dat.).*
- ὑποχος, -ον (ὑπό+ἔχω), *under the control of, subject to (dat.).*
- ὑποχωρέω (χωρέω), *make way, give way, withdraw, retreat, I, 4, 18; move on, IV, 5, 19.*
- ὑποψία, -ας, ἡ (ὑφοράω), *suspicion, distrust, apprehension.*
- Ὑρκάνιοι, -ων, οἱ, *the Hyrcanians, a people living southeast of the Caspian Sea.*
- ὑς, ὅς, ὁ, ἡ (cf. σὺς), *swine, pig.*
- ὑστεραίος, -α, -ον (ὑστερος), *later, following, next; often with ἡμέρα omitted, e.g., τῇ ὑστεραίᾳ, on the following day, I, 2, 21; τὴν ὑστεραίαν, III, 5, 13.*
- ὑστερέω, -ήσω, etc. (ὑστερος), *be or come too late for (gen.).*
- ὑστερίξω (ὑστερος), *be behindhand.*
- ὑστερος, *later, latter, following, behind; neut. as adv., ὕστερον, later, afterward.*
- ὑφ', see ὑπό.
- ὑφειμένως, *adv. (ὑφειμένος, perf. partic. of ὑφίημι), submissively.*
- ὑφείτο, see ὑφίημι.
- ὑφέξω, see ὑπέχω.
- ὑφηγέομαι (ἡγέομαι), *lead on slowly.*
- ὑφίημι (ἱημι), *put under, concede, give up, III, 5, 5; permit, with dat. and infin., VI, 6, 31; mid., put oneself under, yield, surrender, III, 1, 17.*
- ὑφίστημι (ίστημι), *place under, station secretly, IV, 1, 14, n.; intr. in mid. and 2 aor. act., undertake, promise, volunteer, IV, 1, 26; withstand, resist, III, 2, 11.*
- ὑφώραω (ὀράω), *regard with suspicion.*

ὑψηλός, -ή, -όν (cf. ὕψος), *high, lofty*;
τὸ ὑψηλόν, *height*, III, 4, 25.
ὕψος, -ους, τὸ (ὑπέρ), *height*.

Φ

φαγεῖν, φάγωσιν, see ἐσθίω.
φαιδρός, -ά, -όν (φάω, *shine*; cf.
φαίνω), *bright, beaming*.

φαίη, see φημί.

φαίνω, φανῶ, ἐφῆνα, -πέφαγκα and
πέφῆνα, πέφασμαι, ἐφάνην (φάος,
φῶς, *light*), *bring to light, show*,
IV, 3, 13; *give light, shine*, IV,
4, 9; pass., *be shown, appear*,
seem, with infin. (which may be
omitted) of mere semblance, I,
3, 19; with partic. of what is true,
οὐ φθονῶν ἐφαίνετο, *he plainly did*
not envy, I, 9, 19.

φάλαγξ, -γγος, ἡ, *phalanx, battle-*
array, generally a close forma-
tion, eight men deep, I, 2, 17;
without reference to the normal
form, *the main body*, III, 3, 11;
ἐπὶ φάλαγγος, *in line of battle*
IV, 3, 26.

Φαλίνος, -ου, ὁ, *Phalīnus*, a Greek
in the service of Tissaphernes.

φανείται, φανέντος see φαίνω.

φανερός, -ά, -όν (φαίνω), *in plain*
sight, clear, evident; ἐν τῷ φα-
νερῷ, *openly*, I, 3, 21; common
with parties in pers. constr., ἐπι-
βουλευὼν μοι φανερός γέγονας, *it has*
become clear that you are plot-
ting against me, I, 6, 8.

φανερῶς, adv. (φανερός), *plainly*,
manifestly.

φαρέτρα, -ας, ἡ, *quiver*.

φάρμακον, -ου, τό (cf. Eng. *phar-*
macy, drug, poison).

φαρμακοποσία, -ας, ἡ (φάρμακον+
πίνω), *a taking of physic or poi-*
son.

Φαρνάβαζος, -ου, ὁ, *Pharnabazus*,
satrap of Lesser Phrygia and
Bithynia.

Φασιανοί, -ῶν, οἱ (φᾶσις), *the Phasi-*
ans, a name given to the people
living on the banks of the Phasis
river: (1) in Colchis, V, 6, 36; (2)
in Armenia, IV, 6, 5.

φασίν, see φημί.

Φᾶσις, -ιος, ὁ, *the Phasis*, a river:
(1) in Colchis, V, 6, 36; (2) in Ar-
menia, IV, 6, 4.

φάσκω (φημί), found only in pres.
system, *say, assert, allege*.

φατέ, see φημί.

φαῦλος, -η, -ον, *mean, trifling, of*
no account.

φέρω, οἶσω, ἤνεγκα, ἤνεγκον, ἐνήνοχα,
ἐνήνεγμα, ἐνέχθην (Lat. *fero*, Eng.
bear), *bear, carry, bring*; *carry*
off, II, 1, 6; *yield, produce*, I, 2,
22; of tribute, *pay*, V, 5, 7; of
roads, *lead*, III, 5, 15; so of winds,
V, 7, 7; mid., *bear off as one's*
own, VI, 6, 1; pass., often of vio-
lent motion, *be borne, be hurled*.
be dashed, fly, I, 8, 20, n.; χαλεπῶς
or βαρέως φέρειν, *take it ill, be*
troubled, I, 3, 3; II, 1, 4; φέρειν καὶ
ἀγειν, *plunder, ravage*, II, 6, 5, n.

φεύγω, φεύξομαι and φευξοῦμαι, ἐφυ-
γον, πέφευγα, *flee, take flight*;
flee one's country, be banished.
be an exile, IV, 8, 25; οἱ φεύγοντες,
the exiles, I, 1, 7.

φημί, φήσω, ἔφησα, rare save in pres.,
impf., and 2 aor., the fut. being
generally ἐρῶ, the aor. εἶπον and
the perf. ἐρηκα, *declare, affirm*,
say, regularly calling for the
infin. constr.; an isolated case
with ὅτι, VII, 1, 5; frequently
parenthetic, *said he, said they*,
etc.; in answers, *say yes* (I, 6, 7),
unless a neg. is added, οὐκ ἔφη,

- said no, denied, IV, 1, 23. A neg. which in Eng. is attached to the dependent vb. is in Greek regularly attached to *φημι*; οὐκ ἔφασαν *λέναι*, they declared they would not go, I, 3, 1. *φημι* is the strongest of the vbs. of saying, meaning, *aver, asseverate*; it may even take the neg. *μή*, as a vb. of swearing.
- φῆς, φήσῃ, φήσω*, see *φημι*.
- φθάνω, φθάσω* or *φθήσομαι, ἔφθασα*, get the start of, anticipate, outstrip, act first, often followed by *πρὶν*, II, 5, 5; often with suppl. partic. which expresses the main idea; *φθάσαι καταλαβόντες*, to seize in advance, I, 3, 14; cf. III, 4, 49; *πορευόμενον δ' αὐτὸν φθάνει ἡμέρα γενομένη*, the break of day surprised him on his way, V, 7, 16.
- φθέγγομαι, φθέγξομαι, ἐφθεγξάμην* (cf. Eng. *diphthong*), make or utter a sound, cry out, scream, shout.
- φθίρω, φθερῶ, ἔφθειρα, ἔφθαρκα* and *ἔφθορα, ἔφθαρμαι, ἐφθάρην*, corrupt, spoil; of a country, lay waste, IV, 7, 20.
- φθονέω, φθονήσω*, etc. (*φθόνος, ὁ*, envy), envy (dat.).
- φιάλη, -ης, ἡ*, (cf. Eng. *phial, vial*), a shallow bowl, for drinking or pouring libations.
- φιλαίτερον*, see *φίλος*.
- φιλέω, φιλήσω*, etc. (*φίλος*), love.
- Φιλῆσιος, -ου, ὁ*, *Philēsius*, of Achaëa, elected general in the place of Menon, III, 1, 47.
- φιλία, -ας, ἡ* (*φίλος*), friendship; *διὰ φιλίας ἵέναι τινί*, see *διά*; *πρὸς φιλίαν ἀφιέναι*, let go in peace, I, 3, 19.
- φιλικός, -ή, -όν* (*φίλος*), friendly.
- φιλικῶς*, adv. (*φιλικός*), in a friendly manner; *φιλικῶς διακεῖσθαι*, be on friendly terms with, II, 5, 27.
- φίλιος, -α, -ον* (*φίλος*), friendly, at peace with; esp. of countries with or without *χώρα*.
- φιλιππος, -ον* (*φίλος+ἵππος*), fond of horses, I, 9, 5, in sup.
- φιλόθηρος, -ον* (*φίλος+θήρα*), fond of hunting, I, 9, 6, in sup.
- φιλοκερδέω* (*φιλοκερδής*, greedy for gain, *φίλος+κέρδος*), be greedy for gain.
- φιλοκίνδυνος, -ον* (*φίλος+κίνδυνος*), loving danger, venturesome, II, 6, 7; sup. I, 9, 6.
- φιλομαθής, -ές* (*φίλος+μανθάνω*), fond of learning, eager to learn.
- φιλονικία, -ας, ἡ* (*φίλος+νίκη*), rivalry, IV, 8, 27.
- φιλοπόλεμος, -ον* (*φίλος+πόλεμος*), fond of or devoted to war.
- φίλος, -η, -ον*, adj., friendly, comp. *φιλαίτερον*, I, 9, 29; commonly as a noun, friend, I, 1, 2.
- φιλόσοφος, -ου, ὁ* (*φίλος+σοφός*), lover of wisdom, philosopher.
- φίλοστρατιώτης, -ου*, adj. (*φίλος+στρατιώτης*), friend of the soldiers, VII, 6, 4.
- φιλοτιμέομαι, φιλοτιμήσομαι*, etc. (*φιλότιμος*, loving honor), love or seek honor, be ambitious, jealous.
- φιλοφρονέομαι*, aor. *ἐφιλοφρονήσαμην* or *ἐφιλοφρονήθην* (*φίλος+φρήν*), be well disposed, show kindness; with acc., treat kindly, greet kindly, II, 5, 27.
- Φλειάσιος, -ου, ὁ*, a *Phliasian*, native of *Phlius* in Peloponnēsus.
- φλυαρέω* (*φλύαρος*, nonsense), talk nonsense.
- φλυαρία, -ας, ἡ*, nonsense, rubbish; in pl., I, 3, 17.
- φοβερός, -ά, -όν* (*φόβος*), frightful, terrible, II, 5, 9; pass., filled with fear, fearful, V, 7, 2.

- φοβέω, φοβήσω, etc. (φόβος), *frighten, scare*, IV, 5, 17; generally dependent, *fear, be afraid, be frightened*, I, 3, 17.
- φόβος, -ου, ὁ, *fear, terror, panic*; τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον, *the fear inspired by the Greeks in the barbarians*, I, 2, 18.
- Φοινίκη, -ης, ἡ (Φοῖνιξ), *Phoenicia*, the district on the coast of Syria, between the Lebanon mountains and the sea.
- φοινικιστής, -οῦ, ὁ (cf. φοινικοῦς), *a wearer of the purple, i.e., an officer of rank at the Persian court*; according to others, *purple-dyer*, I, 2, 20, n.
- φοινικοῦς, -ῆ, -οῦν (Φοῖνιξ, since the Phoenicians discovered the dye), *purple, red, scarlet*.
- φοῖνιξ, -ικος, ὁ, *palm tree, palm*, I, 5, 10; οἶνος φοινίκων, *palm wine*, II, 3, 14.
- Φοῖνιξ, -ικος, *a Phoenician, native of Phoenicia*.
- Φολοή, -ης, ἡ, *Pholoe*, a range of mountains between Arcadia and Elis.
- φορέω, φορήσω, etc. (φέρω), *bear habitually, wear*.
- φόρος, -ου, ὁ (φέρω), *tribute*.
- φορτίον, -ου, τό (φέρω), *burden, load*.
- φράζω, φράσω, etc. (Eng. phrase), *tell (in detail), set forth, explain, bid*.
- Φρασίās, -ου, ὁ, *Phrasias*, an Athenian, commanding a division of the Greek army.
- φρέαρ, φρέατος, τό (cf. Lat. *ferveo*), *well, cistern*.
- φρονέω, φρονήσω, etc. (φρήν, *mind*), *have understanding, be wise, be minded*; μέγα φρονεῖν, *be proud, be elated*, III, 1, 27; μείζον φρονεῖν, *be too proud*, V, 6, 8.
- φρόνημα, -ατος, τό (φρονέω), *mind, spirit, courage*.
- φρόνιμος, -ον (φρήν, *mind*), *prudent, wise, shrewd*.
- φροντίζω, φροντιῶ, ἐφρόντισα, πεφρόντικα (φρήν), *take thought, be anxious*, II, 3, 25; also, *devise, plan*, II, 6, 8.
- φρούραρχος, -ου, ὁ (φρουρά+ἄρχω), *commander of a garrison*.
- φρουρέω, φρουρήσω, etc. (πρό+ὄραω), *watch, guard*.
- φρούριον, -ου, τό (φρουρός), *guard, garrison, citadel*.
- φρουρός, -οῦ, ὁ (πρό+ὄραω), *guard*; in pl., *garrison*, VII, 1, 20.
- φρύγανα, -ων, τά (φρύγω, *roast*), *dry sticks, faggots*.
- Φρυγία, -ας, ἡ, *Phrygia*, a large territory in central Asia Minor, I, 2, 6; called Φρυγία ἡ μεγάλη (I, 9, 7) to distinguish it from the district on the Propontis also called Phrygia (V, 6, 24).
- Φρυνίσκος, -ου, ὁ, *Phryniscus*, an Achaean, one of the Greek generals.
- Φρύξ, Φρυγός, ὁ, *a Phrygian, native of Phrygia*.
- φυγάς, -άδος, ὁ (φεύγω), *exile, fugitive*.
- φυγή, -ῆς, ἡ (φεύγω), *flight, rout*; *exile, banishment*, VII, 7, 57.
- φυγόντες, see φεύγω.
- φυλακή, -ῆς, ἡ (φυλάττω), *watch, guard, guard-duty*; also collective, *body of guards, garrison*, I, 1, 6; of time, *watch*, IV, 1, 5.
- φύλαξ, -ακος, ὁ (φυλάττω), *guard, picket*; in pl., *bodyguard*, I, 2, 12.
- φυλάττω, φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαi, ἐφυλάχθην, intrans., *keep watch or guard*, I, 2, 22; trans., *guard, defend, keep*, I, 2, 1; mid., *be on one's guard, take*

care, guard against, acc., I, 6, 9
so with μή, II, 2, 16; with ὥστε
μή, VII, 3, 35.

φυσάω, φυσήσω, ἐφυσήθην (φύσα, bel-
lows), blow up, inflate.

Φύσκος, -ον, ὁ, *the Physcus*, a river
flowing into the Tigris.

φυτεύω, φυτεύσω, etc. (φυτόν, plant,
from verbal of φύνω), plant, set
out.

φύω, φύσω, etc. (Lat. fui, Eng. be),
bring forth, produce.

Φωκαῖς, -ίδος, ἡ (Φώκαια, Phocaea),
a woman of Phocaea, Phocaeian
woman.

φωνή, -ῆς, ἡ (φημί), voice, speech,
language, dialect.

φῶς, φωτός, τό (for φάος; cf. φαίνω),
light, daylight.

X

χαίρω, χαίρησθω κεχάρηκα, ἐχάρην, re-
joice, be glad; imperat. χαῖρε,
often, farewell, hence εἰς χαίρειν,
bid farewell to, give up, VII, 3, 23;
partic. χαίρων, often=with im-
munity, οὐ χαίροντες ἂν ἀπαλλάξαιτε,
you wouldn't get off without
paying for it, V, 6, 32.

Χαλδαῖοι, -ων, οἱ, *the Chaldaeans*, a
warlike tribe in Armenia.

χαλεπαίνω, χαλεπανῶ, ἐχαλέπανα,
ἐχαλεπάνθην (χαλεπός), be severe,
be angry; so in pass., IV, 6, 2.

χαλεπός, -ή, -όν, hard, difficult,
dangerous, harsh, stern, fierce;
τὸ χαλεπὸν, severity, violence,
II, 6, 11; IV, 5, 4.

χαλεπῶς, adv. (χαλεπός), hardly,
with difficulty; χαλεπῶς φέρειν,
take it ill, be distressed, I, 3, 3;
χαλεπῶς ἔχειν, be angry, VI, 4, 16.

χαλινῶω, ἐχαλινῶσα (χαλινός, bridle),
bridle.

χαλκός, -οῦ, ὁ, copper, bronze.

χαλκοῦς, -ῆ, -οῦν (χαλκός), of bronze,
bronze.

χάλκωμα, -ατος, τό (χαλκῶω, make in
bronze, χαλκός), bronze or copper
vessel.

Χάλος, -ον, ὁ, *the Chalus*, a river in
northern Syria.

Χάλυβες, -ων, οἱ, *the Chalybes*, Cha-
lybians, a warlike tribe of
Pontus.

χαράδρα, -ας, ἡ, torrent; gorge or
ravine cut by a torrent.

χαράκωμα, -ατος, τό (χαρακῶω, fence
in with stakes; χάραξ, stake),
palisade, stockade.

χαρίεις, -εσσα, -εν (χάρις), pretty,
clever, III, 5, 12.

χαρίζομαι, χαριούμαι, ἐχαρισάμην,
κεχάρισμαι (χάρις), favor, please,
oblige one (dat.) in something
(acc.).

χάρις, -ιτος, ἡ (χαίρω), grace, favor,
thanks, gratitude; χάριν εἰδέναι
or χάριν ἔχειν, feel grateful, I, 4,
15; II, 5, 14; χάριν ἀποδοῦναι,
requite a favor, I, 4, 15; τοῖς
θεοῖς χάρις, heaven be praised,
III, 3, 14.

Χαρμάνδη, -ης, ἡ, Charmande, a
large city on the Euphrates.

Χαρμῖνος, -ον, ὁ, Charmīnus, a
Spartan, ambassador from Thib-
ron to the Greek army.

χειμών, -ῶνος, ὁ (Lat. hiems), storm,
wintry weather, winter, cold.

χείρ, χειρός, ἡ, hand; εἰς χεῖρας ἵεναι,
come to close quarters, IV, 7, 15
(cf. εἰς χεῖρας δέχεσθαι, IV, 3, 31),
but I, 2, 26, εἰς χεῖρας ἐλθεῖν τινα,
come into the power of; οἱ ἐκ
χειρὸς βάλλοντες, see βάλλω; ἐκ
χειρὸς, hand to hand, V, 4, 25.

Χειρίσοφος, -ον, ὁ (χείρ+σοφός), Che-
risophus, a Spartan sent by the
ephors to join Cyrus' expedi-

- tion, I, 4, 3. After the murder of the generals he was elected to that office and with Xenophon conducted the Greek retreat; his death, VI, 4, 11.
- χειρόομαι, χειρώσομαι** (χείρ), *get into one's power, subdue.*
- χειροπληθής, -ές** (χείρ + ἴπλα), *filling the hand, as large as the hand.*
- χειροποίητος, -ον** (χείρ + ποίεω), *made by hand, artificial.*
- χείρων, -ον**, comp. of κακός, *worse, inferior.*
- Χερρόνησος, -ου, ἡ** (χέρρος or χέρσος, land + νήσος), *Chersonesus, the Thracian peninsula, northwest of the Hellespont.*
- χηλή, -ῆς, ἡ**, *hoof; then, break-water (from its shape), VII, 1, 17.*
- χῆν, χηνός, ὁ** or **ἡ** (Lat. *anser*, Eng. *gander, goose*), *goose.*
- χθές, adv.** (cf. Lat. *heri*, Eng. *yester-*), *yesterday.*
- χίλιοι, -αι, -α**, *thousand.*
- χίλος, -οῦ, ὁ**, *fodder, grass, I, 5, 7; with ξηρός, hay, IV, 5, 33.*
- χίλω** (χίλος), *feed, of horses.*
- χίμαιρα, -ας, ἡ** (cf. Eng. *chimaera*), *she-goat.*
- Χίος, -ου, ὁ** (Χίος, ἡ, *Chios*), *a Chian, native of Chios.*
- χιτῶν, -ῶνος, ὁ**, *undergarment, tunic.*
- χιτωνίσκος, -ου, ὁ** (dim. of χιτῶν), *short tunic, V, 4, 13.*
- χιών, -βνος, ἡ** (cf. Lat. *hiems*, *winter*), *snow.*
- χλαμύς, -ῶδος, ἡ**, *cloak or mantle.*
- χοῖνιξ, -ικος, ἡ**, *choenix*, an Attic dry measure containing a little less than a quart.
- χοίρειος, -α, -ον** (χοῖρος, *pig*), *of a pig, of swine; with κρέα, pork, IV, 5, 31.*
- χοῖρος, -ου, ὁ, ἡ**, *young pig.*
- χορεύω** (χορός), *dance.*
- χορός, -οῦ, ὁ** (cf. Eng. *chorus, choir*), *chorus, band of dancers, dance.*
- χόρτος, -ου, ὁ**, *grass, fodder, I, 5, 5; with κοῦφος, hay, I, 5, 10.*
- χράομαι, χρῆσομαι, ἐχρησάμην, κέχρημαι, ἐχρήσθην**, *use, enjoy, have, treat, find, abs. or with dat.; often with inner obj., τί βούλεται ἡμῖν χρῆσθαι, what use he wishes to make of us, I, 3, 18; χρῆσθαι δ, τί ἂν βούλη, treat as you may see fit, VI, 6, 20.*
- χρή** (properly a noun, sc. *ἐστὶ*), *it is necessary, one must, with acc. and infin., I, 3, 11; χρῆναι, as infin., I, 4, 14.*
- χρῆζω**, only in pres. system (akin to *χράομαι*), *want, wish, desire.*
- χρῆμα, -ατος, τό** (χράομαι), *a thing used, generally pl., goods, possessions, esp. money, I, 1, 9.*
- χρηματιστικός, -ῆ, -όν** (χρηματίζω, *do business, from χρῆμα*), *pertaining to business or money-making; of an omen, portending gain, VI, 1, 23.*
- χρῆναι**, see *χρή.*
- χρήσθαι**, see *χράομαι.*
- χρήσιμος, -η, -ον, or -ος, -ον** (χράομαι), *useful, serviceable.*
- χρηστός, -ῆ, -όν** (χράομαι), *serviceable, of use, worthy, trusty, I, 8, 1.*
- χρίμα, -ατος, τό** (χρίω), *ointment.*
- χρίω, χρίσω, etc.** (cf. Lat. *frio*, *frico*, *rub*, Eng. *grind, Christ*), *rub, anoint.*
- χρόνος, -ου, ὁ** (cf. Eng. *chronology, etc.*), *time; πολλοῦ χρόνου, in a long while, I, 9, 25.*
- χρυσίον, -ου, τό** (dim. of χρυσός), *piece of gold, gold coin.*
- Χρυσόπολις, -εως, ἡ**, *Chrysopolis, a city on the Bosphorus, opposite Byzantium.*

χρυσός, -οῦ, ὁ (cf. Eng. *chrysanthemum*, etc.), *gold*.

χρυσοῦς, -ῆ, -οῦν (*χρυσός*), *golden*, of *gold*; less strictly, *gold-mounted*, I, 2, 27; *gilded*, V, 3, 12.

χρυσοχάλινος, -ον (*χρυσός*+*χαλινός*), *bridle*, with *golden* (i. e., *gold-mounted*) *bridle*, I, 2, 27.

χώρα, -ας, ἡ (cf. *χώρος*), *place*; in military sense, *post*, *position*, I, 5, 17; I, 8, 17; generally in a wider sense, *country*, *region*, *land*, I, 1, 11; ἐν ἀνδραπέδων χώρᾳ εἶναι, *be counted a slave*, V, 6, 13; ἐν οὐδεμιᾷ χώρᾳ εἶναι, *be held in no esteem*, V, 7, 28.

χωρέω, *χωρήσω*, etc. (*χώρος*), *move*, *march*, *advance*, *withdraw*; of missiles, *penetrate*, IV, 2, 28; of measures, *hold*, *contain*, I, 5, 6.

χωρίζω, ἐχώρισα, κεχώρισμαι (*χωρίς*), *separate*, *set apart*, VI, 5, 11; pass. *be separate*, *be different from*, V, 4, 34.

χωρίον, -ου, τό (dim. of *χώρος*), *place*, *spot*, *space*; hence, *farm*, *estate*, V, 3, 7; *town*, I, 4, 6; *stronghold*, *fort*, I, 2, 24.

χωρίς, adv., *apart*, III, 5, 17; as prep. with gen., *apart from*, I, 4, 13.

χώρος, -ου, ὁ (cf. *χώρα*), *place*, *spot*, *region*.

Ψ

Ψάρος, -ον, ὁ, *the Psarus*, a river flowing through Cilicia.

ψέγω, *blame*.

ψέλιον, -ου, τό, *bracelet*, worn by Persians of rank.

ψευδενέδρα, -ας, ἡ (*ψευδής*+*ἐνέδρα*), *sham ambushade*.

ψευδής, -ές, (*ψεύδω*), *false*, *untrue*; τὰ ψευδῆ, *lies*, II, 6, 26.

ψεύδω, *ψεύσω*, etc. (cf. Eng. *pseudonym*), *deceive*; mid., *lie*, *cheat*,

deceive, *act falsely*; pass., *be deceived*, abs. or with acc.

ψηφίζομαι, *ψηφιοῦμαι*, ἐψηφισάμην, etc. (*ψῆφος*), *vote*, *resolve*, *decree*.

ψῆφος, -ου, ἡ (cf. *ψάω*, *rub*), *pebble*, *ballot*; hence, *decree*, VII, 7, 57.

ψιλός, -ῆ, -όν, *stripped*, *bare*; of a country, *barren*, I, 5, 5; οἱ ψιλοί, *light-armed troops*, V, 2, 16; cf. III, 3, 7.

ψιλώω, *ψιλώσω*, etc. (*ψιλός*), *strip bare*; pass., *be cleared of*, *left bare of*, *deserted by*, I, 10, 13; IV, 3, 27.

ψοφέω (*ψόφος*), *make a sound*, *ring*. **ψόφος**, -ου, ὁ, *noise*.

ψυχή, -ῆς, ἡ, *breath of life*, *spirit*, *soul*, *life*.

ψύχος, -ους, τό (*ψύχω*, *breathe*, *blow*), *cold*, in pl., III, 1, 23, n.

Ω

ὦ, exclamation, *O*, used commonly with vocatives in Greek, where it should be left untranslated

ὦ, see εἰμι.

ὦ, see δς.

ὦδε, adv. (*ᾧδε*), *as follows*, *thus*.

ὦδή, -ῆς, ἡ (from ἀοιδή; cf. *αἰδῶ*, *ᾄδω*, Eng. *ode*), *song*.

ὠδοποιημένη, see ὁδοποιέω.

ᾠέτο, *ᾠήθησαν*, see ὁλομαι.

ὠθέω, ᾠσάω, ἔωσα, ἔωσμαι, ἐώσθην, *push*; mid., *push out of one's way*, III, 4, 48.

ὠθισμός, -οῦ, ὁ (*ὠθίζομαι*, *push*, *jostle*; cf. *ὠθέω*), *a pushing*, *crowding*, *struggling*.

ὠκοδόμητο, see οἰκοδομέω.

ᾠμην, see ὁλομαι.

ὠμοβόειος, -α, -ον (*ὠμός*+*βοῦς*), of *raw* or *untanned ox-hide*.

ὠμός, -ῆ, -όν, *raw*, *uncooked*, IV, 8, 14 of persons, *cruel*, *fierce*, II, 6, 12.

ὤμος, -ου, ὅ, *shoulder*.

ὤμοσαν, see ὀμννμι.

ὠνέομαι, ὠνήσομαι, ἐώνημαι, ἐωνήθην, with ἐπριάμην as 2 aor. mid. (ὠνος, *price*), *buy, purchase*.

ὠνήσατε, see ὀλννμι.

ὠνιος, -α, -ον (ὠνος, *price*), *for sale*; τὰ ὠνια, as noun, *wares*, I, 2, 18.

ῥόντο, see οἶομαι.

Ὠπis, -ιδος, ἡ, *Opis*, a city on the river Phyeus in Assyria.

ῥρα, -ας, ἡ (Eng. *hour*), *a fixed time, season, hour*, I, 4, 10; *fit or proper time*, I, 3, 11.

ῥρατος, -α, -ον (ῥρα), *seasonable*; of persons, *in the bloom of youth*; τὰ ῥρατα, *fruits of the season*, V, 3, 9.

ῥρμηντο, see ὀρμάω.

ὥς, rel. adv. (ὥς); (1) *as, how*; often, esp. with partic., marking the action as intended, or avowed by the subj., but not (as ἄτε) making a statement on the responsibility of the speaker or writer; to be variously rendered, *as if, on the ground that, thinking that*, I, 1, 3; with numerals, *about*, I, 2, 4; with sup. it has intensive force (like ὅτι and Lat. *quam*), ὥς τάχιστα, *as quickly as possible*, I, 3, 14, etc.; (2) as improper prep., *to*, only with persons; (3) as conj. (a) temporal, *as, when, since*, ὥς τάχιστα (*cum primum*), *as soon as*, IV, 3, 9, (b) causal, *as, since, because*, II, 4, 17, (c) introducing indir. disc., *how, that*, I, 1, 3, (d) final (a use chiefly poetic), *that, in order that*, I, 3, 14; so with obj. clause, I, 1, 5, (e) con-

secutive (like ὥστε), *so that*, with infin., II, 3, 10; after comparatives, βραχύτερα ἢ ὥς ἐξικνεῖσθαι, *not far enough to reach*, III, 3, 7; with abs. infin. ὥς συνελόντι εἰπεῖν, *to put the matter briefly*, III, 1, 38.

ὥς, adv., *thus*, so only after intensive καί, or οὐδέ (μηδέ), οὐδ' ὥς, *not even thus*, I, 8, 21; III, 2, 23; VI, 4, 22.

ὥσαύτως, adv. (ὥς+αὐτός), *in the very same way, just so, in like manner*.

ὥσθ', by elision for ὥστε.

ὥσιν, see εἰμι.

ὥσιν, see οὗς.

ὥσπερ, rel. adv. (ὥς+πέρ), *just as, like, just as if*; ὥσπερ ἐξόν, *just as if it were possible*, III, 1, 14; ὥσπερ εἶχεν, *just as he was*, IV, 1, 19.

ὥστε, rel. adv. (ὥς+τε), *so as, so that*; as a rule with indic. of actual result and the infin. of tendency, I, 1, 5, 8; less commonly, *on condition that*, with infin., II, 6, 6.

ὥτα, see οὗς.

ὥττε, only in the phrase ἐφ' ὥττε, *on condition that*, with infin.; see ἐπι.

ὥτειλή, -ῆς, ἡ, *wound, scar*.

ὥτις, -ιδος, ἡ, *bustard*.

ὥφελε, see ὀφείλω.

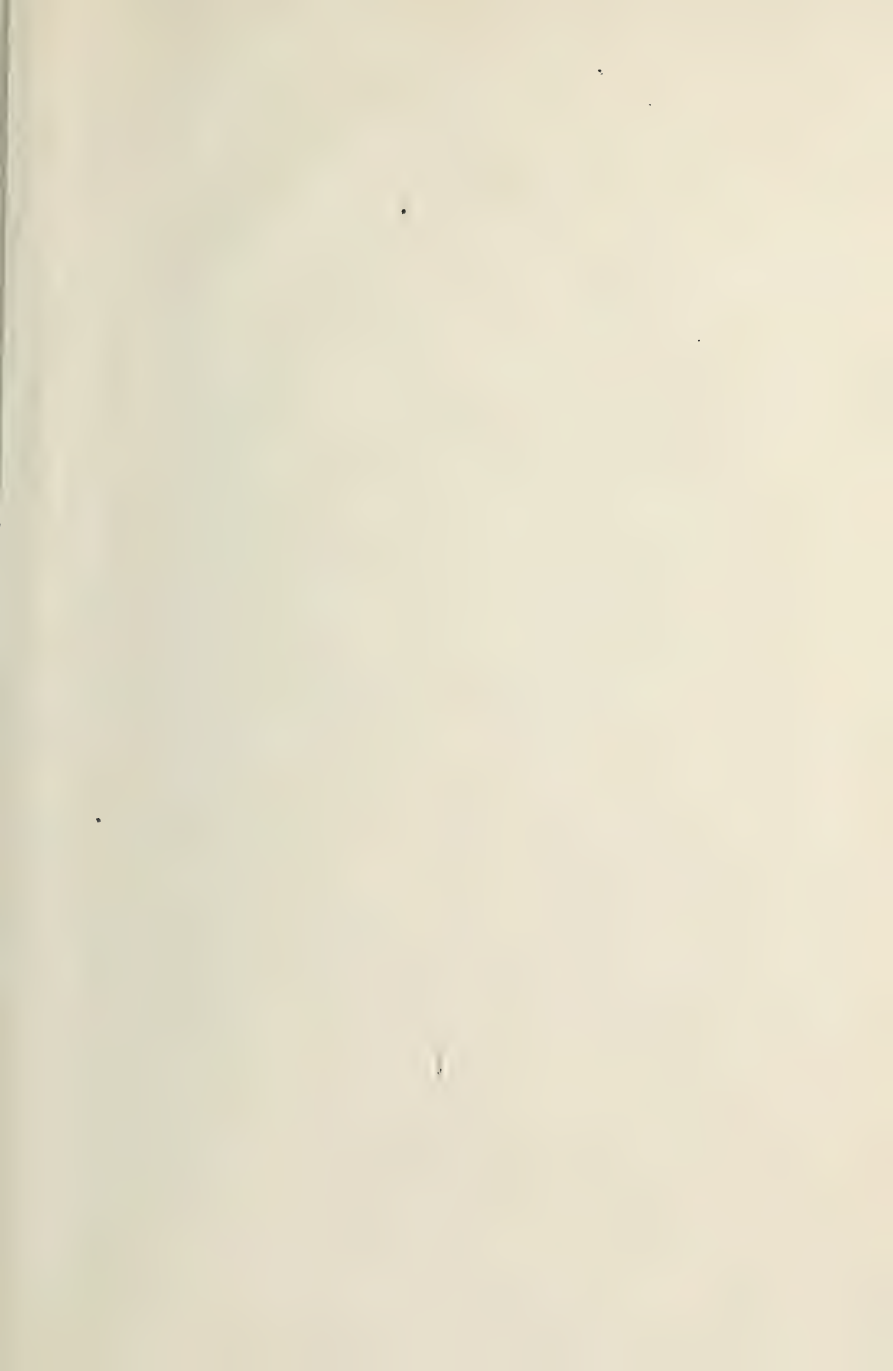
ὥφελέω, ὠφελήσω, etc. (ὀφελος), *benefit, aid, help, be of use*, abs. or with acc.

ὠφέλιμος, -ον (ὠφελέω), *helpful, useful, serviceable*.

ὠφθημεν, see ὀράω.

ὠφλε, see ὀφλισκάνω.

ὠχόμην, see οἴχομαι.



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